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THE  
Rise and Growth of Hindi Journalism  
(1826-1945)

*Being an attempt at a History of Hindi Journalism  
in historical, chronological and evolutionary perspective,  
on the basis of research work done during  
the years 1941-46 under the supervision of  
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# INTRODUCTION

## 1

1. Journalism is one of the most modern phases of Hindi Literature, the first appearance of it not dating before the first quarter of the Nineteenth century had elapsed. The study of this phase in historical, chronological and evolutionary perspective is important for more than one reasons. In the first place, Journalism has repercussions on contemporary language and literature. Secondly, certain phases of literature grow and develop through the columns of newspapers and periodicals. The two most important branches of Prose—Essay and fiction—especially of the lighter sort—are invariably associated with Journalism. Leaving aside news and editorials on topical subjects, most of the journalistic material goes in one of these two forms. In the case of short stories, it is very difficult to define and differentiate the journalistic short story from a serious literary attempt. Thirdly, social and political currents of thought, which are most responsible for influencing literary currents, find their expression through Journalism.

2. It would be difficult to fix a date for the beginning of Hindi Journalism. The first Hindi paper so far discovered dates 1826. But one can not be certain whether there were no stray attempts before this date. I have felt it convenient to date my study right from the beginning of the century, because the conditions for the rise of Journalism in Hindi were ripe by then, and English Journalism had put a precedence before the Hindi public, as it did before other people speaking other vernaculars.

3. **The Present Thesis** The present thesis presents a mere sketch of the History of Hindi Journalism. 'A complete History' shall be an impertinent title. The material for the full assessment of the development of the art of journalism is sparse. When the material becomes available, it shall require not one book, but a number of books, dealing with the History of Journalism. Hindi Journalism has been a living and reacting institution for over a century, and in this long period, it has been painstakingly and jealously looked after by a number of distinguished journalists and editors. They have been instrumental in its growth and progress. In 1826 was issued the '*Oodunta Martand*', the paper which had the credit of breaking the

ground, and 1867 saw the publication of a really revolutionary organ, '*Kavi Vachan Sudha*.' There is not much material available to study the years between, but much can be got of the years that have passed since 1867. The story of our literary, social and political progress of these 75 years is literally locked up in the files of ancient newspapers and journals, and it is needful that we preserve and utilise this all important source. Then alone we would know the undercurrents of Modern Hindi literature and establish and strengthen the progressive forces.

What we need are (1) separate books on eminent journalists, (2) histories of important newspapers and periodicals, (3) important periodical literature (Poems, essays, contemporary controversies, tit-bits and humorous sketches, etc.) (5) reminiscences and auto-sketches of living writers and journalists, and (6) reprints<sup>1</sup> of historically important organs as well as their preserved originals.<sup>2</sup> Till these preliminaries for the study of the history of Hindi Journalism are absent, we cannot do any justice to the subject and our treatment must be unconvincing and sketchy.

## 2

**4. The Purpose of the Thesis** The purpose of this thesis is to present the history of Hindi Journalism in its wider setting of Indian Journalism and deal with its various phases effecting society, language, literature and politics. No history of Journalism would be complete if does not offer information about and insight into

(a) the chronological study of Journalism, its rise and growth in number and influence ;

(b) the history of the development of the art of Journalism ;

(c) the influence of Journalism on the development of the language it uses and the literature it feeds upon, and its contribution towards these ends ; and lastly

<sup>1</sup> "Ashai-Tokyo" published a condensed and indexed monthly edition in book-form small only in size with exactly the same substance as the regular daily edition. Such enterprise should be highly appreciated by the libraries and those who preserve the paper for future reference.

<sup>2</sup> "Copies" of important magazines, if available, should be printed to make them a permanent treasure. Dwevedi's edited MSS, (1) for 17 years (1903-21) lie at Kala Bhawan Kashi. The historic importance of 'Saraswati' in the development of modern Hindi claims their early Publication.

(d) the reflection of cotemporary society with its manifold problems which in themselves make the contemporary history. In the following pages an attempt has been made to deal under each of the above heads and to supplement such knowledge as is gathered from the facts narrated there-in by the discovery of other relevant facts and the presentation of a synthetic view by coordinating fact found true in various phases, and by analysing and seeing them through different perspectives.

**5. The Scheme** I shall, first of all, try to recapitulate the various political, social and religious circumstances which formed the background of the period which saw the rise of the English Press (1790-1818), and the history of the Press till the rise of Vernacular Journalism. I shall also trace the rise and growth of Printing Presses, and history of the relation between the Government and the Press. My aim is to bring out the forces which made the rise of Hindi Journalism possible, and influenced its rise and growth.

Then I propose to build up from facts and figures gleaned from sources narrated elsewhere a systematic account of the rise, growth and development of Hindi Journalism. I have divided the period under review (1826-1945) under five distinct heads which, as I have explained hereafter, mark different phases of the History of Hindi Journalism. These are the Beginnings (1826-67), the Rise (1867-83), the Growth (1883-1900), Growth and Development I (1900-21) and Development II (1921-1935). Under each of these heads I have preceded my treatment of the subject with the background of political, social, religious and, where demanded, literary state of affairs working throughout the period, the contemporary English and vernacular Journalism, the attitude of the Government towards the Press and history of printing presses. While attempting a choronological history of Hindi Journalism of the period, I have analysed its (a) main tendencies, (b) main influences, (c) language, (d) circulation, growth in number etc., (e) development of the various branches of Journalism, and the art of editing these, and (f) the reflection of political, social, religious and literary affairs in the Journalism of the period.

Next Chapter deals with Contemporary Journalism (1864-45). I have been tempted to devote separate chapter to this because I want to envisage clearly the present day conditions and the future prospects of Hindi Journalism. Another two chapters deal exhaustively with the daily

press and the periodical press, including weekly press, biweekly press and the monthly press. In the subsequent chapters I have made a detailed analysis of certain aspects of Hindi Journalism and then winded up the discussion and brought it to a close.

Some supplementary chapters have been added as appendices to make the study even more complete. In one of these I have attempted a short history of Urdu Journalism, and a comparison has been made between Hindi and Urdu Journalisms in the various phases of their history with a view of finding out the position of the twin sisters, and the main principles that guided their career.

**6 Some difficulties** There are difficulties in the way of such study as has been presented in this thesis. The chief difficulty lies in the fact that the material which must form the basis of such study lies scattered, where it has not already been extinct and lost, through the whole of Northern India extending from the Bay of Bengal to the "land of the five rivers", and embracing the whole of Rajputana, the Central India and most of the C. P. in private, public and state libraries, and in some cases private possession. Another difficulty is that of a sailor 'sailing in uncharted seas'. The mass of material at one's disposal stupifies one into inaction. There are no indexes available and no precedence of any kind. The whole matter is to be sifted out, the chaff cleared off, and the corn separated before the stock could be taken, and conclusion arrived at. From the point of view of the critic, this is really a thankless job which may prove futile if the material is not sufficient and unprejudiced. There are minor difficulties also, one of these being the absence of study of Journalism as an art in our country; another, the inability of the research worker to get an access to all ancient journals and magazines, many of which have perished, and many others are in reluctant hands. "Almost all the 19th century papers are now scarce" (Dr. L. S. Varshney : Modern Hindi literature, 1850-1900; D. Phil. thesis : 'Journalism', article 7 p. 151).

Such difficulties, even where they are partially surmounted, prevent justice being done to the subject. They seriously effect the work if, as here, it aims not only at a chronological study, but also at a re-orientation of the literary, social and cultural history of the period in review in light of facts gleaned from the pages of contemporary newspapers and journals. In any estimate of the work done in the face of such difficulties, much is to be discounted.

## 3

**7. Sources and studies presented hitherto** Although the last one hundred and twenty years have seen the steady rise and growth of Journalism in Hindi, yet no attempt has been made to present a systematic account of it or evaluate its importance in the development of social, political, and literary consciousness of the people whom it takes into cognizance. Sporadic attempts, such as I shall presently narrate, mean little, for they neither supply enough data on which to hazard a general conclusion, nor do they go deep into basic causes and sweeping tendencies. Scattered facts, with little or no figures, and certainly no inferences drawn from them, do not make a history.

We see that the span of time that Hindi Journalism offers to its historian is not very wide.\* However, necessity of some work dealing with the subject in its historical perspective was felt about the end of the last century because the Bhartendu period of our literature was full of journals and journalists who were at the same time great literary figures. Their importance was great as the earliest heralds of the Renaissance that was just dawning after the first excitement of Reformation had settled down. This was the period when every literary, social or political spokesman aspired to own a journal. Public opinion was beginning to count, and what little had been done in the field of journalism was enough to attract admirers.

The first history of Hindi Journalism is a work entitled हिंदी के सामयिक पत्रों का इतिहास written by B. Radha Krishna Das in 1896 and published by the Nagri Pracharini Sabha of Benares. This is a short study which takes into account newspapers, periodicals and magazines that were published from 1845 to 1894. The work must be taken as an authentic publication as the author was a near relation of one who had started the vogue of journalism in Hindi and a contemporary of many eminent journalists who owned their own papers and were then making the history of Hindi Journalism. Later writers, of whom I shall just speak, have reproduced all relevant facts from this one source, adding here and there a few plumes to their bonnet. This book is a very important source for the study of later 19th C Journalism. It contains a list of 139 papers which are analysed as (1) 2 dailies—Bhartodaya and Hindusthan, (2) 39 weeklies, (3) 83 monthlies, (4) 7 fortnightlies and (5) a quarterly (Kavi var Chitrakar). Of particular importance is the material given in connection with Bhartendu Chandra's Journalism.



'Another important source of the history of this period is Gupta Nibandhavalī by B. Balmukund Gupta' (P. 1912), a collection of his articles in Hindi and Urdu Journalism contributed to 'Bharatmitra', 1904—06, and edited by Pandit Lakshman Narayan Garde in 1912. Balmukund Gupta was inspired by the work of Radha Krishna Das, and after a few months of publication of his work (1896), he began to contribute essays on the development of Hindi Journalism.

Besides these there are other sources—Garcin De Tassy's *Histoire de La Littérature Hindouie et Hindoustani* Vols. I, II, III and appendix to Vol. III where matter referred in our appendix I has been leisurely discussed. Also Tassy's *Discourses*, 1850-76.

The other books which have taken a note of the subject are the various histories of Hindi literature. Of these the first to be published was the *History of Hindi Literature* by Pt. Ram Chandra Shukla. [The learned author has dealt with journalists and newspapers in an off-hand manner when writing about the rise and growth of Hindi Prose.] He has gone only so far as was demanded by the nature of his subject, for he was not aiming at a systematic history of Hindi Journalism. He was the first man to give extracts from some of the journals and magazines and comment upon the language they used. But, apart from this new feature, he has added nothing to the history of Journalism. In fact, he has only enumerated many important journals, giving the names of the editors and the years they began and closed their publication. There are illuminating points scattered throughout the treatment. Another book, the critical and evolutionary *History of Hindi Literature* by Dr. Rama Shanker Shukla 'Rasa' takes the subject in a wider perspective but with lesser insight. The writer surveys the whole field of Hindi Journalism from its early times upto the present day under distinct heads, though his treatment is non-detailed and uncritical. Besides, he has written some lines on the contribution of women to Hindi Journalism and attempted at a classification. Subsequent historians of Hindi literature often reproduce matter from these histories.

Apart from the above there are some books which deal exclusively with the art and practice of Journalism and, while going at length with the subject, devote some pages on the growth of Journalism in European languages and in Hindi. '*Patra Sampadan Kala*' of Nand Kumar Sharma introduces its subject with short but instructive chapters on the growth of journalism in the West and East, particularly in Hindi, the *lingua franca* of India, and

Press-Acts in our country. Pandit Vishnu Datt Shukla's excellent book 'Patrakala' presents a chapter on the growth of journalism in Western countries. A recent publication 'Hindi Patron ke Sampadak' by B. S. Thakur and Sushil Kumar Pandey is a somewhat prejudiced attempt at the review of contemporary Press (1940). Aiming to sound a dissenting note against the present Working Journalists, it has no research value, apart from showing a current of thought in the contemporary newspaper-world. But a really important publication is 'Patra aur Patrakar' (1946) by Kamlapati Shastri and Purushottam Das Tandon, and it deals with working Journalism.

8. Little attempt has been made to write exclusively on a journalist and adjudge the importance of his contribution to the various spheres of Journalism. There is only one such book, 'Dwevedi Mimansa' by Prem Narain Tandon. The book does not go very deep, but it is important in that it points a way. Pandit Mahabir Prasad Dwevedi's contribution to the development of the quality of Hindi Journalism forms only a part of the book which tries to review the whole field of late Acharya's journalistic and literary activity. However, this study throws much light on the great effort of a great personality who successfully worked through years for raising the level of Journalism in a language of premier importance to India.

9. From the foregoing, it will be clear that much that has been written on the historical aspect of Hindi Journalism is nothing more than enumeration of names and dates. There has been no attempt to pierce deep below the skin and present coordinated facts and figures with critical comments. The writers have only troubled themselves with the chronology, which itself is often broken, and is, at any rate, inexhaustive and hence inconclusive. None of these writers have tried to go through the material presented to us by the mass of periodical literature that has been accumulating year by year for the last one and a quarter century. A faithful and comprehensive history of Journalism would have meant much more for the writer and the reader. It would have been placed against a background of two centuries of political, economical, educational and social progress of India, and taken into account many important currents and cross-currents in literature that were agitating the contemporary times.

#### 4

10. **Sources utilised in this work** The present writer has taken all the sources enumerated above into his confidence,

but the larger part of his work has been done by a laborious gleaning of thousands of pages of Govt. records and a personal examination of the original material wherever available. The Government records used are:

- (1) The Provincial and Central Government Gazettes ranging from various years to the present day ;
- (2) Administration Reports of various provinces ;
- (3) Statistical Abstracts ;
- (4) Registers of Declaration at the Record Office, Delhi ;
- (5) Home Miscellaneous series, Imperial Records Office, Delhi ;
- (6) Post-office Records of Registration ;
- (7) Tables of Judicial and Administrative Statistics of British India for 1904-05, the Press, XII, and onward ;
- (8) Parliamentary Papers ;
- (9) U. P. Secretariate Library—Yearly volume of selections from the vernacular newspapers in the Punjab, N. W. Provinces, Oudh, C. P., etc. for the years 1865 to the present day. Major Head XXXIII Class J-Periodical Publication : Minor Head (IX)

Rule 2nd of Lord Welsley's Government (1799) laid down that "every editor and proprietor of a paper (was) to deliver in his name and place of abode to the Secy. to the Government." Acts 1801, 1813 declared the previous rule (of 1799) to be in full force. Government Gazette, March 20th, 1823 declared in Rule 2 (1823 Act) that license was to be obtained from the Governor-General in Council signed by the Chief Secretary, etc. An affidavit to be presented to the Chief Secretary and the Government Act No. XI of 1835 necessiated a declaration to the Magistrate under Rule II and IV (a) of Publication, (b) of ceasing of Publication of all newspapers and periodicals. Act No. XXV Rule 5 (1767), declared the same as 1835 Act. This provision was not effected by Vernacular Press Act of 1878. However, in 1910 (under Act I of 1910, Rule 16) besides the above provision being followed, two copies were to be delivered to the local Government.

## 5

**11. An attempt at classification** It is difficult to classify a chronicle of a century and a quarter, because of the long period at the disposal of the historian, involving many

tendencies and states of progress. However such an attempt is plausible as it facilitates the understanding and quickens the process of assimilation. Several classifications have so far been attempted. Those of Radha Krishna Das and Rasal have as their basis kinds of Journalism. This is ordinarily accepted a good classification but it has no historical values. An attempt at historical classification has been made by Pandit Vishnu Datt Shukla in his note in *Vishal Bharat*, 'हिन्दी पत्रकार-कला का इतिहास', Nov. 1930, pp. 559-561, but the writer has not carried his point to any final conclusion. In his 'Gupta Nibandhavali' (P. 1912), essays on Journalism, Balmukund Gupta has divided the growth of Journalism in 3 stages: I Stage 1845-1877 II Stage 1877-1890 III 1890—. I have endeavoured to bring forth a more studied classification:

The Beginnings 1826-1867

Rise and Growth I 1867-1883 (The age of consolidation of language and form)

Rise and Growth II 1883-1900 (The age of Press Propaganda)

Development I 1900-1921 (The Age of Periodicals)

Development II 1921-1935 (The Age of the Daily Press)

Contemporary Press 1935-1945

Accidently the dates 1867, 1883 and 1900 coincide with dates of the inauguration of important periodicals—Kavi Vachan Sudha (1869), Hindusthan (1883) and Saraswati (1900), each of which made a history. 1918 is a dead date. But three years later (1921), we see the publication of the first national daily (Aj). But the classification is made on a stronger principle than mere coincidences.

12. The period before 1867 is predominantly the period of Urdu Journalism, and Hindi Journalism is seen only as an appendage. Purely Hindi papers are there, but they have hardly any readers. Papers are published just for love of Hindi, and they have neither stability of language, nor of form. They are exceptions, not rule, and their publication is much abrupt. News have not gained any importance, and there is no good suspense or proportion in them.

13. The period 1867-1883 shows a better progress. Harischandra has laid the foundation of standard language and this has given much impetus to the Press. The chief Journalism of the period is literary. Most of the Journalism of this period consists of magazines which are full of all

sorts of essays on social or religious topics, seasons, festivals and historical events and personages. Even news are published with literary embellishment and look ridiculous to a modern reader trained in matter-of-fact news. Journalism as art or business is not yet evolved; it is only an interesting pursuit carried on by certain enthusiasts.

14. The period 1883-1900 is aptly called the Age of Press propaganda. Throughout these seventeen years, the Hindi Press was dominated by one primary motive—the propagation of some definite notion about religion, social reform or the language to be adopted universally by people of Hindi Pradesh. The most important stimulus was the Arya Samaj and social reforms were chiefly associated with this religious movement. Hence, the journalism of this period is full of all kinds of controversy. It has neither developed news-editing or editing in general. There is no attempt at designs or features. The chief form in which journalistic material is presented is essay. News are less coloured than in the preceding period, but they have neither developed their suspense quality, nor they are good at head-lines, or sub-headlines. The literary journalism begun by journalists has progressed further through prominent papers like Brahman, Hindi Pradeep, Anand Kadambini and a host of others, but it is not as much popular as religious or social journalism. It has got a better language, however, and is more important to the historian of Hindi Journalism than the later which has out-lived its use today. Formerly, there was more homogeneity in periodicals, but in this period, we witness a slow evolution of the Miscellany aspect which received full attention by Mahabir Prasad Dwevedi, and was a prominent feature later on.

15. The first two decades (1900-1920) of the next century form another period. This is the most important period of the history of Hindi Journalism when we see it moulding itself in different shapes and building an essential unit of Hindi literature. Most of the news press of the period is weekly, except for a couple of dailies before the war, and half a dozen war-dailies. The main journalism of the period is confined to magazines of which the greatest was "Saraswati" under the editorship of Dwevedi. He made it a well-featured Miscellany and developed almost all the columns that had their origin in the nineteenth century. The popularity of 'Saraswati' was immense and influenced by it, a number of Miscellanies adventured into the field. The Miscellany-type of journalism has projected itself into the later period, but it has never found a better model than Dwevedi's Saraswati. After half a decade of the beginning

of the century, the language of journalism was well-established. Dwevedi started several lingual controversies, and presented his model of standard Hindi. It is his language and styles used in Saraswati that are still accepted as infallible. A few years of apprenticeship in Saraswati was enough to turn a novice into an established writer. This was the period when journalism was literature, and every one who contributed articles to some magazines was taken to be a writer. Religious and social journals and periodicals were still published, but except for a few, they had no literary value. The age of press-propaganda for religious or social reform had gone.

16. The last period (1921-35) brings the study up-to-date. We styled it "The Age of the Daily Press". Before the Great War of 1914, dailies were no more than stray attempts. The post-war conditions, particularly nationalistic forces, stabilised the daily press and throughout this period, it grew in power and importance. Henceforth, weeklies had to retire to a comparatively secluded career. Throughout their previous career, they had been the chief news-carrying agency for the masses who could not read English. But new forces in national and international politics increased the importance of news. The masses were slowly trained in news, and they wanted their daily quota of news. The Hindi daily press rose to the occasion and not only gave it news, but at the same time voiced their sentiments and suffered with them. The weeklies were no more important as newspapers, and this fact helped to develop "Features" in them. They became the chief instruments in bringing out the literature of the moment, while magazines and fortnightly published less literature of the moment and more literature of all times. In the preceding period, several attempts were made to bring out magazines on different branches of knowledge and human affairs, but this attempt could only to a slight degree meet success in the period under notice.

17. This classification of the history of Hindi Journalism includes both the Daily Press and the Periodical Press. But we can take these separately and classify them in a different way. In that case, we would have to recognise the separate individuality of each of them. We can divide the Periodical Press in four different stages :—

- (1) 1867-1900
- (2) 1900-1921
- (3) 1921-1933
- (4) 1933-1945

The first of these periods shows the beginning of the Periodical press. The second is the golden period. After 1921, there begins a period of decay, and a decade later the speed of the decay is much accelerated by the processes which helped the growth of the daily press. After 1933, Mahabir Prasad Dwevedi and his ideals ceased to influence newspaper-world and the new forces rapidly disintegrated the solidarity of the Hindi Press. In our days, the weeklies have almost no utility and the monthlies have ceased to be literary or political force. This can be clearly seen by analysing the foremost of our contemporaries. Most of them publish trash literature or content themselves with literature of the moment. There is no political periodical whatsoever in the sense of the word that "Nineteenth Century and After", "Round Table" and a host of others are political magazines. The political comments and notes are simply conspicuous by absence, and where they are a constant feature (eg. Sarawati and Vishwamitra) they do not reach the level of these of 'Modern Review' or even 'Hindusthan Review'.

18. We can classify the Daily Press, thus :

- (1) 1833-1921
- (2) 1921-1931
- (3) 1931-1945

The first period covers a very long time, about a century. Throughout the period, the dailies were a strange phenomenon and they were as stable as weather-cocks. The rise of national press stabilised them and within a decade they had achieved much influence and importance. By the end of third decade they had grown a very formidable weapon and, in the decade to come, we see its effect in the shape of their repealed persecutions. They grew into a very strong institution for the political training of the masses. The classes, however, got their political lessons from English Journalism. This condition still prevails.

19. History of Hindi Journalism can be studied in a different way from that of chronology according to the particular classes to which journalism subscribes, eg. Religious Journalism, Social Journalism, Caste Journalism (Community papers. Every class owns some papers, eg. Brahman, Kayastha, Kahatriya, Kurmi and Kalwar organs mentioned in the body of the thesis), Political Journalism, Industrial Journalism ; non-party public papers, chiefly devoted to general welfare and news, Educational Journalism ; Juvelinal Journalism, and Women's weeklies and monthlies. Such

a classification is justified in so much as it beautifully traces out the forces at work in shaping the Journalism of a period. But the two most important forces are, course, literary and political. I have studied these aspects in detail in the concluding chapter while tracing them briefly in the general sketch.

## 6

20. **Conclusion and suggestions** It is a sorrowful fact that much helpful material is not available for attempting a history of Hindi Journalism. The material is not quite lost, but it is difficult to locate it. Fortunately, we are not much late even now and there must be solitary issues and journals in many private possessions. Recently, Brajendra Nath Banerji of 'Modern Review' discovered the entire file of 'Oodunta Martand' in the private library of an old Rais of Calcutta, and this paper proved to be the oldest yet known. Whether or not there are such collections at other places, we do not know, but well can hazard a guess. Attempt should be made to get such material at a central place or, at least, get notices of the material. The Sangrahalaya of Hindi Sahitya Sammelan and N. P. Sabha should carry on an extensive movement for rescuing what even now is left of ancient Journalism. Both these institutions have already done some thing in these directions. In his article on Radha Charan Goswami Pandit Banarsidas spoke of his collections of ancient papers at Brindaban. Now there is nothing of importance left at that place. The collection is apparently lost. Such mishaps must be regarded as a national tragedy which should never be repeated.

21. Apart from the material being sparse, there was practically no consciousness, leaving more recent times, of the importance of such material. There was sheer indulgence on the part of our eminent journalists who left without a record of their work in the form of auto-sketches. Exceptions are Pt. Rudra Datt Sharma, Lakshman Narayan Garde, Ambika Prasad Bajpai and some others. Even now, as the matter stands, it is regrettable that none dares risking his money and leisure in the prospect. It is in the wider interest of Hindi literature that such auto-sketches should be procured from the living journalists who are now resting after their hard battles. Besides attempts should be made to get the proof-copies of the "material" that is published in the newspapers and journals. Many papers keep such material for sometime, if not for research or love, just for the sake that it could be used as evidence in case legal difficulties crop up. But after a time the material is



lost. Pandit Mahabir Prasad Devedi's edited proof copies are now available at Kala Bhawan, Kashi, and they are very useful for estimating his place as an editor.

22. There is yet another way in which we can save the great mass of early journalistic material from early decay. In this 'Samvad Patre Sekaler Katha' published by Bangiya Sahitya Parishad Mandir, Calcutta, in Bengali year 1339, Brajendranath Bandopadhyaya has rebuilt the whole history contemporary to early Journalism by placing the cuttings from Samachar Darpan (1818-1830) and Bangoot (1829) under the headings: Education, literature, society, religion and miscellaneous. It is advisable that we should make similar attempt although the material at our disposal is sparse and much more broken. However, this attempt will save early journalism from oblivion.

23. We can even get important journals and newspapers reprinted in book-form, or such matter from them reprinted as is indispensable for the student of the history of Journalism.<sup>3</sup> Attempt should be made to get periodical literature catalogued and, if possible, sifted and reprinted under suitable heads. Special attention should be given to leaders and editorials, and selections from them printed. Histories of important papers, and lives and enterprises of eminent Journalists are urgently needed, so as to get detailed information about these and give them due place in any future history of Journalism.

24. In the absence of such sources, the researcher has to fall back upon the Government sources which cannot be wholly relied upon. The information can only be gathered by the declaration filed according to certain provisions of law, and "the return of printing and the newspapers and periodicals they publish", given in Provincial and

<sup>3</sup> For example ; numerous anthologies have been put together at different periods from the files of the 'Times'. Some of the earlier ones ranged over all the narrow columns of the paper and included descriptive articles, dispatches from correspondents in foreign countries, biographies and other miscellanea. More recently religious treatises (Saturday articles) and 'light leaders' are also published. Letters to the editor are printed in one cover as 'Dear Sir'. A new approach is the "History Through the Times" a collection of leading articles on important events, 1800-1937, selected by Sir James Merchant. The editor aims 'to construct the history of more than 130 years by assembling the principle leading articles which have been published on outstanding occasions.'

Administration Reports. But these sources are not enough. As Thomas Edward has put it—

“ There are.....cartloads of minutes and trashy reports lumbering the record rooms of Indian Departments, which might very well disappear and make room for that records of Public intelligence and stream of criticism, suggestion and discussion on the multifarious topics, which concern the Press, and the men of then existing generation, for which the social, political and constitutional history of the country can most truthfully and with the great minuteness, be gathered.....”<sup>4</sup>

25. Thus, we see that a complete and exhaustive history of Hindi Journalism must remain a sweet dream till we procure the following pre-requisites for it :

- (1) Dictionary of Hindi Press
- (2) Yearly Hindi Press Directories
- (3) A classified list of Hindi Periodical literature<sup>5</sup>
- (4) Histories of separate papers and magazines
- (5) Who's Who in Hindi Journalism
- (6) Life and works of Eminent Journalists
- (7) A detailed analysis of the contribution of Hindi Journalism to various nation-building factors like literature, social and political consciousness, etc.

All these demand a careful preservation and analysis of the material that pours from monthly, weekly and daily channels under separate heads :

- (a) Literature
- (b) Society in its many phases
- (c) Religion
- (d) Politics
- (e) Collection and presentation of news and comments
- (f) Advertisement
- (g) Illustrated Press

Under our present circumstances, it is not possible for us to do much. We can do but a little, but we hope to do better in

<sup>4</sup> Quoted by Brajendra Nath Banerji in *Samvad Patre Sekaler Katha* : Introduction

<sup>5</sup> Like Poole's Index to Periodical 1803-1907 or Reader's Guide to Periodical literature or Subject Index to Periodicals published upto-date.

days to come. However, early newspaper and magazines are precious national treasure :

"An effort to collect and preserve the old files of these and other Indian Journals of Premutiny period would be amply repaid, for they contain such a treasure of historical knowledge that no study of the period, however comprehensive, can be complete without its study. A number of such journals must still be in the possession of old families and libraries ; they are more likely to be destroyed than family Sanads and farmans and Mss ; and therefore an immediate and sustained effort is required to save them for Posterity." <sup>6</sup>

Besides printed or lithographed magazines and newspapers, an approach must also be made to obtain and preserve manuscript newspapers. MSS. Newspapers were very prominent before the litho and the Press, and in mutiny-days they played a very important part. But MSS. newspapers have been indulged in even after printing had come to the aid of Journalism in cases where the aid of the Printing Press cannot be sought ; (1) against the Government ; (2) in academical Journalism of schools or colleges etc ; (3) Journalism by some societies, meant to limited circulation. Sir John Malcolm (in a memorandum written on the perusal of the despatch in the Secret Department of Fort St. George, dated the 12th April 1822) notices on objectionable MSS. newspaper in 1800 'transmitted to almost every village in the South of India, advocating a popular rise, with the direction that 'whatsoever reads this or hears its content, let it make it as public as possible, by writing it and sending it to his friend who in like manner are enjoined to circulate it among their friends.' Between the period of 1800 and that of Vellore Mutiny (1806), several papers were circulated by natives hostile to British Government. The Mutiny (1857) saw another great rise of this sort of Journalism and the Congress movements and the anarchist movements of our days (1905-1942) have traded much in this commodity. <sup>7</sup>

The unauthorised MSS. news-sheets write with greater freedom and independence of tone than the compilers of the printed news, and they hold their ground, although within narrowing limits, upto our days. Mss. newspapers and

<sup>6</sup> Vide 'Two Newspapers of Premutiny Delhi by Dr. I. H. Qureshi, M. A., Ph. D., in Indian Historical Records Commission : 18th Session p. 260

<sup>7</sup> Vide 'Calcutta Review 1910, July to October and 1911, Jan. to April.

sheets are amply fitted for underground activity, and hence it is that they are important for many under-currents of our national life, e.g., the mutineers (1857) do not publish any information or aims, ambitions and methods of their pioneers in lithoed or printed newspapers. But those which are hand-written and published irregularly and even without a fixed name given us much information to these effects. One such paper was '*Tilism*' of Delhi, edited by some Chunni. This was widely current in Delhi in those days of the Mutiny for disseminating news. The news from such hand-written papers were often announced verbally in the market place.

## 7

A continued history of Journalism, even a general sketch, is simply non-existent. What scattered information we get in the material dealt with in the preceding pages, is unsatisfactory and infinitely meagre. In the pages of my thesis I have tried to deal with the Rise and Growth of Hindi Journalism in as much detail as was possible, adding facts after facts, and analysing and reviewing them in the light of a full background of social, religious, literary and political forces, and supplementing my estimate with cuttings from both ancient and modern journals and newspapers. It has not been possible to approach all journals and newspapers published so far, but such as have been approached have been industriously gleaned, and much pains has been taken to establish definite tendencies. More facts, when unearthed, would not bias this study of Hindi Journalism. I hope that this study would pave way for further research in the different periods and branches of Hindi Journalism, and prove a fruitful companion-book to the History of Modern Hindi Literature.

*Rakshabandhan,*  
*August 31, 1947*

RAM RATAN BHATNAGAR

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## CHAPTER I

### THE BEGINNINGS OF JOURNALISM IN INDIA, 1780-1826

1. The history of the Indian Press from 1780 to 1826 is predominantly that of Anglo-Indian Press, for the native English Press did not appear till Gangadhar Bhattacharya began his *Bengal Gazette* in 1816, and the Vernacular Press was only born in 1818 when the Serampore Missionaries started the Bengali monthly the *Digdarshan*, and the weekly *Samachar Darpan*. The British Journalism had lived an existence of two centuries before the Vernacular Press started in India,<sup>1</sup> and the Anglo-Indian Journalism was three decades earlier.<sup>2</sup>

The Battle of Plassey in 1757 decided the fate of India in favour of the British. From thence onward, there was a period of British conquest and consolidation of the British power, and within a hundred years, the whole of India was to fall prey to British arms and diplomacy. This British occupation did not disturb the masses as they were already breathing hard under chaos, and British Raj meant to them peace and safety. On the contrary, the whole of India was soon to be united under a single crown, obeying one laws, and speaking (so far as the upper classes with political ferments were considered) one language. The railways, the mail-service, the telephone, the telegram.....all of these were slow to come but, when they came, they changed the whole face of India and made it "One nation".

Soon after the Hon'ble East India Company's administration was put on a constitutional footing (by the Regulating Act of 1773), the educational policy came before the government, and the question was tackled variously by the officials, the missionaries, the Indian Patriots in their own ways till in 1835 Macaulay decided once for all in the favour of English tongue. The company's government was earlier in the hands of those who were interested in Indian culture, and they wanted to revive Indian type of Education: Warren Hastings founded the Calcutta Madarsa in 1781; Lord Cornwallis founded the Sanskrit College at Benares in 1792; In 1800 Fort William College was opened for the civilians. However, the government remained indifferent to the education of the natives till 1813, when a clause in

<sup>1</sup> The first regular news-sheet was published in England in 1611.

<sup>2</sup> Starting with Hickey's Bengal Gazette in 1780.

East Indian Company's Act of 1813 enabled the Governor to devote "a sum of not less than one lac of rupees in each year" to be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of Sciences among the inhabitants of India.

However, some important private efforts were begun by Europeans much earlier (about 1780), and the natives too were not slow in appreciating the significance of Western Education. In 1816, Ram Mohan Roy and David Hare opened Hindu College for the dissemination of Western learning. Two years later (1818), the missionaries opened their first college at Serampore. Baptist Carey, Marshman and Ward were responsible for it, and these were the men who began Vernacular Press in Bengal with *Samachar Darpan* and *Digdarshan*.

In 1833, the East India Company had to close its commercial business in India, and hence forward it was a ruling body.

2. We are so used, nowadays, to associating news with ink and paper by means of which it is recorded and disseminated that one may sometimes forget that it existed, was collected, exchanged, and admired much before ink and paper were first manufactured. All through the record of history, we find evidence of an appetite for news which found means of gratifying itself with little or more of that elaborate organisation by which it is fed today. We know, for example, that in early times the market place served as a kind of exchange where bits of news, important and trivial, were bruited about and discussed. We also hear, again and again, that travellers were eagerly pumped of the news they brought from places they had visited; that, indeed, it was at least a point of good manners, if not a duty, for a traveller to relate the news he had picked up, often, it would seem, as a fair return for hospitality. Travellers meeting on the road would exchange bits of news in a spirit of fraternity.

The usefulness of private letters in circulating news is obvious too. The obligation to press on to his correspondent, whatever news he may have heard was rather well understood to devolve upon a letter-writer. "The Renaissance times and later, a literate traveller abroad was sure to write the news of the countries he visited to his friends at home, was even charged to do so. Back home, his letters would be passed round through many hands for the sake of the news in them. Important or curious persons, politicians,

courtiers, great merchants, particularly anxious to know what was going abroad established a regular correspondence with their friends or their agents in important cities and were thus left *an courtant* with events of the kind it was necessary for them to have knowledge of. In time, the writing of news-letters which any one might buy became a trade, though there is no evidence of the public newswriter in England until the time of Charles I, when the printed newspaper had already been evolved. "As for official intelligence, news of affairs of state and matter touching the public interest, imparted by the government itself—from very early times this seems to have been communicated by oral proclamations; further more the ingenious Romans developed written proclamations and records in various ways anticipating the modern newspaper." <sup>3</sup>

It is abundantly evident, then, that the newspaper did not create news, but that news (plus the printing press) created the newspaper.

It would be interesting to know what the means of communicating news in our own country were prior to the establishment of railways and telegraphs and the publication of the newspapers and journals of the kind we are familiar with.

The dissemination of information before the invention of printing took place:

- (a) by words of mouth,
- (b) by the exchange of private documents,
- (c) by posting of notices in public places,
- (d) by the erection of columns and edicts with inscriptions, which gave announcements regarding instruction to the populace, for instance, Asoka's edicts, or for information, and
- (e) by information collected by "News-writers" established at various courts or centres of interest. || India under her ancient Hindu rulers maintained a vigorous Intelligence Department with agents at home and abroad. It consisted of employees, both avowed and unavowed. To the category of the avowed belonged the ambassadors and envoys accredited to Foreign States and the members of their missions. These ancient Hindu ambassadors depended upon secret emissaries in their pay for procuring information to send home as well as to enable them to act with effect in the interest of their own sovereign. These emissaries and intelligencies of the ancient Hindu Sovereigns can be regarded as the earliest journalists

<sup>3</sup> Vide "Some Fore-runners of the Newspapers in England 1476-1622". Introduction, pp. 2-3.

of India—the humble precursors of Western Journalist—the forefathers of the Colossus of the press of our days.

When the *Moslems* Mohammadans conquered India, they adopted the Indian system of governing with the assistance of emissaries and news-agents and improved it considerably. They introduced into it a distinct sense of responsibility, and made it truly a workmanlike organisation. During the Mogul period in special it took shape as a press, in the sense we use the word today. Waqia-Nigar or news-agent or intelligencer became a regular department of the state to supply news, description of events and ceremonies, complaints etc. to the court at regular intervals in the form of 'Waqias' or newsletters. They were regularly written by Waqia-Navis or news-writer in the news-books of the state which were kept at all centres of the government. The head of the department was called Waqia-Nigar or State intelligencer. In the early annals of the English in Bengal during the first half of the 18th century, the English factories frequently availed of these news-agents at Hoogly, then a centre of the Mogul government in Bengal, to bring their grievances to the notice of the court. Thus, Imperial News-agent or Reporter or Intelligencer was a powerful functionary in the Mogul Regime.✓

*Seirul-Mutakharin* gives a true picture of the liberty of the Press in Aurangzeb's time :—

"The Vacca-nuviis or Remembrancer or Gazetteer and the Savan-naviis or Historiographer, and Harcara or spy, were appointed for writing down the events that might happen in the respective provinces, territories and districts of their residence. Their duty was to inhabit such cities and towns as were the seats of command and government to the end that they might have it in their power to write down at day break such events as should have happened the whole day and night before, and to send the paper to the Emperor. There were posts established, that carried the dispatches with all speed, and in all weathers to court, where a daroga or inspector examined the same, after which he reduced to a concise exposition the substance of such as deserved the Imperial notice, presenting at the same time, the whole detail as forwarded by the provincial intelligencer. Nevertheless, whatever amongst those papers was addressed personally to the Emperor, was sacred, and could not be set open by any other than his own hand. It was perused by the monarch himself, and he alone

ordered what he thought proper about the contents. By these means the Emperor was informed of every private man's affairs. He knew, what one had done to his neighbours at four hundred leagues from court, and what the latter had done to others, and what such an one wanted from such." <sup>4</sup>

During the declining period of the Mogul Rule the MS. Press continued its circulation. In the Mogul times the press had struck roots sufficiently deep and was so appreciated as an important agency for the supply of news that on the decay and destruction of the Mogul Empire, the journalists continued on their own accounts. In the earlier days of the 19th century there were many such free-lancers who supplied news to English magazines and Persian journals. We have several other accounts of this institution in the Mogul days of Akbar. <sup>5</sup> Later, Bernier writes :

"The Emperor appointed Vacea-Naviis in each district and they sent reports of the important events that took place by Sandni-Sawars, Carvan or Harcara. On the basis of these records Imperial decisions were taken and policies formulated. The Wacea-Naviis made collision with provincial Governors, and did not report of their tyrannies and exactments. So there was no redress or any enquiry of wrong made to the public." <sup>6</sup>

An account of the activities of these court news-writers is given by a Venetian traveller, Niccola Manucci, who lived at the court of Aurangzeb for some years ;

"It is a fixed rule of the Moguls that the Vaquia-Navis and the Confianavis or the public and secret news-writers of the empire, must once a week enter what is passing in a vaquia—that is to say, a sort of Gazette or Mercury, containing news of most importance. These news-letters are commonly read in the King's presence by women of the Mahal at about nine O'clock in the evening, so that by this means he knows what is going on in his kingdom. There are, in additions, spies who are also obliged to send in reports weekly about other important business: chiefly, what the Princes are doing, and the duty they perform

<sup>4</sup> Quoted by S. C. Sanial in his series of articles in *Calcutta Review*. Vols. CXXIV to CXXX, 1907-1912.

<sup>5</sup> See Blochman's translation of *Ain-i-Akbari*.

<sup>6</sup> Vide *Travels in the Mogul Empire*: Francois Bernier 1656-1668 ; Edition, Constable and Smith, p. 231.

through written statements. The king sits up till midnight, and is increasingly occupied with the above sort of business." <sup>7</sup>

Some MS. newspapers at the Mogul court (1660) are at the Royal Society in London. Such news-writers are extant at the downfall of the Mogul Empire, and many were corrupted by local administration and gave wrong perspective to the Mogul Emperors, remained silent on important developments. This was one of the factors which brought the downfall. <sup>8</sup> The King of Oudh also maintained these news-writers and Sleeman on pp. 67-69 of his "Journey through the Kingdom of Oude", Vol. I, mentions of six hundred and sixty news-writers being employed by the King of Oude on an average of between 4 to 5 rupees per month. In the first half of the 18th century, the East India Company frequently availed itself of the services of news-writers to acquaint the Indian courts of items of intelligence. The Early Anglo-Indian Journalism was also helped by this system of news-writers. But the first and the last published court newspaper, of course, was *Siraj-ul-Akhbar* of Bahadur Shah. Rajput, Sikh and Marahatta courts also had their news-writers. The importance of these in intrigues, war and peace, was immense and battles were fought and won and lost by the news delivered by these news-writers. <sup>9</sup>, <sup>10</sup>

<sup>7</sup> Storia de Mogar by Niccola Manucci, pp 331-332 translated by M. Barns in "Indian Press"

<sup>8</sup> Vide 'Travels' edited by Croke, Vol. II, p. 52 and Rambles and Recollections: Major General Sir William Sleeman, 1844, p. 249.

<sup>9</sup> Compare the growth of English Journalism through news-writers. The Encyclopaedia Britannica has the following on the origin of English newspapers. "The first English Journalists were the writers of 'news-writers' originally the dependents of great men. each employed in keeping his own master or patron well-informed during his absence from court of all that transpired there. The duty grew at length into a calling. The writer had his periodical subscription list and instead of writing a single letter, wrote as many letters as he had customers. Then one more enterprising than the rest established an "Intelligence Office" with a staff of clerks. The MS. newswriters—some of them proceeding from writers of marked ability who had access to official information and were able to write with greater freedom and independence than the compilers of printed news—held their ground, although within narrowing limits, until the middle of the 18th century."

<sup>10</sup> 'Also compare: "The origin of Journalism can be traced to the ancient postal system of Europe and Western Asia and to the ancient spy system of India"—S. C. Sanial in his article "The History of Journalism in India", Calcutta Review, 1907. p. 350.

So far we have discussed the state system of communication of news, but there was also prevalent some form of system from which the public got its words of news. This, too, was chiefly in the form of news-letters. Carvan traders and travellers ~~form~~ <sup>from</sup> one part of the country to the other parts carried these news-letters with them in their long journey from town to town and hamlet to hamlet. But the most important and the most efficient means was the Banjara system. Letters carrying private and public news as well as parcels were carried by these and delivered at very small charges. At least, this was the chief means in the hands of the public for getting and sending news. Besides the news obtained through letters of public and private characters, the news of more exciting nature and public importance, news effecting administration, society and people in general were delivered by the Banjaras through words of mouth. And "Sarai" where the Banjaras stopped or changed horses was a great hot-gossip house for the town.

Hence, news-journalism had started in our country even before press-journalism. Postal system was extant in India even from very early times, and news were promptly exchanged for government and administrative purposes. History records the existence of such post-system (both for the public and the government) in 1333 A. D. in the reign of Mohammad Tughlak. At the time of Akbar, we find good attention being paid to the proper functioning of post. Throughout the reign of the Moguls, for government purposes, there was established a huge machinery for collecting, writing, sending and carrying news. The collector and sender of the news were known as Khabar-rasan, the writer as Vaqia-navis or vaqa-i-navis and the carrier of post which was either in the form of letter (news-letters) or diaries (Rozanamcha) as Qasid or Harcara. While Banjaras or Sangs were public conveyance of receiving and propagating news, the government maintained its own department. It appointed, as we have already seen, at important district centres and bigger cities and towns and even larger villages news-writers (Parcha-navis or Akhbar-navis) who sent daily or weekly (sometimes, periodical) reports to the capital, through the government post. The government post was carried by the Harcaras (mail-runners) who were stationed at every five or ten miles and they passed the reports of the news-writers and other government papers from one station to the next. The news-department to which these news-writers and mail-runners were attached continued till the last of the Moguls, Bahadur Shah. The last news-writer at the fort of Delhi was a Hindu named



Mamraj. Many states, Hindus and Muslims, had their news departments similar to that established at the Mogul court and these continued till of late. It was at the close of the 18th century when the central government was weakened and disorder prevailed, that means of communication became sparse and expensive. Hence the system disintegrated, but it continued long in the smaller states.

Besides these, there are evidences to show that there were daily news-sheets which are issued from the fort and their contents were even publicly announced. Several hundred MS. sheets of the Mogul period (of about 1660 A. D.) are in the custody of Royal Asiatic Society of London. This collection was made by Colonel James Todd in India. The size of these news-sheets is invariably  $8'' \times 4\frac{1}{2}''$  and they are written in different hands. They contain news about Muslim worship places and temples and hunting and like subjects.<sup>11</sup>

The system of MS. newspapers continued till the downfall of the Moguls. We have records of Waqias of several courts which come upto the Mutiny (1857). G. S. Sardesai<sup>12</sup> tells us of 'Jadhe Sakhawatis'. Many important families in old days kept large blank books in which they copied all Waqias or Chronological accounts of notable events. For various social purposes also such a record was necessary. Anaji Ranganath Malekar was the first Waqia-navis of Shivaji who started writing 'Bayani-Waqias'. This writing of Waqias for private and public use came upto Nana Fadnavis (1818), but some go on even to the time of the Mutiny. Loose sheets of Jedhas helpers of Shivaji in his earlier days, are 'Jedhas Sakhawaties'. The last of the Moguls published the daily court diary as 'Urdoo Akhbar' which continued till the rise of Mutiny (1857) and Khwaja Hasan Nizami has published a number of cullings from this paper. Of the newspapers and news-books circulated during the Mogul Regime<sup>13</sup> S. C. Sanial writes :

<sup>11</sup> Vide Journal of Royal Asiatic Society, Oct. 1908, of Bengal. Also an article headed Salatin Moghalia ke Akhbar by Afsar in Nerang Khayal, February, 1938.

<sup>12</sup> 'The Earliest Marathi Chronicle: Its sources' by G. S. Sardesai, B. A., Modern Review, 1924, pp. 623-24.

<sup>13</sup> Also see Calcutta Review CXXIV, p. 355; Royal Asiatic Society Journal, 1907-08 (pp. 1121-1124) and 'East and West' (article by Mr. Kakaria), Vol. 1, March, 1902, p. 547).

The collection is thus described in Mr. Morley's "Catalogue of Persian MS. in R. A. S. Library".—No. CXXIII: (contd. on p. 9)

"The earliest distinct mention of ante-typo-graphic newspapers is to be found in the Muntakhabat-Al-Lubab of Kafi Khan where we find the death news of Raja Ram, of the house of Shivaji, brought to the Imperial Camp by the newspapers. The great historian also gives us clearly to understand that the common soldiers in Aurangzeb's time were supplied with their newspapers. We are told by the historian that Aurangzeb allowed great liberty to the press in the matter of news. As an example, he cites a case of Bengal newspaper commenting rather severely on the matter of Emperor's relation with his grandson Mirza Azim Oshan. In Seirul-Mutagharin, there is a mention made of Kaem Khan, son of Jafar Khan, head of the post and gazette office.....

During the declining period of the Mogul Empire the Manuscript presses continued their circulation. Thus we find British popular historians noticing that in the summer of 1792 the public newspapers of Delhi stated that the Emperor had expressed to Madhaji Sindhia and the Peshwa his hope that they would enable him to recover the imperial tribute from the Bengal Province.....I wish to mention two famous men who were connected with journalism in the eighteenth century. One was Asaf Jah's minister, Azun-ul-Omrah. He was originally a gentleman of the press

"The Akhbarat-i-Darbar-Ma'ali Akhbars, or papers relating to the transactions of the court of the Emperor Aurangzeb for the following years of his reign, 1-14, 17, 20-21, 24, 36-39, 42-49, together with Akhbars of the court of Prince Muhammad Azam Shah (third son of Aurangzeb). A large parcel written in Shikastat, or separate slips of papers, and enclosed in a solander case. Size 8 ins. by  $4\frac{1}{2}$  ins."

H. Beveridge also reviews this in "Misc. Communications". He says—'.....They are notes by the court agents of some Rajputana prince of the daily occurrences of the Mogul Court.....The entries are very short, and the incidents recorded are very trivial. They consist mainly of notices of promotions of officers, of the grant of 20 lacs of honour and of such occurrences as that the emperor visited the chief mosque at such and such an hour or that he visited the shrine of some saints or went on a hunting expedition."

Another collections of Akhbars is described in Riev. Supp. to Persian Catalogue or 4608 and 4904, p. 55a, but they are of the date 1795.

Todd's papers are also mentioned in Asiatic Journal, Vol. XXVI. O. S. (1828), p. 335.

but rose in time to be the Prime Minister of Asaf Jah. The other was Mirza Ali Beg—the Imperial Gazetteer (Waqā-negar)—the *doyen* of journalist throughout the Empire. This officer was in constant attendance upon His Majesty. In this time the official intelligence in Gujerat was Abdul Jaleel, a Syed of Belgram, who was also paymaster of the forces in that important province.”<sup>14</sup>

One source of news in ancient times was the Roza-namcha, and there are a number of these daily registers and statements in the Mogul period, for instance, Mirat-ul-Haqaiq by Aitmad Ali Khan (1719-1727).<sup>15</sup> In the Mogul days, Waqiat was invariably an art, and many well-placed persons in other spheres practised it as such for mere pleasure's sake. The Waqianegar and the Swanha-negar were an important factor in Mogul political life. A number of important 'Akhbarat' are recently unearthed, for example, 'The Jaipur Akhbarat' for the reigns of the successors of Aurangzeb have only very recently been made available to us, and now they naturally take the first place among the primary sources for the history of the period. These daily registers are good predecessors of our news-columns. Ms. newspapers have been indulged in even after printing had come to the aid of journalism in cases where the aid of the printing press could not be sought, *e.g.*,

(1) against the government,

(2) in academical journalism of schools and colleges,

(3) journalism by some societies, meant for limited circulation. Sir John Malcolm (in a Memorandum written on the Perusal of the Despatch in the Secret Department from Fort St. George, dated the 12th April, 1822) notices an objectionable newspaper in 1800 'transmitted to almost every village in the South of India' advocating a popular rise, with the direction that "Whoever reads this or hears its content, let him make it public as possible, by writing it and sending it to his friend. who in like manner are enjoined to circulate it among their friends." Between the period of 1800 and that of Vellore Mutiny (1806), several papers were circulated of a nature hostile to British Govt. In Mutiny, 1857, this crop was very luxuriant and in our own days, revolutionary organisation and the congress have from time to time fallen on this primitive kind of journalism when printing presses were confiscated, or failed to give support.

<sup>14</sup> Vide the Calcutta Review, Vol. CXXIV (1907), pp. 355-358

<sup>15</sup> Vide 'Two Newspapers of Pre-Mutiny Delhi' by Dr. I. H. Qureshi, M. A., Ph. D., in Indian Historical Records Commission, 18th Session, 1942, pp. 356-357.

Nor was the indigenous government idle to journalism as it is known today when the model was placed before it. In 1841 began the publication of the Mogul Court Gazette, the *Siraj-ul-Akhbar*. It was written in Persian language and characters, and published from Qila-i-M'alla (the Fort), under the patronage of Emperor Sarajuddin Bahadur Shah. The *Akhbar-i-Delhi* (est. 1837), the *Nur-i-Mashraqi* (est. 1853) and *Nur-i-Magharabi* (a counterblast of the former) were some of the Pre-mutiny Delhi newspapers which pointed a way to the early Persian and Urdu journa'isms.<sup>16</sup>

The system of the propagation of news that followed can be gathered from a book "Hindusthani Intelligence Oriental Anthology", which was published in 1801 at Calcutta. The medium of news was Persian. The chief centres which supplied the news were Delhi, Peshawar, Kabul and many other places. The news were carried through Qasid-i-Akhbar (Press-messenger) and these were collected at centres of political importance. Some of these were the courts of Marahattas in the North, of Monsieur Perron the French general of Scindhia, of Ali Bahadur Nawab Bundi, and of George Thomas who had established a short-lived sovereignty at Hansi-Hissar.

4. Persian Journalism was flourishing to a great extent in the country about the end of the 18th century. We have referred to the "Hindusthani Intelligence Oriental Anthology" (1801) which is mainly based on the cullings of Persian "Akhbars" from different parts of Northern India.

Persian language was the Lingua Indica of the educated classes of people at this time, and a language of the court and the Darbar. Hence, all news from native sources were chiefly written in this language. The *Calcutta Gazette* (est. 1794) sought help from these vernacular papers which must have been Persian ones :—(1) Delhi ke Akhbarat, (2) Lahore ke Akhbarat, (3) Lahore Newspapers, (4) Akhbarat az Holkar Camp.<sup>17</sup> These must have been public or semi-public Persian newspapers.

The Mogul court at Delhi made it a condition in the charter granted to the East India Company that the court-language would continue to be Persian, and it is known, the

<sup>16</sup> Ibid.

<sup>17</sup> Quoted in the "Calcutta Gazette" in the following dates respectively

(1) April 13, 1815:

(2) Dec. 3, 1812.

(3) Dec. 8, 1814.

(4) Ibid. ?

court-language dominated all realms of public importance including the expression of public opinion. Hence, it is probable that the earliest attempts at Vernacular Press Journalism may be unearthed at Calcutta in the Persian language. So far as researches go, the oldest Persian paper is print edition of "*Samachar Darpan*", a missionary paper (1818). The government patronised the Persian edition by making a special concession in the postal rate which was one-fourth of that demanded from English papers.<sup>18</sup> After this came *Jam-i-Jahannuma*, which was set up in Calcutta on the 28th March, 1822.<sup>19</sup> The paper was a weekly one. It continued till 1828 and established its own press at Calcutta. Ram Mohan Roy published his *Mirat-ul-Akhbar* on the 12th April, 1822, from Dharam Tola. It was published on every Friday under his editorship.<sup>20</sup> Ram Mohan Roy stopped the publication of this paper on April 4, 1823, as a protest against the Press Ordinance of 1823.

*The Bengal Herald* (est. 9th May, 1829) published its Persian edition, probably under the editorship of Raja Ram Mohan Roy. It must have been closed down on or after 30th July, 1829. Proposal had been made of a Persian paper at Calcutta in 1822, but the paper did not appear. This is *Emanul Akhbar*.<sup>21</sup> The paper to follow were: *Aina-i-Sikandari* (Calcutta, 1831, a literary paper), *Sultanul Akhbar* (1835), *Mahr-i-Alam Afroz* (Calcutta, 1835), *Mahr-i-munir* (1835), *Akhbar-i-Ludhiana* (1835). The last of these was started by Missionaries at Ludhiana. *Mafrakul-Qalub* (1856) was published from Karachi under the editorship of Mirza Mohamad Shafi, son of Mirza Merkhhis Ali, and this paper was extant in 1875. *Sultan-ul-Akhbar* was edited by Mirza Rajab A'i Beg 'Sarur'. Allama Abdulla Yusuf Ali considers 1830 as the probable date when Sarur left Lucknow for Calcutta where he lived for some years.<sup>22</sup> So the paper must be dated about 1830. Persian papers continued to be published and disseminated news to such far places as Kabul, Herat and Bukhara.<sup>23 24</sup>

<sup>18</sup> Vide Calcutta Review, Vol. 13 p. 145.

<sup>19</sup> Vide notice in Asiatic Review, Dec. 1822.

<sup>20</sup> For contents and notice, see "Calcutta journal", dated 20th April, 1822.

<sup>21</sup> Vide Calcutta journal, April 1, 1822, p. 36

<sup>22</sup> See footnote on p. 127 of Allama Yusuf Ali's book: 'Angrezi Ahad men Hindustan ke tamaddun ke tarikh'.

<sup>23</sup> Vide Calcutta Review. Vol. 18. 1852, p. 491.

<sup>24</sup> For fuller history of Persian papers consult articles by Nawabzada Abul Faizi in *Risala Khayalistan*, Lahore, April 1940, and the article 'Farsi Akhbar, company ke Ahad men' by Syed, Shahanshah Husain Rizvi in the same.

5. The first press was established on the Indian soil by the portuguese Christian Missionaries at Goa. They felt the dire necessity of owning a press for the propagation of faith, and hence tried to obtain from Europe two presses with equipment. These reached India in 1550. We know nothing about the publication from these presses till 1557 in which year was published a religious book written by St. Francis Xavier.<sup>25</sup> Twenty years later, we see another book being issued from the same press. This was the first printed book in an Indian language—a translation of Francis Xavier's 'Christian Doctrine'. It is not known whether the book was in Tamil or Malyalam, nor do we know whether the press was established at Cochin or Vypicota. A printed copy of the book could have solved the mystery but, unfortunately, we possess no such copy.

Another printing press was established in Pauri-Keal (Distt. Tinnevely) in 1578. This too, was a X'ian missionary enterprise, and it printed a number of religious books. Such a large number of printed books must have caught notice of the educated Indian, even non-Christian.<sup>26</sup> In 1602, a third printing press was established at Vypicota. From hence, we step into dark as we do not find any printing press for a period more than three quarters of a century till we come to 1679 when a printing press was established at Ambalkad (20 miles south of Trichur) which published the first lexicon (a portuguese-Tamil Lexicon), which was incidentally the first important literary work printed by the missionaries.

Although the East India Company was formed on December 31st, 1600, it was not a ruling body till its fate was decided by the Battle of Plassey (1757), with the armies of Sarajuddaula. During all this period when East India Company was a trading body, no newspaper or journal was issued, in fact, no printing press was established. But after it turned a ruling body, a section of Europeans attached to it began revolting against its administrative and trade policies, with the result that there was the need of severe criticism. This disaffectionate element turned to press whose power it had witnessed in the Home country.

It is surprising to note that there was no English newspaper in English before 1780, though the English were governing vast territories after 1757 (the Battle of Plassey). The European community entirely relied on newspapers sent from England—received often nine months or a year

<sup>25</sup> Vide *Oriental Conquests* by Father Francis de Souza. Vol. 1, p. 19.

<sup>26</sup> Vide *Indian Oriental Christians* by father Paulinus, printed at Rome, p. 181.

after publication. The company certainly had printing presses. In 1674, Henry Mills was sent to Bombay by Court of Directors with a printing press, types and a considerable quantity of paper. Then on July 16, 1753, it is stated in the Records that the printing houses were in very bad condition and unfit for use. It was then agreed that the company's surveyors be directed to survey the printing houses and report to the Board on their condition and furnish an estimate of what he judged they would cost to put in repairs.

A printing press was in operation in Madras in 1772 and in 1779 an official printing press was established at Calcutta. The later was under the direction of Charles Wilkins who became known as the father of native typography in Bengal. At Hoogly, in 1778, he had prepared the types for Nathaniel Brassey Halhad's Grammar of the Bengali language, and he taught the craft of type-cutting to an Indian blacksmith named Panchanan.

"There were also printing presses in Northern India also, for, when the fortress of Agra was surrendered to the British Army under Lord Lake in 1803, a printing press was included amongst the valuable property which was confiscated. The types were ready for some oriental production and the type was said to be excellent".<sup>27</sup>

The explanation of the delay in the introduction of the English newspapers in India probably lies in the fact that majority of the English residents were either convenedated servants of the company or were connected in some other way. It would naturally be their duty to keep the authorities informed of any information in their possession and, the community being a small one, news quickly spread by words of mouth. There was, of course, considerable interest in European events but this was to some extent satisfied by the receipt, though delayed, of newspapers from England. As, however, the community gradually increased by the addition of "interpolars" identity of interest gave way to differences of opinion.

It was this difference of opinion which gave rise to the press, and the first announcement came from Mr. William Bolt, in 1766, who pasted notice to the door of the Council House in Calcutta: 'To the Public', telling of the desirability of the printing press and newspaper—

"In the meantime, he begs leave to inform the public that having in MS. many things to communicate, which

<sup>27</sup> Proceedings of the Bengal Asiatic Society, May 1861.

most intimately concern every individual, any person who may be induced by curiosity or other more laudable motives, will be permitted at Mr. Bolt's house to read or take copies of the same. A person will give due attendance at the hours from ten to twelve any morning."

Bolt was censored by the Court of Directors for private trade. He resigned in 1766. So the company did not approve of his intention of publishing a newspaper and on April 18, 1767, directed that ;

"He should quit Bengal to proceed to Madras on the first ship that was to sail from that Presidency in the month of July next in order to take his passage from thence to Europe in September".<sup>28</sup>

In his hand-bill Mr. William Bolts had complained of the absence of a printing press at Calcutta, and revealed the fact that he could arrange for press-equipment and type if somebody took to journalism. Twelve years later (1780); we see the establishment of the first press at Calcutta, and the publication of the first English newspaper, *Calcutta General Advertiser*, better known as *Hickeys' Gazette*, under the editorship of Mr. James Augustus Hickey. The first issue was printed on Jan 29, 1780.<sup>29</sup>

A review of what has just been written will reveal that the early press establishment had no connection with journalism as it was only an instrument of missionaries in their propaganda works through books and, may be, pamphlets. Hence the rise of Printing Press, which was evidently necessitated by journalistic spirit, should be dated 1780 when we see presses being established at the Presidency towns and publication of Presidency town papers.

6. All this time the company had played the double role of a trader and a ruler. The Anglo-Indian Press had nothing to do with the ruling aspect of the Company ; it was begun and developed by people who were either disgruntled as the company, objected personal trade or wanted sole monopoly. Politics was not their objective. Before the advent of the Anglo-Indian Press, the Anglo-Indian community lived on newspapers that came from England, although they were delayed as much as nine months. These gave them news

<sup>28</sup> Proceedings of the Select Committee at the council of Fort William.

<sup>29</sup> A complete file of the Gazette is found in Calcutta Imperial Library.



from Britain and the continents. The events at home were carried to one another by words of mouth as the community was small. As it increased in size, there was a need for such adventure as a newspaper and the identity of interest gave way to differences of opinions, then discontent, and as a consequence, the necessity of some organ to voice that discontent.

Anglo-Indian Journalism was started with Hickey's Gazette in 1780. It was solely the affair of the disgruntled company servants and people who stood against the corruption of the company. East India Company was formed in 1600, and after half a century, there was extent in factory towns a colony of company's servants who served as apprentices, writers, factors, merchants, and senior merchants. Originally no provision was made for family life, but as time lapsed, a community grew up. The factory towns had a heterogeneous population consisting of Mohammandans, Hindus and Europeans trading under Company's licence. In the eighties of the 17th century, Englishmen not in company's service began to live in these towns and to 'trade up and down in India'. The social life of the company's settlements from 1700 to 1750 is recorded in detail in Colonel Yule's *Diary of William Hedges*. There were frequent duels; drinking bouts were common affairs; much pomp and decorum; intemperance; in addition to drunkenness and wastefulness, gambling was a besetting sin of the English in India, both men and women. Most of the company's servants indulged in private trade. From the beginning of the company's history, the director had to exercise vigilance against this private trading, but those placed in high were always quick to invent ingenious ways to keep within the letters of the law and yet defraud the company. Slave-labour on plantation was the most heinous crime of the eighteenth century. Till 1758, the company was only a trading body, though it administered justice to its settlements. But after the battle of Plassey (1757) and the grant of Diwani by the Mogul Emperor (1761), the double duties of administrator of a vast area and trader fell upon it. It was now that conflict arose between its members, and thus the way was paved for the beginning of journalism by the dissatisfied section. The Anglo-French War (1746-63) decided the fate of the European conflicts in the favour of the British. And now the company had to deal with the Marahattas, Haider Ali and Tipu, the Moguls and the Sikhs. Criticism regarding its policy in trade, administration and war, with native chiefs, grew with time, and resulted in Hickey's journal. This was followed by a host of the others.

The period between 1780 to 1850 was a period of extension of British Suzerein over native states, and independent chiefs. Throughout the period, Anglo-Indian Press was always critical of company government's action, and exercised a moderating influence. The authorities resented its tone and fettered it with strong and ineffective chains. It was an era of conquest and both for military and civil reasons, it was important that intelligent criticism should be suppressed. But with the "Mutiny" (1857), a charge came over the Anglo-Indian Press. It preached 'blood for blood' and its anti-Indian vehemence was only to be curtailed by special warnings and prosecutions. From hence, it became a strong supporter of the Govt. and anti-Indian front pitched against the revivalistic and nationalistic progressive forces. But due to its special position of a mediatory between the people and the Govt., for it pretended neutrality, and its influence in Government quarters and natives educated in English, it grew in importance and circulation. Throughout the remaining of the nineteenth century, it was the most important, best financed, and ablest of our presses. It was only in the last two decades of the century, that Indian-owned English nationalist journalism girt itself against it, and formed its own block. This compelled in alienating whatever sympathy there was in Anglo-Indian Press for the nationalist cause. From thence to this day, it is a hand-maid of the government and the bureaucracy.

We see the rise of the Anglo-Indian Press in discontent, for Mr. Bolt who was censored by the court of Directors for his private trading under the company's authority was the first to think of a press, although he could not do so as he failed to obtain permission. In 1780, however, Hickey succeeded in starting the "Calcutta Gazette"—a very humble affair with only two sheets about 12" × 8" and much space devoted to advertisement. The paper used to comment on private affairs of individuals and this annoyed the people and authorities alike. Soon there began the tussle between Hickey's resources and the Governor-General. On the 14th November of the same year the paper was announced as "No longer permitted to circulate—through the Channel of the Post Office." We have elsewhere traced the history of the rise of struggle between the government and the press. Here we have to say that following Hickey's, we get a continued history of Anglo-Indian Press—*Calcutta Gazette* (1784), *Bengal Journal* (1785), *Oriental Magazine* or *Calcutta Amusement* (1785), *Madras Courier* (1785), *Calcutta Chronicle* (1786), *Bombay Herald* (1789), *Bombay Courier* (1790), *Bombay Gazette* (1791), *Asiatic Mirror*, *Indian Gazette* (1780).

From the above we note that the Early English Journalism was restricted to Presidency towns of Madras, Calcutta and Bombay. Of these, Calcutta being the seat of the Governor-General and the chief town, took lead. Another fact is that it is wholly a European affair. Native English journalism did not rise till two decades of the 19th century had elapsed, and its rise was followed by the beginning of the Vernacular Journalism. As we have already narrated, English Journalism in India was sponsored by dissatisfied European element<sup>30</sup> and grudge which it fed was mostly personal. Hickey's, in fact, dealt more with personal affairs which while they contributed to its popularity in a quarter, on the other hand worked for its doom, for an important section of public and the government soon grew against it. On November 14, 1780, the Governor-General prohibited its delivery through post office, but Hickey was undaunted and he distributed it through Harkara.<sup>31</sup> Later on, Hickey wrote against the Chief Justice, Elija Emfey, and the Governor-General Warren Hastings with the result that he was arrested on June 1781, and a libel case instituted against him. The court sentenced him to a year of imprisonment and 2000 as fines. Another Calcutta paper started in the same year "Indian Gazette" which sided with the company and was probably published in its patronage. It too was started in 1780, and was conducted by Mr. B. Messink, a theatre employee, and Mr. Peter Reed, a salt merchant.<sup>32</sup>

The first Madrassee paper 'Madras Courier' edited by Mr. Richard Johnston was also published in this year (1780), and was likewise comprised of 4 pages, the first two of which were devoted to foreign newscullings, the third to Indian news and letters from correspondents, and the fourth to poems, literary articles and advertisements. Before the publication of this paper the Madras Govt. posted its notices on "See Gate". From hence these were published in this paper and the Govt. began to patronise it. The postal charges were condoned and the paper could be handed over to any subscriber throughout the Presidency without any charge being levied by the Post Office. Yearly subscription was rupee one. In 1781, a new press was brought from England,

<sup>30</sup> Early History and Growth of Calcutta, p. 200.

<sup>31</sup> Ibid, p. 202.

<sup>32</sup> Mr. W. H. Carey in his book "The Good Old Days of the Hon'ble John Company" p. 285 gives this the credit of being the first paper to be published in India in 1774, but there is nothing to support this view. The paper grew weekly in 1822, and was published thrice in a week in 1830, and after some days turned a daily.

and in 1789 the paper was edited by Hugh Boyd who later on (1791) began to publish his own paper 'Harkara'. The first paper in Bombay Presidency was "Bombay Herald" which began its publication in 1798 and was published weekly.

So, in its early days, the press offended the government only by libel to private persons or libellous articles against company's servants. Later on, these papers began to receive the resolutions and minutes of the council and military secret and the like, and published them as news—the government objected to this as early as 1785. From 1780 to the end of the century we see the Presidency towns publish a number of monthlies and weeklies, the weeklies predominating. The important of these are those published at Calcutta, Calcutta Gazette (weekly), Bengal Journal (weekly, Feb. 1785, ed. Thomas Johnston), Oriental Magazine (monthly, April 1785), Calcutta Chronicle (weekly, Jan. 1786), Indian World (weekly, 1791, ed. William Dunn), Telegraph (fl. 1796, ed. Hewett Macaulay), Asiatic Mirror (fl. 1794, ed. Bark), Bengal Harkara (ed. William Hunter, fl. 1799), Calcutta Morning Post (fl. 1799), Calcutta Courier (fl. 1799) and Oriental Star (fl. 1799). Madras published: Harkara (ed. Hugh Boyd, 1793, weekly), Weekly Madras Gazette (weekly, Jan. 1795, ed. R. Williamson) and Indian Herald (weekly, 2 April, 1795, ed. Humphrey). Bombay published: Bombay Courier (weekly, 1789, ed. Lude Ash Burner) and Bombay Gazette (weekly, 1791).

Thus, we see that by the end of the century Anglo-Indian Press was firmly established in India, and it grew in number and importance in the first two decades which saw the rise of Vernacular Journalism. The Anglo-Indian Press has a continued history of one hundred and sixty years, and it has stood for many things, and changed many sides. It began as a critic of the Hon'ble company's servants, and published libels and scandalous matter. Later on, it offended the government by publishing official and military secrets—the government was waging wars, and it could not tolerate this. In spite of all this, it was a useful thing for the government in many ways. It published its orders which were at earlier times posted on walls and gates, and it helped the government to gain an objective view of itself. However, it had nothing to do with Indians and Indian aspirations. It was in form and spirit wholly foreign. "We find that news of debates in the House of Commons generally takes pride of place through discussions are not reported for six months after they occurred. Apart from parliamentary reports, there were editorials on subjects of interest to the residents of Britons, or event in England, or the army, or the reported

plans of the Indian rulers. In addition to this type of information we find news-letters and reports from Paris, Stockholm, Vienna, Madrid, China, Rio-de-Janero, and other centres of interest. Indeed, most of features which enliven the press of today are to be found in the eighteenth century newspapers. There are letters to the Editor, Govt. notices, socials news, 'Poet's corners', advertisements and even fashion notes.

"The social news included list of arrivals and departures in the British community and announcements of births, deaths and marriage-supplements were published when the reports from London were too long for the usual four pages which were, on the average, eleven inches by eighteen..."<sup>33</sup>

Nevertheless, its importance in the history of Native English and Vernacular Journalism cannot be over-rated for it gave not only the complete model of a furnished newspaper to work upon, but also the spirit of questioning and criticism that characterised the Anglo-Indian Press from its very birth. We learnt Journalism in these schools, and they were good, helpful masters on that account. And they continued to be throughout the great period of the 19th century. The Anglo-Indian newspapers were a costly affair. The news from England took 3 to 18 months as it came through private letters or packages transmitted by the company's ships. "Every private letter or package which weighs more than two ounces to be taxed with the payment of four sicca-rupees ; and so on."<sup>34</sup>

(Note : a sicca-rupee = 256 d)

Of this early press, James Mill says :

✓ "In the early portion of its career, the Indian Press had been left to follow its course, with no other check than that which the law of libel imposed. The character of the papers of early days sufficiently show that the indulgence was abused, and that, while they were useless as vehicles of local information, of any value, they were filled with indecorous attacks upon private life and ignorant censures of public measures".<sup>35</sup> Whatever the failings of this early Anglo-Indian Journalism (1780-1816), they were a good model for native editors to adopt in the 19th century. In this new phase of the rise and development of Vernacular Journalism, literary and social, and not political factors, form the governing note. But when the native papers were born in the twenties, a basis for true Indian Journalism was laid.

<sup>33</sup> Margarita. pp. 60-62.

<sup>34</sup> Ibid.

<sup>35</sup> History of British India : J. Mill, Vol. III, 1846, p. 581.

With the growth of Journalism as a force, the Government of the Company came with censorship and there was a severe conflict over Press censorship.<sup>36</sup> This conflict was very important for, with it came the awakening of public opinion. In fact, Lord Bentinck's rule as Governor-General marks a turning point in the history of the Indian Press.

7. The history of Christian Missionary enterprises for the evangelization of our country is a long tale to tell. In the Charter Act of 1813, there was a legal provision for effecting facilities to the missionaries. It was this provision which encouraged Serampore Missionaries to launch their vernacular organ *Samachar Darpan* (1818), which was well-received by the authorities, and which opened the career of a long line of Christian Vernacular Journals. In the Hindi Pradesh, Benares, Mirzapur, Jubbulpore and Agra were chief centres which published Christian Weeklies and monthlies as well as periodical pamphlets. These journals and periodicals were sent gratis to well-known persons and institutions and distributed free in fairs and in streets. They chiefly concerned religious controversies. The Ecclesiastical Department of the government was backing all such conversion enterprises.

After the Mutiny (1857), the government became more susceptible to the religious sentiment of the public, and ceased to openly help the missionaries, though important men and divines were vocal in expressing their resentment:—

“It is not only over duty, but it is our interest to promote the diffusion of—Christianity as far as possible throughout the length and breadth of India”. (Lord Palmerston, to a deputation headed by the Arch Bishop of Canterbury, in 1859).<sup>37</sup>

“Christian settlements scattered about the country would be as towers of strength for many years to come, for they must be loyal as long as the mass of people remain either idolators or Mohammadans.”

(William Edwardes)

The efforts of the Evangelists were not successful, but their efforts continue to our days, and their organs and journals are apart of their efforts. These were reactionary elements which were fought tooth and nail by progressive sectors of Hindi Journalism, especially the Aryasamaj Jour-

<sup>36</sup> For details of this conflict, consult Margarita Barns, Chapter V, 'Conflict over Press censorship' (1800-1828) and Chapter VI 'Restriction versus Freedom'.

<sup>37</sup> Vide The conversion of India by George Smith, C.I.E., LL.D, p. 233.

nalism. Their language was crude and ineffective, and they did not contribute much in the growth and development of Hindi Journalism. Still they have their place in the history of Hindi Journalism.

The above, however, does not undervalue early Missionary enterprises in the field of publication and Journalism. The missionaries have an important place in the history of Indian Presses. It was they who moulded types in vernaculars for the propagation of the Bible. For this purpose, they made Himalayan efforts at learning vernacular grammars and compiled lexicons and texts-books. They wanted to use the vernaculars in attacking oriental culture and thought. This missionary spirit resulted in pioneers like *Darpan* and *Samachar* (Bengali) and a number of earlier vernacular books in various languages. These books, pamphlets and periodicals make illuminating study even today and throw much light on the growth of prose in the 19th century. The first Bengali type was used by Dr. Carey when he established a press at Madahatta, Calcutta (Sept 18, 1798). Surat (Bombay) and Kotyaam (Travancore) used first types in 1816. The Malayam press begins from 1824, Kanari from 1826. Mysore (Banglore) published its first book (A Manual of Kanarese and English Dictionary) in 1844, Mirzapur 1845 and Sikandra in Agra Distt. (1847) were all missionary enterprises. These missionaries did much to propagate Journalism but they have the unique credit of breaking the ground in book-publishing and journalism, in founding vernacular types and starting publishing concerns.

8. As we have noted elsewhere, a peculiar kind of vernacular journalism, which was in fact Persian Journalism, was prevalent in this country even when the British had not touched the soils of India. And this must have been continued, and, in fact, encouraged by the rise of English Journalism under changing circumstances. The Persian news-sheets of the 18th century must have been, of course, handwritten as the first Persian lithograph was established at Calcutta in 1810.<sup>38</sup>

These 18th century news-sheets are not available today.

Maulvi Ikram Ali printed a Persian paper 'Hindustani' in 1810<sup>39</sup> but nothing further is known about this paper. Then

<sup>38</sup> Published by "The Hindustan Press" propertied by Maulvi Akram Ali.

<sup>39</sup> Vide Indian Daily Mail, Mu'arifi, Vol. 37, No. 5, and Nigar Vol. 37, No. 5, p. 10.

we have *Digdarshan*, organ of the Serampore Missionaries which refrained from Politics, and hence was favoured by the Govt. Dr. Marshman published the weekly Bengali paper *Samachar Darpan*, which could rightly be called the first Bengali paper, as *Digdarshan* was wholly a propaganda organ and not newspaper.<sup>40</sup> However both *Digdarshan* and *Samachar Darpan* can be styled European ventures. They were both financed and policed by the Serampore missionaries, and for their existence, they looked towards government as their sponsors depended on it. They could not be called Indian organs in the sense that they did not give out Indian views and aspirations. Thus, although *Darpan* was the first vernacular paper, we cannot give it the credit of founding Vernacular Journalism for there was no editor or the editorial staff, and the policy of the paper was all-in-all controlled by foreign Christian missionaries who always looked to the government for favour and support. In fact, their very existence in the country as trader and preacher depended on the discretion of the company. They could never be expected to voice Indian feeling and thought, and they never did. Nevertheless, *Darpan* exercised a very important position and influenced the growth of Bengali Journalism.

The credit of founding the Vernacular Journalism and himself being the first eminent journalist should go to Raja Ram Mohan Roy. Ram Mohan Roy began publishing the Bengali weekly *Samvad Kaumudi* in Dec. 1821. Although the declaration was filed in the name of Bhawani Charan Bangi, yet the paper was owned and written by the Raja. This was more a social than a political organ which was, in fact, wielded as a strong weapon against the ancient vices which had crept in the Hindu Society, particularly the "Sati". The paper rose the susceptibilities of the Orthodox community which brought out paper of its own—*Samachar Chandrika* to answer the Raja and his associates. Soon a number of papers saw the light of the day, and before the controversy ended in the demolition of the ancient custom of "Sati" by the government, Bengali Journalism had established itself.

Raja Ram Mohan Roy did not confine himself to the Bengali Journalism. In 1822, he began publishing a Persian weekly *Mirat-ul-Akhbar*, which indeed found a wider circle of readers than his Bengali paper, as was intended. The progressive and independent sections of the country

<sup>40</sup> Vide The Good Old Days of the Hon'ble John Company by W. H. Carey, p. 300.



which influenced by the Western Education welcomed the paper, which became much popular with it. In 1823, there was a notable increase in the number of papers as shown by the names of papers which filed declaration.

(1) 'Samachar Chandrika'—Bengali weekly. Declaration filed by Bhawani Charan Bangi on April 11, 1823.

(2) 'Samvad Kaumudi'—Bengali weekly of Raja Ram Mohan Roy continued.

(3) 'Jam-i-Jahannuma'—Persian and Urdu weekly; declaration filed by Harihar Datt on April 19, 1823 and edited by Lala Sadasukh Munshi.

(4) 'Shamsulakhbar,—Persian and Urdu weekly, declared by Mathur Mohan Mitra on May 6, 1823, and edited by Mani Ram Thakur.

In 1823, the first Gujerati paper was published in Bombay 'Mumbai Samachar', printed at the Samachar Press established by Fredoon Ji Mirzhan in 1812, which still continues as the oldest Vernacular paper.

The first Vernacular paper was published in Bengal. It was *Bengal Gazette* of Ganga Kishore Bhattacharya (1816) which was issued 36 years after the first paper was published in India (Hickey's *Gazette*, 1780). Due to the dearness of the paper-commodity, it could not last long and no copy of it has been unearthed as yet. This was followed by the Serampore Missionary paper "Samachar Darpan" (27th May, 1818). The editor of the "Darpan" was J. C. Marshman, but the responsibility lay on native editors referred to as 'Pandits'. Hence, we notice, there was an editorial staff with Marshman as the head. Jaigopal Tarkalankar was one of the staff (1818-24), followed by Tarini Charan Shiromani (1824-28). In 1829, the paper became bilingual (Eng. Bengali). <sup>41</sup> Till now 'Darpan' was published every Saturday. From 1832, it was published every Saturday and Wednesday, but due to the increase in postage, it again reverted to a weekly paper. The last issue was on 25th December, 1841, after which due to pressure of other works, Marshman dropped the publication of this paper. The papers which followed were: Samvad Kaumudi (December 4, 1821), Samachar Chandrika (March 5, 1822), Bangdoot (May 10, 1829), Samvad Prabhakar (28 Jan. 1831), Gyananveshan (June 18, 1831), Gyan Dipika (1834, ed Bhagwati Charan Chattopadhyaya), Samvad Purna Chandrodaya (1835)

<sup>41</sup> Vide Advertisement to the readers: July 11, 1829.

and Samvad Bhaskar (March 1839)—all of these were weeklies.<sup>42</sup> In 1822 was published 'Mumbai-na-Samachar', a Gujarati paper. Besides these two important Persian papers from Calcutta were Mirat-ul-Akhbar of Ram Mohan Roy and Jam-i-Jahan-numa. On Dec. 1822 came Digdarshan, a Bengali missionary enterprise. These early Vernacular enterprises attracted the notice of European gentlemen and Anglo-Indians. Some of these applauded the new ventures :

"I am not satisfied with the abolition of the censorship, the prerogative of expulsion must also be taken away or the press will not be sufficiently embarrassed."<sup>43</sup>

While other English papers were very apprehensive of the Vernacular Journals and papers :

".....It is not the less necessary to watch the progress of that spirit of discontent and political animosity which certain busy-bodies have lately introduced from the Western Hemisphere, and are so eagerly endeavouring to instil into the minds of our Indian subjects."<sup>44</sup>

The first newspaper to be published in Hindi was *Oodunta Martand* (1826), in Urdu *Urdoo Akhbar* of Delhi edited by Baqar Husain (1833), in Marathi *Digdarshan* (1837) edited and owned by Bal Shastre Jambhekar. However, more important paper of Marathi, *Gyan Prakash* came in 1849 and it is the oldest living vernacular paper in India. An attempt at Urdu Journalism was, however, made earlier than *Oodunt*. *Jam-i-Jahannuma*, weekly, was set up in Calcutta in Urdu on 28th March, 1822, but from its eighth number (16th May, 1822) the paper began to be written both in Urdu and Persian. Before 1823, it began to be issued only in Persian. The position of the Vernacular Press in Bengal and other parts in 1822 is summarised by W. B. Bayley (10th Oct. 1822) :

"There are at present four native papers published weekly in Calcutta, two in Bengalee and two in the Persian language. Proposals have also been recently<sup>45</sup> circulated for the establishment in Calcutta of another

<sup>42</sup> Vide 'Samvad Patre Sekaler Katha': Introduction.

<sup>43</sup> Vide considerations on the State of British India embracing the subjects of colonization; Missionaries; the State of the Press etc. by Lt. A. White, Edinburgh, 1822.

<sup>44</sup> Asiatic Journal, 1822, Dec., 575; Also Indian Press, Jan. 1822, p. 573, Aug. 1822, pp. 136-139.

<sup>45</sup> Samvad Kaumudi, Samvad Chandrika, Maratulakhbar and Jam-i-Jahannuma.

Persian newspapers <sup>46</sup>.....A native paper just appeared at Bombay. <sup>47</sup>

What was the force behind this new movement of launching papers? The History of Censorship shall give a clue. Since 1780, papers came very rapidly and followed each other very closely. The number and importance of these newspapers must have much grown by the time of Lord Wellesley who found them violent and scurrilous and created a censorship on 13th May, 1799. The censorship was in force for some seventeen years and was abolished on 19th August, 1818, by the Marquis of Hastings. This encouraged the publication of several newspapers, English and Vernacular. There were social forces working at the same time, but we deal with them elsewhere.

The most important of this early native journalism was the Bengali Journalism of Ram Mohan Roy. He broke the ground by publishing his Bengali paper *Samvad Kaumudi* on Dec. 4, 1821. Silk Buckingham who early fought for Press hailed this paper in his *Calcutta Journal* in an editorial (20th Dec. 1821). For want of encouragement, however, the paper was relinquished by Ram Mohan Roy in 1822 May. Some other men kept it alive till September following. At the commencement of the Durga Pooja Holidays, *Kaumudi* was suspended. However, it reappeared as a biweekly. <sup>48</sup> <sup>49</sup> Ram Mohan Roy published *Miratul Akhbar* on 12th April, 1822, from Dharamtola. It was published on every Friday under his editorship, but it did not survive more than a year. <sup>50</sup>

In 1823 came the Press Ordinance. The first great event in the history of the Vernacular Press was the step taken by Raja Ram Mohan Roy against the Ordinance. Ram Mohan Roy, Dwarka Nath Tagore and Gauri Charan Banerji sent a joint memorial to the supreme court where the press-ordinance had to be registered, protesting against

<sup>46</sup> This was *Emanul Akhbar* (vide *Calcutta Journal*. 1st April, 1822, p. 336).

<sup>47</sup> *Bombay na Samachar* est. 1st July, 1822 (For Prospectus and Summary of contents of its third number see *Calcutta Journal*, 27th June, 1822, p. 804 and 10th Sept. 1822, p. 127.

<sup>48</sup> Ram Mohan Roy as a Journalist by Bojendra Nath Banerjee, *Modern Review*, April 1931.

<sup>49</sup> *Cal. Journal*. 14th Feb. 1823, pp. 618-619.

<sup>50</sup> *Ibid*, 20th April, 1822.

the new regulation as putting an end to the freedom of the press. The memorandum was submitted on 31st March, 1823. The supreme court registered it. Ram Mohan Roy appealed to the King in Council and the appeal was presented to the Privy Council by Buckingham, J. It was rejected in November 1826.<sup>51</sup> As a protest, the Raja relinquished the publication of *Mirat-ul-Akhbar* on April 4, 1823.<sup>52</sup> On the 9th May, 1829, Roy started *Bengal Herald* or *Weekly Messenger* as one of the proprietors. The paper was published in four languages, English, Bengali, Persian and Nagri. The Nagri paper was headed 'Bangdoot, as companion of Bengal Herald'. The proprietors were R. Montgomery Martin, Dwarka Nath Tagore, Prasanno Kumar Thakore, Nilratan Dhar and Raja Kisan Singh. Ram Mohan Roy severed his connection with this journal on 30th July, 1829. The other Hindu proprietors followed suit and the paper was run and edited by the chief proprietor, Mr. Martin. Hence, the Bengali, Persian and Nagri portions must have closed down on or after July 30, 1829. Hence, we infer, that *Bangdoot*, the Nagri paper of Ram Mohan Roy ran a very short life, from 9th May, 1829, to 30th July, 1829, and it must have published about eleven or twelve issues.

Then comes *Oodunt Martand* (1826), the first paper in "Hindi language and Nagri script". Declaration was filed by Pandit Jugal Kishore Shulka on Feb. 9, 1826 and the paper was edited by Mannu Dhakar. The declaration was accompanied by an application asking for the favour of condoning the postal charges for the first issue. The paper was not popular for, before even a year had expired, Pandit Jugal Kishore Shukla in a long petition to the government declared the bad finances and asked for pecuniary help. The Government replied in negative and in the face of diminishing subscribers, the paper was soon abandoned.<sup>53</sup>

<sup>51</sup> Study 'History of Early newspapers' by R. M. Martin.

<sup>52</sup> For the "article" closing down the *Mirat-ul-Akhbar* consult *Modern Review*, August 1931, p. 138, Ram Mohan Roy as a journalist by Bannerjee.

<sup>53</sup> Compare the Govt. support to "Darpan", the missionary enterprise. On 8th Feb. 1826, John Marshman appealed to the Govt. to favour the sending of the said paper without postal charges to 150 civilians whose list was appended, declaring that the *Darpan* had suffered the loss of one thousand rupees for want of sufficient number of subscribers. The Govt. agreed to the proposal. Marshman and the Postmaster-General were duly informed. (contd. on p. 28)

The same year saw the publication of *Akhbar-i-Serampore*. (1826).

Lord Bentinck's regime was a period of growth of public opinion in India which took rapid evolutionary steps. The chief reason for this activity was the promulgation of reformatory legislation. Of all Vernacular Journalism, Bengali Journalism was most effected, for the reformatory legislations more vitally effected Bengal than other provinces. In 1830, the strength of Bengali Journalism was 3 dailies, 1 paper publishing three times a week, 2 papers publishing twice a week and 7 weeklies, 2 fortnightlies and a monthly (total 16).

On April 10, 1830, the Declaration was again filed for the issue of *Bangdoot* (Bengali, Persian, English and Hindi). The sponsors were Robert Montgomery Martin, Dwarka Nath Tagore, Prasanno Kumar Tagore and Raja Ram Mohan Roy. The same year (August 7, 1830). Sheikh Atim Allah filed a declaration for the publication of a bilingual (Persian-Bengali) *Samachar Shobha Rajendra*.

In Bombay, Gujarati Journalism was well on the growth. In 1831 was issued *Jam-i-Jamshed* founded by Pestonjee Manekjee Motiwallah—still extant. The controversy raised by "Sati" and the "Sati Act" of the Government are responsible for the early growth of Journalism in Bengali language. Likewise, the growth of Gujarati papers in this decade was due to the controversy that raged on the correction of the *Parsi Almanac*. On his return from his Persian tour a Parsi learned man Dastoor Mulla Feroz told the Parsis of Bombay that the *Almanac* current in Bombay was a month in advance

The Serampore Missionary colonists sent to the Government a proposal for launching a Persian Journal, in reply to which the Secretary of the Persian Department, Mr. Stirling wrote to Marshman that the Government would help the Journal by the purchase of 160 issues per month. (This was *Akhbar-i-Serampore*) and appendaged the list of persons whom the Government had decided to send the paper.

On October 13, 1826, Haridatt Bengali of *Jam-i-Jahannuman* sent a petition to the Chief Secretary, Persian Department, soliciting the grant of the facilities offered to *Akhbar-i-Serampore* and *Darpan*. The Government reduced the postal charges, but two years later (1828) on the plea of financial difficulty the Government cancelled the privilege. The privilege was also withdrawn from *Akhbar-i-Serampore* and the Government pleaded its inability to continue subscribing when replying to the subsequent petition of the Serampore Missionaries.

to the Almanac current in Persia. Soon there was a marked opposition when some people asserted that the Indian almanac was alright. The controversy developed two contending groups and was responsible for the launching of many Gujerati papers, almost all of which were ephemeral. Their importance lies in the fact that they introduced to the public a new element of literary workmanship, the journalism.

1830 was a bad financial year and bankruptcy raged in Calcutta. As a result, many newspapers and periodicals were defunct and some changed hands. For example, the famous and important English paper *John Bull* was sold and changed to *Englishman* and *Indian Gazette* was sold to the proprietors of the "Bengal Harkara" and was incorporated in that paper. However, Lord Bentinck soon came to help and as a result of his enterprise Calcutta soon regained the former strength of its Journalism. From 1831 to 1833 many newspapers were added to the Calcutta Journalism (11 English, 9 Bengali and 1 Persian).

Bentinck's successor, Sir Charles Metcalfe, declared the liberty of the Press (*vide*, Act 1835) and the immediate result of his benevolent policy was the addition of several new journals and newspapers to those already existing which continued all through the Period (till 1838, when Metcalfe left).

(1) *Mah-i-Alamafroz*; Persian; weekly; editor and promoter—Maulvi Wahajuddin; declaration filed on March 22, 1833; published from 53, Taltalla Street, Calcutta.

(2) *Mahar-i-Munir*, Persian, twice a week; published at the Mahar-i-Munir Press, 118, Jallaiga (Now Collin's Street), Mahdibagh, Calcutta. The actual date of the issue of the paper and the name of the editor has still buried in mystery.

(3) *Sultan-ul-Akhbar*; weekly; Persian; first issue on August 12, 1835.

(4) *Aina-i-Sikandar*, weekly; Persian, at Aina-i-Sikandar Press at Jallonga (now Collin's Street).

Lord Auckland who succeeded Metcalfe was as much liberal towards the Press. Hence, Vernacular Journalism grew rapidly. From 1835 to 1857, the Vernacular Journalism slowly rose to great powers as is evidenced by the action of the Govt. in suppressing it as soon as the news of the revolt broke upon them.

For the institution of newspaper Press in India we are directly indebted to the English society at Calcutta which

had before it as a model a century of "Times", and a longer tradition of freedom of speech and writing. Indians were quick to recognize in the new organ an effective instrument for ventilating their grievances and expressing their views on topical subjects. But there were other reasons besides which attracted Indians towards Journalism. The foremost of these was the growing interest of a section of Indians in the study of Western Education. The company had growing dominions and was anxious to secure the services of the educated. A definite policy in the field of education was no longer to be delayed and the majority of English officers and the advanced section of Indians began agitating making English the court language.

In 1835, English became the court language and there was a rapid growth of Journalism in English language. But for this important move on the part of Hon'ble company's servants, Vernacular Journalism would have been of immense important and strength just from its initiation. As matters stood, it was not so till nationalistic forces broke ground and later on when the Congress resolved to carry its message to the masses in their mother-tongues.

9. Indian Journalism has almost never known "Freedom of the Press."<sup>54</sup> It was conceived and born when India

<sup>54</sup> The "Freedom of Press" is a technical term for a student of Journalism. Kingsley Martin defines it as "the right which the Englishmen possesses at Common Law to print what he wishes without prior censorship, prohibition or restriction by the Government. (Vide 'The Political Quarterly', 1938, p. 373).

Blackstone defines it as constituting "in laying no previous restraints upon publication and not in freedom from censure for criminal matters when published". The later definition is more concrete and may be taken as a legal doctrine enunciating the position of the Press in relation to law. Milton called it "the right of un-licensed printing". Philosophers of individualism from Milton and Locke to Bentham and Mill tried to define the phrase in their own way. Taken in its non-technical sense, the phrase only means that the individual was at liberty to start a newspaper and to say what he liked in it as he was at liberty to start a shop and sell in it what he pleased. The criminal law only interfered when he sold something that was poisonous or seditious libel or offended against some special statute.

England was the first country to gain freedom of the Press, but it was not without a long struggle. This was only possible when in the middle of the 19th century, the middle class gained an economic victory over the feudal aristocracy and principal of individual liberty was recognized and established. It took twenty-five years (1875) to realise the full meanings of the phrases, "the freedom of the Press".

was in chains, and free air and enough sunshine was denied to it by its Masters. Not long after the first English Journal was started in India, we see an attempt by the authorities to strangle the Press, not so much for political as for social reasons. However, a start was made, and as Indian Press became conscious of itself in its adolescence and grew to power and publicity, its liberty was curtailed for political reasons. With the rise of the nationalistic press, the necessity of a more strong and watchful censor was felt in the Govt. quarters, and as movements of liberation of Indian masses from political and economical exploitation gathered strength, the censor became virtually the watch-dog of British Imperialism. Subversive laws were enacted and provisions made circumscribe the activities of the press and tighten its hands. Ordinances and local repressive Govt. orders such as are unknown to the history of any press in the world made their appearance from time to time when the public opinion gathered momentum against the Bureaucratic Govt. and its supporters.

These are a few facts which we should note as an introduction to this sketch.

Prior to year 1791, the Indian Press was subject to only one regulation—the English libel law. Indian Press was in reality an Indian institution founded on English models and placed on the same footing as the press in England. At first, it was wholly an Englishman's business. So, there was a novel punishment meted out to one who offended the authorities. An Englishman coming to India had to secure a license for residence in the country and could be ordered to go out for any act of misbehaviour. The Governor-General could withdraw the license from the offender, not for keeping a press in company's provinces, but for his residence in India.

The first English papers, as narrated in the preceding pages, were started by Englishmen who also owned them and they were consumed by the Englishmen who resided in India and the Anglo-Indian community. From the time of Warren Hastings when first English newspaper appeared in print to the days of Lord Cornwallis and Sir John Shore, the press grew in popularity and might amongst those whom it addressed. Cornwallis was a great admirer of the then journals, and went even so far as to credit the opinions expressed in them over Govt. and public affairs. He was even not over-sensitive to the adverse criticism of the press on any issue on which it differed from the Govt. But the discredit of first setting into motion the abusive machinery



of Censor fell to him when in 1791, he called the attention of the court of Directors to a head-article of *The Indian World* edited by a European, William Dane (who formerly edited a Bengali Journal). The article in question violated all rules of decency by publishing a libel against some French Officer. At this early time a breach of a provision of the Press Act was punished by the forfeit of the permit (license) granted by Hon'ble East India Company for continuing one's residence in India or refusing one pass-port to and abroad, and in case such a pass port was already granted, it was subsequently repealed. Dane would have been refused residence in India and been sent off to England, had it not been for the French agent at Calcutta who interfered and sought acquittal for him. However, Dane's subsequent stay in this country was short. Three years later (1794), Sir John Shore passed a sentence of exile on him for certain articles written by him. The company's Board of Directors much approved the policy of Sir John Shore.

Between the years 1791-98 two editors were reprimanded for discussing military events and an officer holding a captain's ranks in the army was ordered to go back to England. His fault was that he contributed to the papers an infamatory address to the army. The policy of the company's Govt. of gagging the press continued, and editors and contributors who offended the Govt. were daily punished by exiles. Many papers were left after a severe warning, for example, the editor of *Asiatic Mirror*, Mr. Burke, for his article disclosing the night of the British and British-owned Indian forces when Wellesley was thick in fight with Tippu. This was thought to be a major political offence. Wellesley wrote to the Commander-in-Chief on April 1799 that he was soon promulgating an Ordinance against the whole community of editors, and insisted on their being exiled and transported wholesale if they continued offending the Govt. <sup>55</sup>

In 1798, one Mr. Maclean was banished for having criticised a judge. This last event shows how intolerant the company had grown to a free criticism of its administrative agency. The reason was that it was slowly growing into a paramount paper and feared that such attacks from its own disgruntled servants might lower her prestige in the eyes of the native population. It also shows that the press afforded a suitable medium for Company's servants to give vent to their feelings.

At the time of Lord Wellesley Censor was appointed to keep watch on the newspaper press. The reason for

<sup>55</sup> Vide 'Political History of India' by Sir John Malcom. Vol. 2.

this decisive step was the Anglo-French War that had broken out. It was not a struggle for trade supremacy, but for political domination and the interest of the British War making machinery demanded that newspaper-press should once more be crippled. No paper was allowed to publish a news without first submitting it to censorship. There were other provisions which put the editors and the managers of the newspapers into great difficulties. Every editor was compelled to affix his name to the bottom of the newspaper and to deliver his name and address to the Govt. No paper was allowed to be published on Sundays. Any paper which violated these rules or the orders of the Censor was to be punished by the withdrawal of license.<sup>56</sup> It is surprising that no protest was lodged to these provocative measures. The policy of the Govt. under these measures and the spirit which still continues, can be read in the words of Sir John Malcolm.<sup>57</sup> It is to be noted that the Tories who held the majority in the British Parliament were against a free press in India, for they believed that the hard-won British Empire in India could not be secured if the Indian masses were not kept in ignorance.

It should, however, be clear that the Press at that time was wholly an Englishman's affair. Vernacular Journalism had not seen daylight. The long tradition of liberty that the Press enjoyed in the mother country stood in bold contrast with the experiences in India. People who had had experience in the field of Journalism in India raised their voices of protest. Many prominent editors were staying in foreign countries from where they tried to organise a movement for the emancipation of the Indian Press while people at Home made protest speeches and carried on pamphleteering for the cause.

The Govt. had been a witness to the power of the press, and from that time onward, it was ever reluctant to recognise the utility of a free, sympathetic critic that newspaper-press could be turned into. Hence-forward, the press was virtually in a state of siege for years with a jealous censor ever at its elbow. This was the reason why there was no growth in newspaper-press from the days of Lord Wellesley to those of Lord Minto (1810-1813). The power of the

<sup>56</sup> V.de Regulation of 13th May, 1799, Rules promulgated at Governor General's council in May, 1799, quoted in Malcolm's Political History. Censor was already established at Bombay and Madras, but these regulations founded the censorship at Calcutta.

<sup>57</sup> Vide History: Political, Vol. II Urdu Ed, on pp. 233-234.

press was to be crushed so that it may not be strong enough to make the easeful, irresponsible and arrogant officers of the company and the representatives of Britain India taste "the bed of thorns." Though protests and adverse criticism came exclusively from the British and the Europeans, the authorities were not slack to notice that they worked straight into the mind of the educated natives, who could, when they had a chance, catch the missile and turn it to them. The psychology that worked behind the strict censorship could be read in the following quotation from Kaye's *Life of Metcalfe* (Vol. II, p. 248).

"It was our policy in those days to keep the natives of India in the profoundest possible state of barbarism and darkness and every attempt to diffuse the light of knowledge among the people was vehemently opposed and resented.....Captain Sydenham wishing to gratify a desire expressed by Nizam to see some of the appliances of European science procured for him three specimens in the shape of an air-pump, a printing press, and the model of a man of war. Having mentioned this in his demi-official correspondence with the Chief Secretary, he was censored for having placed in hands of a native prince so dangerous an instrument as a printing press."

The new century (19th century) dawned when Wellesley was still reigning. The newspapers and journals were still full of personal attacks and delighted in abuse and scandal. For sometime after the establishment of censor, the press worked quietly, but some of the proprietors and the editors once again relapsed to their former taste and policies. They were unequivocally against the Govt. measures and were proving a hard nut to crack. Wellesley proposed to quieten them, or at least, meet them on their own ground by the publication of a "Govt. Gazette", but the Govt. declined to proceed with the scheme which cost 115,000 annually (as Wellesley estimated), and could prove troubl'esome. He knew that he could effectively strike at the Press in another ways.

On May 2, 1801, a provision was made at the Fort William according to which the editors and the proprietors of the newspapers and periodicals were warned to submit proof-sheets to the Chief Secretary of the Govt. and in his absence to the Secretary of the Public Department. The Govt. was especially interested in the publication of war-news. Time and again the Press was forbidden to publish

military order. For example, the editor of the "Calcutta Journal" and others were so warned on 4th August, 1801; in the order issued, the editors were asked to publish only those news which were supplied to them by the Govt. under the signature of the Chief Secretary. The same order prohibited the editors to publish the "army-list". This can more be confirmed by the order of the Governor-General (O. Oct. 18, 1803) between the Second Marahatta War (1802-04) totally forbidding the publication of any news relating to war. This order was repeated on the 15th Feb. 1804; but the press again seemed to forget it in 1807 when Sir John Shore complained of this.<sup>58</sup> However, the Bengal Govt. began to publish its Gazette—"The Govt. Gazette" in 1801. This was the first Govt. Gazette.

The tug-of-war between the Govt. and the Press continued till in 1811, a new act was promulgated by the Govt. which carried the censor a big step further, for it did not distinguish newspaper, advertisement, book, pamphlet or any printed material which came under its purview. At first it was desired that the name of the printer should be affixed to everyone of them, but a little later it was added that the whole matter under print should in advance be submitted to the scrutiny of the Govt. officer. These regulations were very strictly adhered to under the censorship of Adam who considered the liberty of the Press as a very dangerous slogan, and kept a tight control over the Press.

Lord Hastings (1813-23) who succeeded Lord Minto was certainly liberal in his attitude towards the Press. He was an advocate and supporter of "Free Press". He broke censorship and limited the state-control over the press to certain regulations.<sup>59</sup> This step of the Govt. was considered by the public as its acknowledgment of the "Liberty of the Press" but, in reality, the position of the Press remained unaltered. This can be evinced by the step taken by the Govt. in removing Mr. Buckingham of "Calcutta Journal". Even the Govt. itself considered the danger of the wrong view taken by the Press of the abolition of censorship, and opposed strongly this erroneous view with the result that those who once declared Lord Hastings "the apostle of the Liberty of the Press" considered him "the Murderer of the Press" when he left India. Hastings had known that corruption had set in company's Govt. through the dialatoriness of the officials. A remark by Stanhope shows how far he was right:

<sup>58</sup> Vide 'Political History of India' by Malcolm.

<sup>59</sup> Vide Regulation of June 19, 1818.

"To obtain from the Military Secretary the answer to a common note required as much paper and ink and time as the decision of the Chancery suit".<sup>60</sup>

Press comments and criticism would have expedited the proceedings and stopped the corruption.

The Press was, however, by no means, altogether free from all restraints. Certain fresh rules were introduced :

(1) The proceedings of the Court of Directors, the actions of the Governor-General, the members of the council, the judges were placed above offensive criticism.

(2) Susceptibilities of the Indian population not to be wounded.

(3) Private scandals and personal remarks were forbidden.

(4) Re-publication of extracts from foreign periodicals, which might create any disaffection or alarm, was not permitted.

The new regulations had to be registered in the supreme court before they could be promulgated. The court of Directors, however, did not appreciate this action of Lord Hastings and they contemplated the restoration of censorship by annulling the measures. On 7th of April, 1820, a despatch was prepared and sent to the Board of Control. The Board of Control, for reasons not known to us, did not communicate it to the Governor-General and matters stood where they were.

The newspaper press once again breathed in free air. People were again busy in starting new journals and papers while a few days ago none dared to do such a thing. But this condition did not last long. Adam who succeeded Hastings (1823) was a strong believer in the impeachment of the Press. The permit of the editor of the *Calcutta Journal* (J. Buckingham) was forfeited on 8th Feb. 1823, and he had to return to England. In 1823, the Govt. promulgated some new rules and ordinances for the newspapers and the Press by which none could issue a paper or a book, or an advertisement without getting the Govt. licence. Moreover, the permission was to be sought by the Govt. and the defaulter was punished with a fine of 1000 Rupees or 6 months' simple imprisonment. The Press itself could be forfeited. If the Magistrate believed the existence of an illegal press or found that a certain article was published

<sup>60</sup> Vide Stanhope: "Influence of the British Press in India"—a pamphlet.

without the previous knowledge of the Govt., he could issue a warrant for the search to be made. He could as well forfeit the permit of a paper or a press.

The Govt., however, by way of courtesy, had told that the public had the right to appeal the High Court against these rules. The result was a number of petitions, and one of those historical value was that of Raja Ram Mohan Roy. In his petition the Rajah said—

“A free press has never yet caused a revolution in any part of the world, because, while man can easily represent the grievance arising from the conduct of local authorities to the Supreme Govt. and thus get them redressed, the ground of discontent that excite revolution are removed, whereas, where no freedom of Press existed and grievance consequently remained unre-presented and unredressed; innumerable revolutions have taken place in all parts of the Globe, or if prevented by armed force of the Govt. the people continued ready for insurrection.”<sup>61</sup>

But the Govt. was not ready to meet the petitions with a liberal mind. The Rajah, in protest, declared his *Mirat-ul-Akhbar* closed.

Another note-worthy Press-regulation was promulgated in Dec. 1825 according to which no Govt. servant was entitled to have any connection whatsoever with newspapers (the Press). This new ordinance was simultaneously proclaimed at Calcutta, Bombay and Madras, and effected all the three Presidencies.

Lord Amherest followed Adam. He did not like to strangle the Press, but with all his good-will, he could not liberate the Press of the rigorous laws that his predecessors had enacted. In fact, he had to issue the Regulations of 1825, prohibiting the East India Company's servants from any connection with the Press. Later in his reign, he did not seem to be zealous in prosecuting the offenders. The last two years of Amherest's reign were peaceful so far as newspaper-world was concerned.

10. As we have already suggested, the only Journalism worth the name at this period is Anglo-Indian Journalism (1780-1826). The first period of Indian Journalism falls from 1780 to 1835 (55 years). The first periodical to be published

<sup>61</sup> Quoted in Cultural History of India, p. 407, article by Kali Das Nag.

in India came in 1780 and it was an Anglo-Indian affair. The first Indian (*Native*) paper was born in 1816 and the first Bengali paper in 1821 (*Samachar Darpan*). Thus, Vernacular Journalism has no history of importance before 1821, and the whole period under review can claim the unquestioned monarchy of the Anglo-Indian Periodicals.

The British won the European competition for Supremacy in the Battle of Plassey (1757). Fifteen years later (1773) was born the new regime through the Regulating Act of 1773 which ended the infamous Do-Amli (Double Government). This was a bold act of Warren Hastings and his counsels. It was at this time in 1780 that the first periodical (*Vrit-patra*) was established at Calcutta. It should be remembered that about a century and a half had elapsed the beginning of Journalism in England. The first newspaper in England was *Postman* (Sep. 21, 1622) and the first daily was launched in 1702. The first newspapers in other European countries saw the height of the day at different time : Netherland (1526), Germany (1610), America (1690), France (1731) and Russia (1703). The first periodical in India came on 19-1-1780—Hickey's Bengal Gazette or Calcutta General Advertiser. The next popular monthly of Calcutta is *Oriental Magazine* or *Calcutta Amusement* (est. 6-4-1785).

England was slowly developing into Industrial country and it colonised new countries year by year. Enterprising youths had their place in these new colonies. Crores of rupees came yearly from these colonies to the mother country and the tea and coffee houses of England were full of all sort of sweet gossips and hopeful dreams. The newspaper was born to carry these irrelevant talks far and wide. The papers published the secret conferences of the nobles, their love-scandals, their secret policies for gaining power at the court, their envies and competitions—and they prided in this sort of stuff. Thus, at the period, a peculiar kind of Journalism was rife which suffered from inferiority complex, and which has been aptly called "Yellow Journalism". To arouse the lowliest tendencies in the public and to amuse them at the sacrifice of decency and moral was its sole aim. Slowly, with the progressing times, the tendencies changed for better and newspapers aimed at creating and arousing national consciousness. There was a change in England, but the Anglo-Indian Journalism of this period (1780-1835) showed all the characters of the "Yellow-Journalism". This sort of Journalism is very suitably described as thus :—

"No rest day or night with these cursed caterpillars, perfect passages, weekly occurrences, scout. spy, politicians,

Diurnal, the Devil and his dam. If the states have occasion for soldiers they may no doubt press a whole regiment of these paper vernine.....To see me grossly abused in their beliefs, the whole nation deceived and gulled out of their money by a company of impudent snakes, of whom (one only excepted) I dare ever none of them was guilty of writing these lines of sense. They prey upon the printer or stationer, the stationer on the hawker and the hawker on everybody. But the cream of jests is, how they take their time and rise, one upon Monday, t'other on Tuesday, a third on Wednesday, and so come over one another's backs as if they are playing at leap-frog.....<sup>32</sup>

This inferior sort of Journalism was soon discredited and lynched in England, and hence it perished early, but it got a favourable ground for its growth in India in the dark old days of the Hon'ble East India Company.

With the consolidation of British power in India this yellow journalism was closely imitated in our country. The servants of the Hon'ble East India Company suffered from even more moral turpitude, divergencies of views, underhand policies, and intolerance than those at the helm of affairs in England. People who came from England to serve the company brought their own virtues and vices. They indulged freely in public abuses. Each one tried to cold-shoulder the other, nay, drag the other into the mire. This abusive, unrestrained penmanship was responsible for the Hickey's Gazette (1780). During its short span of life of 24 months it published a number of hateful controversies.

Thus, in the establishment of Presses and newspapers in India, the missionaries and the Anglo-Indian group played an important role. The history of Indian Journalism from 1780 to 1835 is predominantly the story of Anglo-Indian Journalism. Its sole aim was to abuse other editors and popularise itself with total disregard to the means used to that end. The same year (1780) saw at Calcutta, the birth of 'The Indian Gazette or Calcutta Public Advertiser'. After 50 years (1833) the *Bengal Harkara* was incorporated in this periodical, and the two papers thus incorporated changed name to 'Indian Daily News' in 1866. In 1821, a commercial syndicate began publishing 'John Bull in the East'. In 1836 was published the 'Englishman'.

<sup>32</sup> Quoted in the history of Marathi Journalism, Marathi Niyat Kalikayan Itihas, p. 90.



In the Bombay Presidency *The Bombay Herald* was established in 1790, but one year later (1791), it was changed to *The Bombay Courier*. At the same time was published *The Times of India*. In 1861, the two papers were incorporated. In 1791 the Bombay Gazette saw the light of the day and it ran till 1914. In those remote days "Gazette" was more important than the "Times". Other important Anglo-Indian ventures were *The Madras Times* (Madras), *Civil & Military Gazette* (Lahore) and *Statesman* (Calcutta). In 1861 another important Anglo-Indian paper, later belonging to influential Zamindar class of United Provinces, was born. With the publications of the native English Press in the later half of the 19th century (1850-1900) these Anglo-Indian ventures lost their importance to a considerable degree. After the establishment of the Congress (1885) the Govt. news lost all their face values, and the politics of our land came into the hand of the leaders of the people. This gave a tremendous upheaval to the Native English Press, and the Anglo-Indian papers and weeklies receded in the background. They took the shape of an institution under the Government patronage.

The first Anglo-Indian papers were bitterly critical of the Govt. and hence in the beginning they had to meet strong Govt. displeasure. The Act of 1836 was more harmful to the Anglo-Indian Press than to the native press. But by 1878, the strength of the Vernacular Press had considerably risen so that the court had to enact the Vernacular Press Act, (1878). The Anglo-Indian Press slowly and slowly began to side with the government, and in the 20th century we see its clear emergence as an instrument of a foreign power and Indian bureaucracy. The hey-day of the Anglo-Indian Press was, however, not over till 1905.

However, the influence of Anglo-Indian Journalism, directly and indirectly through native Indian-owned Journalism of English on Vernacular Journalism and Hindi Journalism cannot be over-estimated. Till today, whatever their political colour, the Anglo-Indian Press is a model of industry, enterprise and all that counts in Journalism. Most of the important Anglo-Indian papers of the 19th century, *Statesman*, *Pioneer*, *Civil and Military Gazette* and *Times of India*, persist even today, and they have served as models and inspiration to Vernacular Press of their province and the neighbouring ones. They are even now the most financially successful though the rising sway of National consciousness has swung the balance a little in favour of Indian-owned English Journalism which leads as the Indian National Press.

The above shows that early Journalism was Presidency towns' affair, and the most important of these three Presidency towns (Madras, Bombay and Calcutta) was, of course, Calcutta which was the seat of the Governor-General and his Council. This early Journalism (1780-1826) was slow to develop in strength and number and influence. Figures are available at Calcutta as Lord Bentinck conducted an enquiry through Mr. Stirling and an official Minute dated Sept. 24, 1828, and signed by G. Stockwell gives this view of Calcutta Journalism :—

## DAILIES

Bengal Harikaru—Weekly Cir. 1089.

John Bull—Weekly Cir. 1432.

## TWICE A WEEK PAPERS

India Gazette ... weekly 561

Govt. Gazette ... „ 595

Calcutta Chronicle ... „ 397

Jam-i-Jahannuma (Persian) issued every week had a circulation of 26, of which 9 are sent to natives, *viz.*, to Aurangabad, Benares, Futtehgarrh, Gwalior, one each and to Lucknow and Delhi, 2 each. That is a poor thing, but it must be borne in mind that, owing to their cost and the high rate of postage, single copies of newspapers would be read by numerous readers. Even then the influence of newspaper would be very much limited when compared with newspaper influence in our own days and the susceptibility of the company's Govt. to their criticism makes us wonder.

## CHAPTER II

### THE BEGINNING OF HINDI JOURNALISM

#### 1826-1867

1. Consolidation of the East India Company as a political power had already been achieved. It continued throughout this period (1826-1867), and in 1858, the Government changed hands from the Hon'ble East India Company to the British Crown.

From 1794 to 1818, a period of 24 years, the East India Company struggled hard to gain territorial expansion through black-mail, cheat and, when utterly needed, warfare in which there was more policying than actual fighting. As a result, we see that it succeeded in consolidating itself as a political power. The period under review was a period of successful exploitation of the Indian Trade, and strengthening of political organisation. However, discontent was slowly brewing up and in 1857 the sudden crash came, which marked the end of the East India Company, and the close of the first chapter of British relation towards India.

After the Second Sikh War (1849), the British Govt. had got sovereignty over almost the whole of the Northern India. The few areas left under ruling chiefs owned their liberty to it and had no important place in the political picture of the country.

In 1858, the administration of the East India Company came to its close, and the Govt. went to the British Parliament which ruled it through a Viceroy placed under the control of a Secretary of State aided by a council. Even prior to the Mutiny, the administration of the company carried on a series of bold reforms. Means of transport and communication and methods of irrigation were improved. A number of social reforms were contemplated and successfully launched. After the episode, the new administration worked with even greater zeal in these spheres and others like law and municipal administration. Throughout the Post-Mutiny period, under the Governor-Generalship of Lord Canning (1856-1862), Elgin (1862-63), and Lawrence (1864-69), we see a rapid development of political outlook (in place of Military outlook of company days) on the part of administration which prompted it to undertake a complete overhauling of its machinery administering justice, protection and revenue.

2. From 1774 onward, justice was administered through two sets of courts—Supreme and Sadar. In 1801, these were amalgamated to form a High Court of Judicature. These, as well as the improved means of communication and transport developed a conception of political unity of India. Means of transport and communication between Europe and India were also much improved, and these helped to foster a new era in English and Vernacular Journalism in India. However, these reforms bore fruits in the successive period (1867-1883).

3. The whole period thrilled with zeal of social reformers and the Govt. had to give support to them. About 1849, Ishwar Chandra Vidyasagar started an agitation for legislating the marriage of widows. It led to the Government Act of 1856. Child-marriage and the rite of 'Sati' were also early turned attention to. The later was abolished sometime afterwards.<sup>1</sup> Reform in child-marriage awaited the next period when in 1891 the Age of Consent Act was passed. Building and public works had not yet attracted much attention of the Government, but the problems of communication and irrigation were acutely studied and restorations and extensions of highways, railways and waterways were industriously undertaken. Construction of railway line, telegraph system and reorganisation of the Postal system which began with Dalhousie were intensified—these further increased the consciousness of a country wide unity and solidarity and helped the people to think in term of societies and associations. These also facilitated the propagation of news and views.//

4. The whole period is important from the point of view of modern religious developments. Besides Hinduism and Mohammanism which were themselves divided in many creeds and castes, specially the former, now the new religious force of the Christian Missionaries was also being felt, and new faiths and loyalties originated in a combat which ensued between it and the orthodox Hindu and Muslim religions.

The orthodox Hinduism was in a severe decadent stage. The authority of the Brahman, ignorantly wise, conservative and immune to any new influence, was not yet shaken. On

<sup>1</sup> A Regulation for declaring the Practice of Sati or of burning or burying alive the widows of Hindus illegal, and punishable by the Criminal courts", was passed by Wm. Bentinck, the Governor-General in Council on the 4th Dec 1829.

the other hand, it had not yet begun to be questioned. These fountain-heads of what was practised as Hinduism—"the Rituals"—opposed any form of reform in society and religion, for such a step would have risked their authoritative way over the people upon whose ignorance they fed themselves. The practice of "Sati", female infanticide, human sacrifice, child marriages, early marriages, the stringency of caste system, sub-caste restriction, disfavour of widow-marriages, polygamy, food and drink restrictions, excommunication for sea-voyages, pardah, degraded social position of women, sectarianism, drunkenness, untouchability, beef-eating, excessive opium-eating were some of the few evils that had taken possession of the Hindu society and were acclaimed as the essentials of Hinduism.

The decadant Hinduism was soon to encounter with virile Christianity of the Missionaries, who, from a century of experience in India and elsewhere, knew their job so well. The result was :—

(1) The development of a new school of thought professing Hinduism, but interpreting it in newer lights—"the Neo Hinduism". The activity of this schools falls outside the scope of our period.

(2) the development of Reformists under various names of 'Free Masons', Brahmo-Samajists and Neo-Brahmosamajists ;

(3) the reactionary Orthodox Hinduism asserting itself and fighting to a bitter end for its very existence.

Free-mason Brotherhood has played a very important part in the making of Modern India. The aims and aspirations of the Brotherhood were first published in England in 1717. Within a short time (1730-1768), a free-mason society (of English constitution) was founded in Bengal. The first Freemason Society in Madras was founded in 1752 and in Bombay in 1757. The Early English Governors subscribed to this faith. <sup>2</sup> The Brotherhood recognised the utility of Indian system of education and Hindu College (est. Calcutta, 1824) and Benares College (est. 1847) were founded by it. The movement only touched the upper classes of society, but it wielded a considerable influence in the development of our Modern culture and social life.

( In 1828, Raja Ram Mohan Roy founded the Brahmo-Samaj. His views about the Samaj are expressed in the

<sup>2</sup> Vide Calcutta Gazette, 31st, July, 1813.

prospectus issued in 1830.<sup>3</sup> Though strictly a religious institution, the Brahmo-Samaj had great social and political repercussions, which the founder had in his mind, when he wrote these lines in a private letter dated January 28, 1828 :

"The present system of religion adhered to by the Hindus is not well-calculated to promote their political interest. The distinction of castes introducing innumerable divisions and sub-divisions among them has entirely deprived them of patriotic feeling, and the multitude of religious rites and ceremonies and the laws of purification has totally disqualified them from undertaking any difficult enterprise.

.....It is, I think, necessary that some change should take place in their religion, at least, for the sake of their political advantage and social comfort" <sup>4</sup>

Ram Mohan Roy left India in this very year (1830) and the Samaj was strengthened and developed by his able successor Keshava Chandra Sen. Twelve years after (1842), Devendra Nath Tagore took the reins of the Samaj. Brahmosamaj had not got much publicity by that time. It was merely a sectional society. In 1839, Devendra Nath, was conducting a separate Society 'Tattwa Bodhini Sabha, and bringing out a paper 'Tattwa Bodhini Patrika'. Another Leader of the Samaj was Keshava Chandra Sen who entered the Samaj in 1857. In 1865 he separated from the Brahmo Samaj and founded a new religious group.

Calcutta Review Vol. 2, p. 266 (1844-5) mentions the Hindu Theo-Philanthropic Society. This was founded in Feb. 1843 in Calcutta. It preceded the famous theosophical society, and was working on the line adopted by the later.

All the above religious movements produced a wave of reaction in the Orthodox Hindus. In 1838, Kashi Prasad Ghosh founded the *Dharam Sabha* and as a counter-wave to Ram Mohan Roy's paper *Samvad Kaumadi* (est. 1829), helped an orthodox Journal '*Samvad Timir Nashak*'.

The rise of the Sikh Power and its ascendancy over the Afghans started a political and religious reaction among the Muslims of the Western Hindusthan, which was directed

<sup>3</sup> For detail of the trust-deed and principles see "Life and Letters of Raja Ram Mohan Roy", S. D. Collect and Horold Collect.

Also vide 'Development of an Indian Policy" Anderson and Subedar, pp. 18-19.

<sup>4</sup> Quoted in Anderson and Subedar, Opt. cit., p. 19.

against the Hindus. It worked under the guise of 'Tabligh' (conversion to Mohammadanism) and Muslim solidarity or unity. The leader of this movement was Syed Ahmad Brelvi. During 1820-24, he took a long tour throughout the country, converting infidels and forming strong centres. Maulvi Karamat Ali Jaunpuri worked Tabligh in East Bengal.

5. The development of Journalism is closely connected with education. Without a high percentage in literacy or education, there can be no flourishing journalism. Reports in the earlier parts of the 19th century speak of an efficient system of education in villages and towns.

".....the Peasantry of few other countries would bear a comparison as to their state of education with those of many parts of British India." <sup>5</sup>

"The mode of instruction that from time immemorial has been practised under these masters has received highest tribute of praise by its adoption in this country. Under the direction of the Revised Dr. Bell, formerly Chaplain in Madras; and it is now become the mode by which education is conducted in our national establishments, from a conviction of the facility it afforded in the acquisition of language by simplifying the process of instruction."

"The Venerable and benevolent institution of the Hindoos is represented to have withstood the shock of revolution....." <sup>6</sup>

The Pre-mutiny 19th century saw a rapid deterioration of Indian arts and industries by European exports and the policy of the company. This resulted in gradual impoverishment of the country, and

"the great part of the middle and lower classes of people were unable to defray the expenses incident upon the education of their offspring, while their necessities required the assistance of their children as soon as their tender limbs are capable of the smallest labour."

From time immemorial the royal patronage was the most prominent factor in our Education, and it continued

<sup>5</sup> Vide Report of the Select Committee on the Affairs of the East India Company, Vol. I, p. 409, published 1832.

<sup>6</sup> Vide. letter from the Directors to the Governor-General in Council in Bengal, dated 3rd June, 1814.

so till the Moguls held their supremacy. The encouragement of the ruling class was now withheld, with the result that the whole system tottered and fell into pieces. Thoughtful British administrators were ready to acknowledge this :

".....considerable alienation of revenue which formerly did honour to the state by upholding and encouraging learning, have deteriorated under our rule into the means of supporting ignorance, whilst science, deserted by the powerful aids she formerly received from the Govt., has often been reduced to beg her scanty and uncertain meal. We do not know any period in the history of India when she stood more in need....." <sup>7</sup>

"For a considerable time after the British Govt. had been established in India, there was great opposition to any system of education for the natives. <sup>8</sup>

"From 1792, when the new charter for East India Company was passed down to the year 1831, the same feeling of opposition to the education of the natives continued to prevail among the ruling authorities in this country."<sup>9</sup>

The psychology of those who opposed education of the natives can be seen from the following extract :

".....I do not think that the communication of any knowledge, which tended gradually to do away the subsisting distinctions among our native subjects or to diminish that respect which they entertain for Europeans, could be said to add to the great political power of the English Govt....." <sup>10</sup>

Even when Education of the natives was contemplated, it was solely meant for the superior and the middle classes of the natives :

".....with the superior and middle classes of the natives, from whom the native agents whom you have occasion to employ, in the function of the Govt. are most fitly drawn and whose influence on the rest of their country-side is the most extensive".<sup>11</sup>

<sup>7</sup> Vide The Report of A. T. Campbell, collector of Bellary, dated 17th August, 1823, for the Report of the Select Committee, etc., Vol. 1, published 1832.

<sup>8</sup> J. C. Marshman, in his evidence before the Select Committee of the House of Lords appointed to enquire into the affairs of the East India Company, 15th June, 1833.

<sup>9</sup> Vide J. C. Marshman, *Op cit.*

<sup>10</sup> *Ibid.*

<sup>11</sup> Letter from the Court of Directors to the Governor-General in Council, dated 5th Sep. 1827—Affairs of the East India Company, published 1832, Vol. I, pp. 444-446.



From the very end of the 18th century, company administration had begun to feel difficulty in recruiting men for their machinery <sup>12</sup> for 'Calcutta Madrasa' and 'Hindi Sanskrit College' (in the end of the 18th century) were started to meet this difficulty. In the 19th century, other similar institutions followed, *e. g.*, Deccan College (Poona, 1821), Medical College (Calcutta, 1835), Engineering College (Rurkee, 1847). It was Macaulay who crystallised the present system of education in India, and he is definite about his aim.

"We must do our best to form a class who may be interpreters between us and millions whom we govern; a class of persons Indians in blood and colour, English in taste, in opinion, words and intellect"<sup>13</sup>

Almost all the funds were appropriated on English education, and it soon "created a separate caste of English schools, who had no longer any sympathy, or very little sympathy with their countrymen".<sup>14</sup> This encouragement and diffusion of the English language and English literature has been considered as a master-stroke by English critics of British period, but it is this master-stroke which has clean-swept vernaculars and harmed and stunted the growth of vernacular literature and Journalism. After 1835, the whole energy of the administration was directed on English education of the natives and the result was much to the satisfaction of the authorities who knew well the evils they were intended to propagate:

"The spirit of English Literature on the other hand, can not but be favourable to the English connection. Familiarly acquainted with us by means of our literature, the Indian youth almost cease to regard us foreigners. They speak of our great men with the same enthusiasm as we do. Educated in the same subjects, engaged in the same pursuits with ourselves, they become more English than Hindoos,.....they cease to think of violent opponents, or sullen conformists, they are converted into zealous and intillegent co-operators with us,.....They cease to think of violent remedies XXX. A sudden change will then be impossible; and a long continuance of our present connection with

<sup>12</sup> Vide Report of the Parliamentary Committee, 1830.

<sup>13</sup> Vide Macaulay's Minute of 1835.

<sup>14</sup> Prof. H. H. Wilson, Before the Select Committee of the House of Lords, 5th July, 1863.

India will even be assured to us..... The national activity will be fully and harmlessly employed in acquiring and diffusing European knowledge, and naturalising European institutions. The educated classes will naturally cling to us.....There are no classes of our subjects to whom we are so thoroughly necessary as those whose opinions have been cast in the English mould; they are spoiled for a purely native regime; they have everything to fear from the premature establishment of a native government." <sup>15</sup>

The famous Education Despatch of 1854 clearly crystallises the aims of the English Education as

"Enabling you to obtain the services of intelligent and trust-worthy persons in every department of government," <sup>16</sup> and

".....secure to us a larger and more certain supply of many articles necessary for our manufactures and extensively consumed by all classes of our population as well as an almost inexhaustible demand for the 'produce of British labour'. <sup>17</sup>

From 1757 to 1857, British Politicians hesitated in understanding the utility of educating natives in English. But the Mutiny (1857) proved that the class permeated with English education was solidly on the back of the company's soldiers. Hence, experiments in English education on a wider scale began. In 1857, an act was passed under which Universities were opened at the three Presidency towns. The present system of English education and the Education policy of the Government are based on the well-known charter of 1854. These resulted in the fall of literacy to 6 per cent of the population, and even this six per cent consists mostly of the upper class and the middle class. The masses are left untouched and unprovided for. This state of affairs had a direct effect on the rise and development of English and Vernacular Journalisms in India. Indian owned journalism is begun and developed mostly by the six per cent of English-educated natives. It speaks to natives educated in English language and literature. The first Indian-owned English paper was "Bengal Gazette" (1816) of Gangadhar

<sup>15</sup> Vide, A paper on the Political tendency of the different systems of Education in use in India, by Sir Charles E. Trevelyan, submitted to the Parliamentary Committee of 1853: Stray and relevant cullings.

<sup>16</sup> Vide para 12.

<sup>17</sup> Vide para 4.

Bhattacharji. } From this time upto the beginning of the seventees, effective journalism was mostly practised in English. The seventees saw a rapid growth of aggressive Vernacular Press, and it resulted in the promulgation of the Vernacular Press Act of 1878. In the eightees and nintees Bengali and Marathi Press developed to a great extent. The Urdu Press was dominant till the seventees, and although it acquired an All-India character, English was the upper class and middle class affair till a long time after 1835, and was restricted to the educated class of the towns and services. It replaced Persian and Urdu in their All-India character only in the later part of the 19th century, and it still holds this position in upper class, middle class, service and business quarters. ( Hindi Journalism rose in importance in comparatively modern times. Progressive Journalism was extent in Hindi in as far as seventees, but influential political journalism only grew in strength in the 20th century. It was after 1921, when the congress took the cause of Hindi as *lingua Indica* that Hindi Journalism began to enter its intra-provincial phase, and political centres like Calcutta, Delhi, Wardha and Bombay began to publish Hindi dailies, periodicals and magazines. )

✓ 6. We start our journey from 1826 as the first Hindi newspaper was published in that year. It was *Oodunt Martand*. On Feb. 9, 1826, Jugal Kishore Sukool applied for a licence <sup>18</sup>, and the Govt. could facilitate him so far as authorise the Post-master-General to permit the first or any single number of paper to pass free of charge to the stations in question. <sup>19</sup>

The period saw the rise of all sections of the Press. As we have seen the Anglo-Indian Press was already well-established, and the company's policy was to curtail its power. The Govt. servants were ordered to cease their connection with newspapers. } The important Anglo-Indian papers were Bombay Gazette, Bombay Courier, Quarterly Oriental Magazine, John Bull, India Gazette, Calcutta Chronicle (est. 1827), India Magazine or Miscellany of General Literature, Bengal Harkara, Bombay Chronicle, the Calcutta Gazette and Commercial Advertiser (Sept. 26, 1828) and the Gospel Investigator (Feb. 7, 1828). The strength of Press in India in the beginning of the year 1831, can be gathered from the evidence of James Sutherland before the Select Committee of 1832 :

<sup>18</sup> Vide Parliamentary Proceedings Nos. 57-61 for 1826, quoted in Margarita, p. 154.

<sup>19</sup> Ibid, Nos. 64, 65 quoted in Margarita, p. 154.

## CALCUTTA

*Native Newspapers :—*

*Jam-i-Jahan-numa*, editor Hurryhar Datta.

*Samachar Chandrika*, editor Bhawani Charan Banerji.

*Samvad Timir Nashak*, editor Kristo Mohan Das.

*Bangdoot*, editor Bhola Nath Sen.

*Samvad Kaumudi*, editor Govind Chatterjee.

*English Newspapers and periodicals :—*

- (1) *Daily* :—"The Bengal Harkara" and "Chronicle,"  
"The John Bull, The India Gazette."
- (2) *Tri-weekly* :—Editions of the daily papers "The India Gazette and the Bengal Chronicle."
- (3) *Twice a week* :—"The Govt. Gazette, the Bengal Herald, The Calcutta Library Gazette, The Oriental Observers."
- (4) *Monthlies* :—"The Calcutta Magazine, The Cleaning of Science, The Kaleidoscope, The Christian Intelligencies."
- (5) *Quarterly* :—"The Bengal Army List, The Army List, H. M. Forces in India, The Calcutta Quarterly Register."
- (6) *Yearly* :—"The Bengal Annual, The Bengal Souvenir, The Bengal Almanac, The Companion, The Bengal Directory, The Calcutta Directory."

## MADRAS

"The Govt. Gazette, The Madras Gazette and The Madras Courier."

## BOMBAY

*The Daily Gazette, The Courier.*

The daily circulation of the Harkara was about eight hundred, and the price was seven annas. In Bengal, Lord William Bentinck made a very considerable reduction in the postal charges. There were two fixed rates; two annas to all places within a certain limit, and four annas to all places beyond that limit. In Madras and Bombay the rates were still very heavy. The postage of a paper from Madras to Calcutta, for example, was one rupee, fourteen annas.<sup>20</sup>

<sup>20</sup> Vide, *The Development of an Indian Policy 1818-1858* by Anderson and Subedar, pp. 140-141.

In May 1844, appeared "Calcutta Review" a quarterly which was first of its kind, and raised much the level of English Journalism. It was brought out by Marshman (Ed. Weekly Friend of India, Sir John Kaye, Editor Harkara) and Alexander Duff.

The period saw the rise and rapid growth of English native Journalism. Even in Bengal Journalism by Indians did not gather much momentum till the middle of the 19th century. It is true that even a generation before, there were Bengali or English newspapers, either religious or literary, but they could influence only a small section of the Indian Society. Both Raja Ram Mohan Roy and Maharshi Devendra Nath Tagore started journals for propagating their religious and reformistic views. The paper were exclusively one man's paper in spirit. This is proved by the fact that when Keshava Chandra Sen separated from the Maharshi, his paper went with him, and preached his cause. It is true that Religious Journalism in Bengal began in English language.

The first Indian-edited paper was "Reformer" propertied by Ram Mohan Roy and his group of Reformists. This was first published about 1830.<sup>21</sup> In 1846, Kashi Prasad Ghosh (1809-1873) started a weekly newspaper "The Hindu Intelligencer". This paper was published till 1857. However, when Press was restricted in the year of the Mutiny, the paper became defunct. The year 1844 opened a new chapter in the history of Indian Journalism by the publication of the "Bengal Recorder" in 1849. After the Mutiny, the name was changed to "Hindu Patriot" and under this new title the paper heralded the Post-Mutiny Journalism. In these days the chief paper of North-West Hind was "Delhi Gazette" edited by Mr. Place who owned a press which published many newspapers and journals. There was "Saunders's monthly magazine for All-India" and "Delhi Sketch Book", like Punch, a paper devoted to humour. Old Delhi college was at this time a pioneer in the field of English Education, and English journals felt proud of the fact.<sup>22</sup>

Indian-owned English Journalism was well-established in Pre-Mutiny days, but after the Mutiny there was a remarkable growth in the number of English newspapers and journals which were owned and edited by Indians themselves. Some of the newspapers that were launched at this period of history appealed to a wider circle of readers and

<sup>21</sup> Vide, Alexander Duff : India and Indian Missions, p 619.

<sup>22</sup> Saunders's Monthly Magazine, Vol. 3, No. 3, Delhi, 1854.

they are still extant. There were various causes which subscribed to the growth of English Journalism in Post-Mutiny days. A new class of educated Indians with a deep prejudice in favour of the English language and literature had slowly grown up in number and strength throughout the country as a result of the educational policy of the Government. This class supplied to the English newspapers readers and subscribers, who took to them with the zeal of new converts. The extensions of the Legislative Council took place in 1861 and this coupled with the rise of Franchise and a sense of public affairs developed a wider vision in the journalism of the day. The Government itself took notice of the public opinion expressed in the English tongue through the columns of the papers, and this raised them in the public eye. Not only Indian public, but the public of the Great Britain and the continent looked to them for some reason or other. They were immensely superior to the vernacular newspapers both in matter and might, and wielded great influence on them. No public movement worth the name could side-track or disregard them.

English newspaper Journalism achieved its first great victory in Bengal. The first pioneer was Girish Chandra Ghosh (1829-69) who conducted a number of papers in a comparatively short span of life. He was the first editor of "Hindu Patriot" (est. 1853). This was the only newspaper that mirrored Indian opinion in the last days of the Company Rule. In 1855, Haris Chandra Mookerjee took the charge of the paper in his own hand. He was at first a supporter of Lord Canning's policy, but later on (1860), he took the affair of the Indian Employees on European Indigo plantation in his hand and suffered a great deal. After his death in 1861, the editorship of "Hindu Patriot" fell on Paul (1835-84), a man of dynamic personality, who had an immense hold on the public of Bengal for the last twenty years of his life. But Paul was moderate in his political view with a leaning towards aristocracy and upper class Bourgeoisie, and soon the paper became a Zamindar organ. This was very injurious for the political health of the Province as the paper had grown an Institution and its influence on Bengal Politics was great. As a counter-move, Girish Chandra Ghosh started his "Bengalee" in 1862, and made it a spokesman of the peasantry and the lower classes of the Bourgeoisie. This newspaper is important for several reasons. It pleaded warmly for the development of the Vernacular (Bengalee) language and literature and its literary articles and comments paved way and many a time guided the literary artists of Bengal. Moreover, it was the

first paper to advertise itself on a large scale and successfully conduct sensational news and controversies of like nature. (After 1869, with the death of Ghosh the paper rapidly lost its heights.)

From 1826 to 1867 the Press was chiefly dealing with literary and social problems, and not political. There were several literary and social movements which affected its growth—most of the newspapers were launched by societies which were formed for developing education or social reforms. In 1829, "Sati" was abolished in Bengal and this gave rise to public agitation resulting in the growth of Bengal Press. Soon after, the Anglo-Indian papers came—The Calcutta Domestic Retail Price current and Misc. Register (1829), The Bengal Herald or Weekly Intelligencer (1829), The Mirror of the Press or the Political and Literary Register (1830). [There were 33 English papers in Bengal, all in Anglo-Indian hands. The Bengali Press had rapidly grown due to the "Sati" agitation and the rise of the public opinion, and in 1830 there were in existence 3 dailies ("Prabhakar, Chandro-daya, Mahajan Darpan"), 1 triweekly ("Bhaskar"), 2 biweeklies ("Chandrika, Rasaraj") 7 weeklies ("Gyan Darpan, Bangdoot, Sudharanjan, Gyan Samcharini, Rasasageva, Rangpur Varta-Vahu, Ras Mudkar"?) 2 bimonthlies ("Nitya-Dharmanuranjika, Durjan Daman Mahabanam") and one monthly ("Tattwa-Bodhini").

Bombay papers had also grown in influence and Gujarati journalism was also widely established by the calendar question in the Parsees (For detail, see Margarita, pp. 189-190). Important Anglo-Indian papers were Bombay Gazette, Bombay Courier, Bombay Chronicle, The Commercial Advertisers, Oriental Christian Spectator. The most important paper was Jam-i-Jamshed (1831). With the close of the Sutee it ceased to exist. There was no such agitation in other parts and in U. P., C. P., etc. and there was no paper. In subsequent years, various additions were made to the Anglo-Indian and Bengali Press of Calcutta: in 1831 "Samvad Prabhakar, The Hesperus, Samvad Sudhakar, The Engineer, The Juvenile Emulator, Nitya Prakash, Samvad Ratnakar, Samvad Mayukh, The Reformer, Samvad Sar Sangrah (English and Bengalee), Samvad Saudamini, The Indian Register; in 1832 Calcutta Gazette, The Bengal Journal, Samvad Ratnaboli, The Philanthropist; in 1833 Gyanan-shun (English and Bengali), Mah-i-Afroz" (Persian). The paper at Agra 'The Mofussal Akhbar' was edited by Paterson Saunders. In 1836, there were these papers (all Bengali):

"Samvad Chandrika" (200 or 250 copies)

"Samachar Darpan" (298)

"Bangdoot" (70)

"Purna Chandrodaya" (100)

"Gyananshun" (100-200)

In 1839, two more were added :—"Samvad Rasraj" and "Samvad Bhaskar." In this year at least five Persian papers were in extent. "Jam-i-Jahan-numa, Ain-i-Sikandar, Sultan Akhbar, Mah-i-Alam Afroz" and "Mahro-i-Munir." Against these Calcutta had 26 European newspapers (of which six were dailies) and 9 Indian-owned newspapers; Bombay had ten English and four Indian papers; Madras had 9 English papers. Ludhiana, Moulmin, Agra and Serampore had each one newspaper.

[In Hindi Province, there was still no Hindi Press though Urdu papers were rising with rapidity. 'Saiyyadul Akhbar' published in 1837 at Delhi was the first Urdu paper. Urdu Journalism was soon to develop with "Delhi Akhbar" (1839), "Fawa-i-tul-Nazrin" (1839 ?) and "Quran-ul-Saiyyadin" (1839 ?). From 1837 to 1844 there was no journal or paper wholly written in Nagri script. Urdu Journalism monopolised the field. In 1844, the "Benares Akhbar" was started, and from 1850, we see a steady rise in independent Hindi papers, although throughout the period (1850-1857), we see bilingual journalism being practised to a great degree.

On Nov. 15, 1851, "Rast Guftar" (Parsee, Gujarati) was published with Dada Bhai Nauroji as editor. In 1852, the tri-weekly "Saudagar Akhbar" was founded.

The Press grew to much power till 1857, the year of Mutiny, and it gave rise to a measure known as Gagging Act (Act No. XI of 1857). The Act suspended the "Bengal Harkara" and punished the printers and publishers of *Door-been*, *Sultan-ul-Akhbar* and *Samachar Sudha Varashan* "Hindi Bengali of Calcutta). *The Gujarati Paper* and the "Hindoo Patriot" (Calcutta) retained peace in the troublesome days of the Mutiny. After the Mutiny was started "Som Prakash"<sup>23</sup>. No branch of Hindi literature has been more harmed by the Government Policy of acknowledging Persian and therefore Urdu as the court-language, than Hindi Journalism. Throughout the century, Urdu Journalism developed in the hands of Hindoos, and even the religious and social organs of the Hindus were published in Urdu. The birth of Hindi

<sup>23</sup> For the details of the Post-Mutiny Urdu Journalism, we are indebted to Tassy, who wrongly refers to "Som Prakash" as a Hindi Paper.



Journalism was a very painful process, and it took three decades to assert itself. It developed in the next period (1867-1883) through

(1) Social reforming societies.  
 (2) Literary Enterprises (eminent literary men of the Bhartendu Period made the Press a vehicle of their literature).

(3) Religious preachers and reformers like Brahmo-Samaj and Arya Samaj.

Throughout the period 1850-63, there was no political Journalism at all in Hindi.

The Passage of India Council's Act of 1861 made some constitutional advance, which fact stirred the public opinion. New English and Vernacular papers were founded. The important English papers were "The Times of India" (Bombay), "The Pioneer" (Allahabad), "The Madras Mail, The Statesman" (Calcutta), "The Civil and Military Gazette" (Lahore) and "The Hindu" (Madras).

7. An Act of 1837 established Public Postal Service in India, but the rates were variable according to the distance and stamp was not used till an act of 1857 introduced Postal stamp and an uniform rate of payment irrespective of distance. The payment was to be made on delivery. Between 1840-50 carriages drawn by horses or bullocks were used to carry mail. By 1845, three experimental lines of railways had been sanctioned by the East India Company, and by 1857 (12 years later) only 274 miles of railway line had been opened.

There was no telegraphic service by 1830. From 1840 to 1855 a Samaphonic communication was maintained at Calcutta, built on the contribution of the mercantile community. In 1851, a telegraphic line was constructed between Calcutta and Diamond Harbour. In 1855, was opened a general telegraph service from Calcutta to Bombay *via* Agra, and from Agra to Peshawar and from Bombay to Madras. This service was of tremendous use in military campaigns and the Mutiny gave much impetus to telegraphic installation. The Mutiny quickened the efforts of the officials to build a cable line, which was only completed after the Mutiny. The first message was flashed on April 20, 1860, but the exchange of telegraph took place on January 27, 1865. This was a crude affair as much of the telegraph working over Turkey Route took 6 days, 8 hours, 44 minutes and Russia and Persian Route took 17 days, 5 hours and 5 minutes.

8. A great draw-back in the propagation of Hindi language and Journalism in Hindi Pradesh was the strange attitude of the court-authorities about standard language of the Provinces. The policy of the company regarding language has been amply dealt with by Dr. L. S. Varshney in his thesis 'Modern Hindi Literature' (1850-1900). We can add here and there. Before 1836, Persian was the court language, and it was there from the time of the first Muslim Sultanate of Delhi. A court order dated 1805 A. D. Sal 8 Ai' in 31, runs thus:

“इस आर्देन के ३ दफे के जिलों (अलीगढ़, सहारनपुर, आगरा और बुन्देलखंड) के जज साहिब और मजिस्ट्रेट साहिब को लाजिम है कि जिस वकत इस आर्देन का फारसी या हींदी तरजमा उनके कने पहुँचे तो उसके तई अपनी कचहरीयों में पढ़ावें × × ×”

Persian and Hindee ran side by side so far as court language was considered till 1836. Hindi was to be written in Nagri script. An order dated 29th July, 1836, marks a change in the attitude of the authorities, for there-in Hindi-Petition is provided to be written in Persian Script—

“सदर बोर्ड के साहबों ने यह ध्यान किया है कि कचहरी के सब काम फारसी जवान में लिखा-पढ़ी होने से सब लोगों को बहुत हर्ज पड़ता है और बहुत कलप होता है, और जब कोई अपनी अर्जी अपनी भाषा में लिखके सरकार में दाखिल करने जावे तो बड़ी बात होगी। सबको चैन आराम होगा। इस लिये हुक्म दिया गया है, कि सन् १८४४ की कुबार बदी प्रथम से जिसका जो मामला सदरबोर्ड में हो सो अपना अपना सवाल अपनी हिन्दी बोली में और फारसी के नागरी अञ्छुरन में लिखके दाखिल करै के डाक पर भेजै और सवाल जौन अञ्छुरन में लिखा हो तौने अञ्छुरन में और हिंदी बोली में उस पर हुक्म लिखा जावगा।”

Under Act No. XXIX of 1837, passed on the 20th November, 1837, Persian was officially withdrawn, and the use of Vernacular of the Province instead was ordered. But both Sadar Diwani and that Adalat of the United Provinces prescribed the use of “Hindustani” and by “Hindustani” they meant Urdu—

“It is the wish of the Govt. that care should be taken, especially on first introducing the measure, that the pleadings and proceedings be recorded in clear intelligible Oordoo (or Hindee where that dialect is current) and that the Native Ministerial officers, hitherto accustomed to write a somewhat uniform Persian, do not merely

substitute a "Hindustani" for a Persian verb at the end of a sentence under the mistaken idea that such a practice will be considered as fulfilling every object in view in making the change." <sup>24</sup>

"The Board propose that the Persian character shall be retained, except in those very few districts in which Nagri has been obtained and established an almost universal currency." <sup>25</sup>

Even then it was proposed that the language be simple, and not Persianised—"You should therefore explain to the officers under your control that it is not the mere substitution of Hindee verbs and affixes which the Board wish to be adopted. They desire that any paper shall be written in the phrase in which a well-spoken respectable man, altogether unacquainted with Persian would express himself." <sup>26</sup>

But prejudices die hard. Hence, Munshis and court-clerks and administrators who have century-old prejudices in favour of Persian, hung to Persian vocabulary and idioms, and turned the whole genius of the language they used to that direction. None raised voice against the injustice to the mother-tongue of the Provinces till 1868, when Raja Shiva Prasad Sitara-i-Hind tried to introduce Nagri in the court. He was unsuccessful. So were many others. In the end came Pandit Madan Mohan Malviya. <sup>27</sup> At last the agitation was successful and on 18th April, 1900, Sir A. P. Macdonell issued a circular giving Hindee its cherished place:—

- "I. All Persons may present their petition or complaints either in the Nagri or in the Persian character, as they shall desire.
- II. All summonses, proclamations and the like in vernacular, issuing to the public from the courts or from Revenue officials, shall be in Persian and the Nagri characters and the portion in the latter invariably be filled up as well as that in the former.
- III. No one shall be appointed, except in a purely English Office, to any ministerial appointment after one year from the date of this resolution unless he knows both

<sup>24</sup> Circular of Diwani Adalat, No. 33, dated 12th April, 1839.

<sup>25</sup> No. III dated 28th August, 1840.

<sup>26</sup> Ibid.

<sup>27</sup> Vide, his book 'Court character and Primary Education'.

Hindee or Urdu ; and any one appointed in the interval who knows one of these languages, but not the other, shall be required to qualify in the language which he does not know within one year of his appointment".<sup>28</sup>

Still leniency towards the subordinates in questions relating to language has deteriorated the position of Hindee and Hindee is no where in the courts. The situation can be summarised thus : "The official language is English. The court language is Hindustanee written in both scripts—Devanagri and Persian. The policy of the Government is that both Devanagri and Persian scripts should be treated on the same footing".<sup>29</sup>

But there is a vast difference in the theoretical enunciation and practice, with the result that, the whole wing is paralysed. Courts substitute an important section of the government, and, in fact, our population reaches the government only through it. Hence, the language policy and practice of the courts have an unhappy effect on people, and in the long run this affects every sphere of Hindee activity.

9. [In 1845, Urdu was made court and official language with the result that it succeeded everything for which Persian stood earlier.] It was used for political correspondence and as the language in which court-work was done and administration was carried on. This position was greatly favourable for the rise and, later, rapid growth of Urdu Journalism. Persian Journalism, that had been just given a start and was practised throughout India, bequeathed its legacy to Urdu Journalism. In 1837, we see the first Urdu paper appearing, and hence-forth the growth of Urdu Journalism was very rapid till by the middle of the century it had grown in much importance. As we have seen elsewhere, between 1850-75 Urdu Journalism was a force not to be belittled.

[The beginning of Hindi Journalism in N.-W. P. can be traced in the bilingual (Hindi-Urdu) Malwa Akhbar published as early as 1849. The Hindi section was almost a transliteration. The position continued till 1850. Even purely Hindi-paper, e.g. 'Benares Akhbar' of B. Shiva Prasad, though published in Deva Nagri script used Urdu language.] Sudhakar (est. 1850) was bilingual. It was the first Hindi paper which used Sanskritised language and did not attempt at a

<sup>28</sup> No. 585/3-343 C68, 1900.

<sup>29</sup> Vide, Saraswati, Vol. XIII, Chandrabali Pandeya (Urdu in the Court कचहरी में-उर्दू).

transliteration or translation of its Urdu section.) The language policy of Raja Shiva Prasad was greatly criticised by this paper, and very soon (1850) the paper ceased altogether to publish its Urdu section. This must have meant much sacrifice, as unilingual papers, more so in Hindi, were almost impossible to succeed.

[From 1850 upto 1867, the year Bhartendu began his Kavi Vachan Sudha, we find a number of Hindi newspapers and periodicals, chiefly bilingual.] The language used in these papers was much akin to Urdu, although periodicals like Buddhi Prakash used fairly Sanskritised language.

Although Hindus of Eastern N.-W. P. had become conscious of the uneasy position in which Hindi language and Nagri script were placed and had started reacting in the beginning of the later half of the 19th century, much ground was not covered till the Mutiny had raised its head and the trouble subsided. The government patronised the Muslims and the language of the Muslim middle class of the town held dear before the days of the Mutiny and this fact was slowly working for the more and more sanskritising tendency of the educated Hindoos. Moreover, forces—Social and National—which drew much from ancient heritage, developed a love for Sanskrit vocabulary. However, this separatist tendency in language was not keen till the close of the Mutiny when we witness the rise of the revivalist movements like Bahavi and Arya Samaj which made Hindu masses feel keenly of their individuality and solidarity which fact made them forge a new language altogether free from Persian and Sanskrit loan words, or as much free as possible.

(By 1863, the authorities, for administrative purposes had become conscious of the difference between the written and spoken Urdu and the speech of the people.) This year the council for the civil service examination with the approval of the Secretary of State for India, Sir Charles Wood, decided that every candidate must appear both in Urdu and Hindi as compulsory subjects. Next year (1864) we see B. Rajendra Lal Mitra writing an article 'Origin of Hindee language and its Relation with Urdoo,' in the Journal of the Asiatic society of Bengal, No. 5, 1864, advocating Hindustanee to be modelled on Hindi which he considered to be the most important vernacular of Northern India. A year later comes another champion of Hindee, Babu Navin Chandra, who wished to revive Sanskritised Hindee on cultural grounds as keeping the closest affinities with ancient literary heritage.

He appealed for due recognition of Hindee as a sister language of Urdu. Soon a great controversy was raised on the question of language, and the education authorities had to acknowledge the difference between Hindi and Urdu and accept both as medium of instruction. B. Mathura Prasad of Benares, in the foreword of his lexicon in English, Hindi and Urdu sided with Hindee. The meetings of Anjuman-i-Lahore was brisk with the language controversy, and in all these B. Navin Chand actively championed the cause of Hindi<sup>30</sup> in the teeth of brilliant opposition from the supporters of Urdu.

But the Hindi-reading public had slowly grown to be important, and in 1866 discourse, Garcin De Tassy wonders why books like *Diwan-i-Nazir*, *Masnavi Sahrul-beyan* and other standard Urdu books were published in Devanagri characters.<sup>31</sup> While this transliteration of Urdu standard works in Devanagri characters was going on the lovers of Hindi were slowly rendering Hindi of Arabic and Persian loan-words, which Tassy rightly called Islamic elements.<sup>32</sup> The Hindus were agitating for the recognition of Hindi as an independent language by the Govt. authorities and demanded that the Urdu used by them should be rid of such foreign elements. Some Europeans also held this view and helped the new movement.<sup>33</sup> The supporters of Persianised Urdu strongly disapproved this movement, and Beames spoke their mind when he wrote in the *Journal of the Asiatic Society of Bengal*, No. 1, 1866, an article entitled "Outline of a plea for Arabic Element in official Hindusthani". Among the enlightened Mohammadans who were against Arabic Persian element in Urdu were Syed Hadi Hasan Khan who wanted to reject downright the foreign vocabulary in order to make the language easy. However, Anjuman-i-Lahore in meetings of which the language controversy was raging most, in spite of Hadi Hasan, approved M. Beames. (Although recognising the Hindustanee as an indigenous language with close affinity to speech vocabulary and attempts to set a model of Pure Hindustani (Urdu bereft of Foreign Vocabulary) were unsuccessful. Traditions die hard, and the government had long been using Persianised Urdu under the name of Hindustanee. It still (1866) patronised Urdu in its educational institutions in the Provinces where Hindi had also a claim for its recognition. In his discourse Dec. 2, 1867, Tassy recognised Hindi and Urdu as two branches

<sup>30</sup> Vide Tassy Discourses, 16 p.

<sup>31</sup> Tassy, *Opt. cit.*

<sup>32</sup> *Ibid.*

<sup>33</sup> *Ibid.*

of Hindustanee. The language controversy still dominated Vernacular and English journals. It had two aspects :

(1) Which of the two branches of Hindustanee, Urdu or Hindee, should be preferred and on what ground ?

(2) Whether Persian and Arabic words should be continued to be given a place in Urdu language. <sup>34</sup> On the former question most of the English papers were in favour of Urdu. On the second, opinions were equally divided.

There was an attempt by a group of Hindi lovers to bring Hindi closer to Urdu, probably influenced by European criticism of Hindi as 'Vulgar' and Urdu as 'language of Polish and Culture', or with the idea of defeating Urdu script by this process. This process had begun as early as 1850 by Raja Shiva Prasad of Benares and it had added much strength in a decade. There was a strong objection by a section of Mohammadans when attempts were made to use less Persian and Arabic words, on the ground that in the process Urdu was shorn of all literary effect and grandeur. <sup>35</sup>

F. S. Growse (1867) was a new supporter of Hindi. <sup>36</sup> Growse propounded the theory that the right sort of Urdu was that used 40 years before (about 1827) and the gulf between Hindi and Urdu was in reality made by the Munshis of Fort William College. In a letter to Mr. Cowell, Pt. Yanhamia Gora, a Christian convert, advocated the superiority of Hindi over Urdu. <sup>37</sup> But for these stray supporters for the cause of Hindee, all the intelligentsia supported Urdu. Urdu was practically the language of the town-folks of N.-W. P. and also the language of courts, education and journalism. Moreover, Hindi had been recognised as a separate entity, and words of Persian origin, especially those closely associated with Muslim culture, were slowly being dropped. <sup>38</sup>

In the Hindi Pradesh itself, Persian was the court language in the Mogul reign, and in 1835 it was changed to Urdu, which thus inherited the Persian Journalism and carried on its own. (Hindi had many dialects and Khari Boli was spoken and understood everywhere, but the Govt. decided in favour of Urdu. Till 1849, Urdu had the monopoly,

<sup>34</sup> For details, see Journal, Royal Asiatic Society 1866 meeting Report; also Calcutta Review, May, 1867.

<sup>35</sup> Tassy, Urdu translation, p. 628.

<sup>36</sup> Ibid, p. 632.

<sup>37</sup> Ibid, p. 633.

<sup>38</sup> Ibid, p. 635.

then Hindi journalism developed side by side and independently.<sup>30</sup> Besides, the Hindu intelligentsia was given to Urdu which had been cultivated for long as a language of Polish and culture. The result was that though much of Urdu journalism was developed by the Hindus, they did little for Hindi. They read even their religious books in Urdu. Such was a run for Urdu that Hindu religious reformers too had to take recourse to that language or at least Persian script for long. Khari Boli Hindi was less developed than Khari Boli Urdu. In fact, it was just in the mint. Such as it was, it was unsuited for any journalistic enterprise as a vast scale.

The condition of the early native newspaper press was best reflected in a letter from Mr. Stirling to Lord William Bentinck: "From 1824 to 1825-26, there were altogether 6 papers published in Calcutta in the native languages, viz., 3 Bengalee, 2 Persian, and 1 Hindi, besides 2 by Serampore Missionaries, one in Persian and the other in Bengalee. Of the former, the Hindi and one Persian paper was given up in 1826-27 for want of support and I believe that the Serampore missionaries have been obliged to discontinue that publication since June last when the Govt. subscription was withdrawn as a measure of retrenchment. The public subscription to the remaining Persian paper called the *Jam-i-Jahanuma* was at the same time discontinued, and it owes its present existence, on an inferior footing as to types and paper, entirely to the patronage of a certain extent with English tastes and notions; and amongst the rest a love of news, which is thus supplied to them in a cheap and accessible form. Their contents are limited chiefly to notices of shipping, prices current, appointments, police reports, proceedings in the supreme court and descriptions of *Satees*. They rarely touch upon politics, whether foreign or domestic, and never exhibit any original remarks or speculations, excepting occasionally in defending the practices of *Sutee*, against the animadversions of some European Editors.

The Serampore papers partook of much of the same character (with exception, of course, to what is said of *satee*) but the selection of articles of intelligencies was more judicious and varied, and better calculated to import useful and instructive information.

The *Jam-i-Jahanuma* which I consider to be the best native newspaper that has yet appeared never contains any

<sup>30</sup> Article on bilingual journalism in the closing chapter of this thesis.



original matter. Each member presents a few articles well translated from the English Calcutta papers and an abstract of the intelligence, from the several courts of Hindustan, as given, often very inaccurately and always most imperfectly, in those genuine native sources of intelligence. The Akhbars × × × Notwithstanding all the extraneous support which this publication still receives it seems to be sinking and I doubt whether it can stand much longer, and because in the mofussil an article of the sort is not wanted, and in Calcutta Persian is not a language generally understood or cultivated by those classes who alone feel interested in acquiring a knowledge of passing events, and whose tastes have been somewhat elevated and improved by their intercourse with Englishmen. It is to be feared that the poverty of our native subjects, beyond the limits of the Presidency, operates generally speaking nearly as forcibly as their want of curiosity to indispose them from affording encouragement to native newspapers." <sup>40</sup>

The above extract brings about clearly the conditions prevailing in the first two quarters of the 19th century :—

(1) Persian had the All-India character in the field of journalism very much in the same way as English has today, both being the tongues subscribed by the foreign ruling elements, and their administrative organs.

(2) The early journalism had to fall entirely to the support and patronage of people with English taste and notions.

(3) The poverty of the general masses, their lack of education and illiteracy, and a want of curiosity in news on their part were the chief factors which were responsible for the slow development of the native press.

(4) In the Hindi Pradesh, Hindi was slowly rising its head after it had adopted Khari Boli as its literacy medium, at least in prose, but the pioneer literacy personages continued to offer their support to Urdu. This was a prelude to a tough struggle in this part of the country between Urdu and Hindi Journalisms, but there was no struggle in the All-India field where Urdu occupied a privileged position till it was ousted by the growing English native press.

9. The complete history of Hindi Journalism in the first half of the 19th century has not yet come to light. There is a great lapse of time between early newspapers. This suggests that there must have been other attempts which are

<sup>40</sup> Margarita, pp. 182-184.

not as yet unearthed. Unless such attempts are discovered and co-related, it is difficult to form an opinion about early Hindi Journalism.

But it would not be hazardous to say that Hindi Journalism was not a much later growth than other vernacular journalisms. It begun almost simultaneously with attempts in other vernaculars, and it wielded as much influence in its own sphere of activity. When we see that the centre of Hindi-speaking Provinces lay for beyond the influences of the Presidencies, where Anglo-Indian Journalism had set an example, we must credit the first pioneers of Hindi Journalism with vision and zeal. However, the birth of Hindi Journalism took place at Calcutta, as it must have been, and for the whole of the 19th century, English, Bengali and Marathi Journalism played an important part in moulding it on their model, and influencing its growth and development.

There was a great diversity of opinion as to which the first Hindi newspaper was. Generally, "Benares Akhbar" published by Raja Shiva Prasad of Kashi in 1844 was regarded as the first paper to be published in Hindi. B. Radha Krishna Das in his *हिंदी के सामयिक पत्रों का इतिहास* and B. Balmukund Gupta in his "Gupta Nibandhavali" hold this view.<sup>41</sup> Pt. Ilachand Joshi gave this credit to 'Almora Akhbar'.<sup>42</sup> In the footnote he adds—

“भारतेन्दु का ‘कवि वचन सुधा’ इससे पहले निकल चुका था, पर वह समाचार पत्र नहीं कहा जा सकता।”

<sup>41</sup> Vide "Gupta Nibandhavali," p. 53, which described the paper as "Raddi-type" and lithoed. "Benares Akhbar" was edited by a Maratha, Govind Raghunath Tatte. Its Motto was—

सुवनारस अद्वयार यह शिवप्रसाद आधार  
बुधि विवेक जनवृन्द को नितहित वारम्बार  
गिरजापति नगरी जहाँ, गंग अमल जलधार  
नेत शुभाशुभ मुकुर को, लखो विचार विचार

This is the earliest 'Motto' and does not come anywhere near those of Haris Chandra which had a high idealism, and an elevating tone.

<sup>42</sup> Vide "पहाड़ी गीत और पहाड़ी जीवन": इलाचन्द जोशी V. B. 1.1.5, p. 617.

In February 1931, Syt. Brijendra Nath Banerjee, Associate editor of 'Modern Review', contributed an article **हिंदी का प्रथम समाचार-पत्र** in "Vishal Bharat" and brought an earlier attempt to daylight. The earliest issue of this paper 'Oodunt Martund' is dated Sambat 1883 (1826). The paper was published from 37, Amratala-ki-Gali, Kolhu Tola, Calcutta. It was a weekly paper edited by Jugul Kishore Sookool who was also the proprietor. The Press Act of 1823 demanded that no paper could be published without a licence for the same granted to the proprietor and published by the Govt. of India. Home Department Proceedings, 16th February, 1826, No. 57-59 notice a grant of such a license to B. Jugul Kishore on 16th February, 1826, whereby he could publish a Hindi weekly.

The paper 'Oodunta Martand' was published by Sri Manna Thakur (*vide* V. B. 7.5, p. 58) **पत्रकार कला की प्राचीन सामग्री** by Pt. Vishnu Datt Shukla). The paper was book-sized, 12" x 8"; 76 issues under one cover are kept in the Calcutta Library. The volume begins with the 4th issue and ends with 79th. The fourth issue is dated Asad Vadi 1, Sambat 1883/20th June, 1826 Sal Bhom. The earlier three issues cannot be found, but if we count back the first issue must bear the date 21st May, 1826. The 79th issue is dated December 1827 and it contains a note which shows that the paper closed with the same. "Samachar Darpan" (Bengali Missionary paper established 1818) notices the publication and the cessation :

१ जून १८२६ । ४ आषाढ़ १२३३

नागरिक समाचार-पत्र ।—संप्रति एहे कलिकाता नगरेर मध्ये उदन्त मार्तंड नामक एक नागरिक नूतन समाचार-पत्र प्रकाशित हइयाछे .....

(Published in "Samachar Darpan" of the above date)

१५ डिसेम्बर १८२७ । १ पौष १२३४

उदन्त मार्तंड ।—आमरा अवगत हइलाम ये एहे आत्युत्तम समाचार-पत्र माहकेर अप्रतुलिते कालप्राप्त हइयाछे

(Quoted from the "Samachar Darpan" of the above date).<sup>43</sup> The front page of the paper bears in 2"-letters the name

<sup>43</sup> Vide 'Samvad Patrer Sekaler Katha'—Pt. I, 1218-1230, Edited and compiled by Sri Brijendra Nath Bandopadhyaya, Publisher, Bangiya Sahitya Parishad Mandir, Calcutta, 1339.

of the paper "Oodunt Martand". Below it in ordinary letter "अर्थात्" followed below by the Skr :

“दिवाकांत कांति विनध्वान्तमन्त न चाप्नोति तद्वृज्जत्यश्लोकः समाचार  
सेवामृते श्वमात्तुं न श्वनोति तस्यात्म करोमीति यत्न”

Issues following the 31st bear below the Sanskrit motto, the Hindi Stanza :

दिनकर कर प्रगटत दिनहि यह प्रकाश अठ याम ।

असौ रवि अब उग्यो महि जिहि तेहि सुख को धाम ॥

उत कमलनि विकसित करत बढ़त चाव चित बाम ।

लेत नाम या पत्र को होत हर्ष अरु काम ॥

This stanza follows, with two slanting lines, the number of the issue, the date and the day of publication and price. The pages following are divided into two columns each. Every issue of the paper ends with these words :—

“यह उदंत मार्तंड कलकत्ते के कोल्हूटोला के अमड़ातला की गली के ३७  
अंक की हवेली के मार्तंड छापा में हर सतवारे मंगलवार को छापा होता है  
जिसको लेने का काम पड़े वे उस छापाघर में अपना पता भेजने ही से उनके  
समीप भेजा जायगा उसका मोल महीने में दो रुपया जिन्होंने सही की है जो  
उनके पास कागज न पहुँचे तो उस छापाखाने में कहला भेजने ही से तुरंत  
उनके यहाँ भेजा जायगा ।”

This statement continues till the 15th issue. On the 16th issue of the paper we find instead of month price—

“दो रुपया”, “अंक दर आठ आना”

The closing note runs as follows :—

“उदंत मार्तंड की यात्रा

मिति पौष बदी १ भौम संवत् १८८४ तारीख डिसेम्बर सन् १८२७

आज दिवस लौं उग चुक्यौं मार्तंड उदंत ।

अस्ताचल को जात है दिनकर दिन अब अंत ॥

(This is followed by 4 couplets which are eaten by worms and cannot be deciphered; then follows : )

जब ते या कलकत्ता नगरी में उदंत मार्तंड को प्रकाश भयौ तब ते लौं  
आज दिवस लौं काहु प्रकार ते ढांडस बांध विद्या के बीज बैबे को हिन्दुस्ता-

नियम के जड़ता के खेत को बहुविधि जोत्यो पहिले तौ औसी कठोर भूमि काहे को जुते ताहु पै काया कष्ट कर जैसो तैसो हर चलाय वा क्षेत्र में गाँठ को ब्यु बखेर बड़े यतन से सींच फल लुन्यौ चाह्यौ तो समय लोभरूपो टाड़ी परि वा खेत के फल फूल पांती सिंगरी चरि गई अब तो फिरि फिरि या नाशे क्षेत्र को गोड़ियो तो श्रम ही के फल फलैंगे

यहाँ मुख कौ मान ज्ञान-चर्चा का बूझै ।

हँसी तु अपनी रोक जगत-अंधियारो ही सूझै ॥

जड़ता जर नशि चस्यौ गात को होइगो पतझर ।

काको है प्रतीत बहुरि चलिहै सुब बैहर ॥

प्रथमहि या काज कौ जो कारण कस्यौ ताको विस्तार सयानि कौ जनावनौ उचित है तातै अब कछु मध्यदेशीय भाषा लिखतु हँ

“मध्यदेशीय भाषा”

इस उदंत मार्तंड के नाव पड़ने के पहिले पछाँहियों के चित्त का इस कागज न होने से हमारे मनोर्थ सफल होने का बड़ा उत्सा था इसलिये लोग हमारे बिन कहे भी इस कागज की सही की बही पर सही करते गये, पै हमें पूछिये तो इनकी मायावी दया से सरकार अँगरेज कंपनी महाप्रतापी की कृपा कटाब् जैसे औरों पर पड़ी वैसे पड़ जाने की बड़ी आशा थी और मैंने इस विषय में उपाय यथोचित किया पै करम की रेल कौन मैटे तिस पर भी सही की बही देख जो सुखी होता रहा अंत में नटों कैसे आम दिखाई दिए इत हेत स्वारथ अकारथ जान निरे परमारथ को मान कहाँ तक बनजिए अब अपने व्यवसाई भाइयों से मन की बात बताय बिदा होते हैं । हमारे कहे-सुने का कुछ मन में न लाइयौ जो दैव और भूवर मेरी अंतरव्यथा और इस पत्र के गुण को विचार सुध करेंगे तौ मेरे ही हैं । शुभमिति ॥

ले भाइन ते पान मान ते गृह अपने बस

(The other line is eaten up by worms)

The above statement shows that the paper could ill-afford its publication without the aid of the Govt. upon which it counted much, and when no such aid was available, it collapsed. In toto, the paper ran a course of one-and-a-half year (31st May, 1826—December 1827) and published 79 issues.

There might have been another papers but they are still untraced and the editor of the "Oodunt Martand" had no knowledge of them when he published his paper. That the editor knew no predecessor is clear from the following :—

“यह उदंत मार्तंड अब पहिले-पहल हिन्दुस्तानियों के हित के हेत जो आज तक किसी ने नहीं चलाया पर अंगरेजी औ पारसी औ बँगले में जो समाचार का कागज छपता है उसका सुख उन बोलियों के जानने औ पढ़ने वालों को ही होता है । इससे सत्य समाचार हिन्दुस्तानी लोग देख कर आप पढ़ औ समझ लेय औ पराई अपेक्षा न करें औ अपने भाषा की उपज न छोड़े, इसलिये बड़े दयावान करुणा और गुणनि के निधान सब के कल्याण के विषय गवरनर जेनेरेल बहादुर की आयस से ऐसे साहस में चित्त लगाय के एक प्रकार से यह नया ठाट ठाटा...”

The newspaper to follow 'Oodunta Martand' was 'Bangdoot' (1829) of Raja Ram Mohan Roy. The paper was owned by such distinguished persons of Calcutta as Ram Mohan Roy, Dwarka Prasad Thakar and Prasanno Kumar Thakor. Ram Mohan Roy was anxious to propagate his enlightened thoughts about social affairs. He was the greatest reformer of his times. What medium his thoughts took for their expression, he did not mind. The metropolitan city spoke four languages—English, Bengali, Hindi and Urdu, and the population owed its allegiance to one of these. Hence, Raja Ram Mohan Roy started newspapers in all these four languages. Besides, Persian as the court language of the last 300 years and still then the language of the court and the educated people, was universally understood as the language of "Culture" and "Urbanity". The Rajah issued a paper in Persian also—'Miratul Akhbar'. The "Bangdoot" was published in English, Bengali, Persian and Hindi. 'Samachar Darpan' notices the paper in these words :

२७ मे १८२६ । १७ ज्येष्ठ १२३६

नूतन समाचार प्रकाश ।—मो० बाँशतलार गलिर मध्ये हिन्दू हेरल्ड अर्थात् बंगदूत प्रेस नामक एक नूतन इंग्रेजी, बांगला उ पारसी एवं नागरी समाचार गत रविवारावधि प्रकाश हइते आरंभ हइयोछे इहार सम्पादक श्रीयुत् आर० एम० मार्टिन साहेब श्रीयुत् देउयान राममोहन राय उ श्रीयुत् देउयान

द्वारकानाथ ठाकुर उ श्रीधुत् बाबू राजकृष्ण सिंह उ श्रीधुत् बाबा राधानाथ मिश्र एहे क एक जने एकत्र हइयाछैन एहे कागज प्रति रविवारे प्रकाश हइतेछे <sup>44</sup>, <sup>45</sup>.....

The first issue of the "Bangdoot" was published on the 10th May, 1829. The paper was weekly. The first year's editor was Nilratna Haldar. The paper was published every Sunday morning and priced Re. 1 per month.

Though Hindi Journalism was now fairly well started journals that were projected were not much stable. Nevertheless, new papers came into existence. In the Bengali newspaper "Samachar Daipan" dated 21st June, 1934, there was published a prospectus of a newspaper '*Prajamitra*' :

“नवीन समाचारपत्र । अन्यान्य संवादों के द्वारा ज्ञात हुआ है कि “प्रजामित्र” नामधारी संवादपत्र अंग्रेज़ा और हिन्दुस्तानी में अतिशीघ्र प्रकाशित होगा । उसका मूल्य २) रुपया मासिक अथवा २०) वार्षिक है, एवं वह सप्ताह में एक बार प्रकाशित होगा ।” <sup>46</sup>

The advertisement suggests that nearly all preparations were ripe for launching the new journal. Had it not been so, it would not have used a word like 'अतिशीघ्र.'

But the material for the history of Hindi Journalism is so sparse that one cannot decide on many points. For instance, in their case, no issue of *Prajamitra* has been yet discovered, neither is there any other reference or any advertisement of the paper in the contemporary press. In the absence of any documentary evidence, we cannot say whether the paper was launched at all or the project failed. The press had much freedom at this time, it being the period of Governorship of Lord William Bentinck, and the situation was hopeful from the point of view of journalism and journalists. In such circumstances, there could have been no hesitation or fear of Govt. by the projection of the paper which seems to have been advertised on its every eve of publication. It is highly probable that the paper saw the light of the day ; on what date, in what form and under what editorship, we cannot guess. There is nothing available to hazard the opinion.

<sup>44</sup> Quoted from *Bangla Patrer Sekaler Katha*, p. 78.

<sup>45</sup> A number of issues for the first year are lodged in the Imperial Library of Calcutta.

<sup>46</sup> Translated into Hindi from the original.

At this time, "Bengal Herald" was published in four languages one of them being Hindi.<sup>47</sup> It was a weekly paper published on every Saturday. The prospectus ran as follows :—

*"Prospectus of the Bengal Herald :—*

A native paper to be printed in the Bengalee, Persian and Nagree character, will be subjoined, but distinct, and under the superintendence of the most talented Hindoos; translations from whose contribution will be occasionally made.

The English portion of the *Herald* will contain *sixteen pages*, royal quarto, and the *Native Eight*, which will admit of separate subscription, the former at the rate of *Two rupees* and the latter *one*, monthly.

To be printed and published every saturday night, for the proprietors.

R. M. Martin

Dwarkanath Tagore

Prussuma Comar Tagore

Ram Mohan Roy.

Nil Ruttan Haldar, &

Raj Kisen Singh."

The first issue of the paper was published on May 5, 1829, but later on the Nagri portion was separated as Bangdoot.<sup>48</sup>

In 1846 came a polyglot paper '*Jagad-dipak Bhaskar*' edited by Moulvi Nasir-uddin. '*Calcutta Review*' (Jan.-June 1846) reviews it as thus :—

"The Indian Sun," Calcutta—printed and published in the Indian Sun Press, Old Madarsa, No. 101, Boitakhannah Street, by Moulvi Nasiruddin, for the proprietor.

This is a weekly journal which made its first appearance on the 11th of June; and we desire duly to record its existence as one of the curiosities of over local literature. It is polyglot newspaper consisting at present of ten folio pages of ample breadth and length, and intended ere long to be enlarged to sixteen pages. Each page consists of five parallel columns in five different languages, *viz.*, Persian, Hindi, English, Bengali and Urdu or Hindusthani. The subject matter is the same in all—being rendered or translated into each of these languages. The English occupies the Central

<sup>47</sup> V. B. February 1931, Editorial note on हिन्दी का प्रथम समाचार-पत्र, पृष्ठ ३१०.

<sup>48</sup> The files of Bangdoot are lodged in Imperial Library, Calcutta :— 27th May, 1829 to 27th December, 1829 (Vol. I, No. 3).

Bang'ya Sahitya Parishad—Vol. I, No. 2 to No. 18.

For detailed note on the Herald and Bangdoot, refer Bangla Patrer Sekaler Katha, and Bangla Samyik Patra by Brijindranath Bandopadhyaya.



column, and is properly flanked and guarded on the one side by the Persian and Hindi versions, and on the other by the Bengali and Urdu equivalents.

The undertaking is evidently one which must involve no small outlay in the way of expenses, and must entail no small exertion, in the way of mental and physical labour. In this respect the project is really a bold one, and inasmuch as it appears to indicate the existence of a daring adventurous and enterprising spirit, the projector is entailed to all the credit which belong to a new claimant for renown in the ranks of literary chivalry.

This, however, is a grossly utilitarian age; and we fear that its busy partizans will base little respect for any manifestation of mere chivalry whether in the walks of literature or in the fields of ancient tournaments." (pp. LXXI-LXXII).

And very soon we hear that the paper is defunct :

"Monday, July 27—*The Indian Sun*, a paper published in five languages has set for ever, without, however, leaving the horizon in greater darkness than before. The plan of the paper was beyond the strengths or resources of any man, European or native." <sup>49</sup>

Another paper 'Martand' was published from Calcutta in 1846. Maulvi Nasiruddin was its editor. The paper was penta-lingual. It was published in Hindi, Urdu, Bengali, Persian and English, and in five columns, each language being given one. <sup>50</sup>

'Pandit Jugal Kishore Sookool, who formerly started 'Oodunt' opened the later half of the 19th century with the publication of his paper Samyadand Martand (1850). The paper met the fate of its predecessor, and began soon defunct. However, the attempt was creditable and showed how much Pandit Jugal Kishore was taken to journalism. The paper had ceased publication by April 12, 1852. On that date, Ishwar Chandra Gupta published his "history of Bengali Newspapers" and therein he furnished a list of defunct papers. In a subsequent issue he writes that he had missed adding two papers to the list—one of them 'Samyadand Martand': )

<sup>49</sup> "Friend of India". 30th July, 1846.

<sup>50</sup> Vide, Garcin De Tassy "Histoire De La Literature Hindouie et Hindustanee," Vol. II, Paris 1870. p. 423.

“हमने उल्लेख करने में भूल की है... बाबू युगलकिशोर शुक्ल द्वारा प्रकाशित “साम्यदंड मार्तंड” नामक पत्र ने अधिक समय तक पाठकों के दृष्टिपथ में विचरण नहीं किया।”<sup>51</sup>

Evidently he had made a mistake in considering this paper to be a Bengali production. Syt. Brajendra Nath Bando-padhyaya expresses doubt that the paper ‘Samyadand Martand’ was a Bengali paper.<sup>52</sup>

Four years later (1854) Calcutta came forward with the first Hindi daily. This was “Samachar Sudha Varshan.” The paper was published from Bara Bazar of Calcutta, and edited by Shyam Sunder Sen. The paper was bilingual. The news items and editorials were written in Bengali but news relating to merchandise, ships, market reports and other items connected with business were written in Hindi.<sup>53</sup>

As we have just seen, Hindi Journalism was born in a Non-Hindi Province (*i. e.* Bengal), and not much later than Bengali Journalism was born (1826). Till then the area now included under United Provinces, Central Provinces and Central India had developed considerable amount of Persian Journalism. In 1837, court languages in these provinces changed to Urdu, and we see a rapid rise of Urdu Journalism which succeeded Persian Journalism. Within a decade, we see Urdu journalism holding sway in these parts.

Hindi Journalism did not begin in these province till the end of the first half of the 19th century. And when it rose it began as an appendage or appendix to Urdu Journalism. In 1849, we see the first bilingual paper (Urdu-Hindi) publishing from Malwa—the ‘Malwa Akhbar’. It was followed by ‘Sudhakar’ of Kashi. “Benares Akhbar” was the first unilingual Hindi paper<sup>54</sup> (est. 1844), but then it was in reality Urdu written in Nagri script “Sudhakar” was in

<sup>51</sup> Hindi rendering from original Bengali.

<sup>52</sup> Vishal Bharat, 8.5, pp. 597.

<sup>53</sup> Files for 1855-1856 are Lodged in Imperial Library, Calcutta.

<sup>54</sup> Samachar Chandrika (25th July, 1844) publishes the following notice :

‘Benares Akhbar’—We are in receipt of the 8th number of a new adventure “Benares Akhbar” of Kashi. The language is Urdu and the Script Nagri and it is edited by Babu Tara Mohan Mitra under the patronage of Babu Shiva Prasad contains articles of general interest (Translation from original Bengali).

bilingual, but later on (1853) it became purely Hindi paper. It was the first paper which wrote Hindi in the real sense of the word. It prepared a Sanskritised style of Hindi.

( From 1850 to 1867, we see three kinds of Journalisms being practised in Hindi :— )

(a) *Unilingual Journalism* (Hindi papers). This was very scarce. "Benares Akhbar" (1849), "Sudhakar", (1853), "Tattwa-Bodhini Patrika" (1865), "Satya Dipak" (1866)—these were the only Hindi papers which were not Hindi-editions of Urdu papers.

(b) Unilingual journals which were in reality Hindi translations of Urdu journals, e.g., "Buddhi Prakash" (Tr. Nur-ul-Bazar), "Lokamitra" (Sikandra 1867) and "Prajahit" (Ittawa 1861).

(c) But the greatest number was of bilingual papers which were two-columned, each column sometimes carrying different names, e.g., "Mazharul-Sarur" (Bharatpore), "Gwalior ka Akhbar" (Gazette 1861), "Sarvopkarak" (Mufid-ul-Khalaiq, Agra, 1861), "Suraj Prakash" (Aftab-i-Alamtab), "Jagtabh Chintak" (1861 Kherkhwah-i-Khataiq), "Bharat Khandamrita" (1864, Arb-i-Hayat-i-Hind), "Kher-Khwah-i-Hind" (1865). As time went on, these columns were separated and independent Hindi journals of character. (b) arose, e.g., "Bharat Khandamrita" (1864) and "Sarvopkarak" (1865) became independent papers. This tendency came to grow with years.

Throughout the period, as figures elsewhere will show, Urdu journalism was more than a match for Hindi Journalism. In fact Hindi Journalism was still feeling the pangs of birth.

The position of Hindi Journalism and the reason of its late rise in its legitimate country would be clear if we devote some time to the study of the development of the press in this part of the country.

The first litho-press was established at Delhi in 1837, and the same year we see the publication of the first Urdu newspaper. From 1837-50 Urdu Journalism developed to some importance. On the 1st of January, 1850, there were 23 lithographs in N. W. P. (now U. P.) and these published 26 newspapers and periodicals out of which 23 were published in Hindustani (all Urdu except "Malwa Akhbar" which was a bilingual and "Benares Akhbar" which was a unilingual, a Hindi Paper), 2 in Persian and 1 in Bengali language.

Garcin De Tassy says that if the Hindustani Periodicals published in Provinces other than N. W. P. were included, the total number would easily come upto fifty.<sup>55</sup> A new lithograph was established at Lahore in 1850 and the number on 1st January, 1851, a year later, thus became 24. The distribution of these lithographs was : 7 at Agra, 5 at Delhi, 7 at Meerut, 2 at Lahore, 9 at Benares, 1 at Bareilly, 1 at Cawnpore, 1 at Simla, and 1 at Indore. These do not include 13 litho-presses at Lucknow and many others in different parts of India.<sup>56</sup> These litho-presses continued working efficiently and publishing Hindi and Urdu Journals and newspapers in 1851.<sup>57</sup> New Presses were also established and new newspapers and periodicals were launched and the old ones continued their career.<sup>58</sup> In the beginning of 1852, the number of lithographs grew to 34 and they published 31 Hindustani newspapers and journals.<sup>59</sup>

(Out of these 31 papers, the majority was in Urdu.<sup>60</sup> The two purely Hindi papers were "Benares Akhbar" (est. 1844) of Raja Shiva Prasad and "Sudhakar" (est. 1850). Probably "Benares Akhbar" was published both in Hindi and Urdu scripts under the same editorship.<sup>61</sup> It was an orthodox paper which voiced the public feelings against the missionaries.<sup>62</sup> "Sudhakar" was evidently against the language-policy of the Raja. However it shared the Raja's social and political views.) The paper was at first a bilingual organ, but later (1853) it soon began unilingual and adopted Sanskritised Hindi as its language.<sup>63</sup> This fact shows that it was not against the language policy of Raja Shiva Prasad from its very initiation, and the cause for the change of policy should be looked elsewhere than the love for sanskritised language whose readers were very limited. The two bilingual Hindi-Urdu periodicals were "Malwa Akhbar" and "Mazharul Sarur." "Malwa Akhbar", a weekly paper consisting of 8 pp. was published from Indore under the editorship of Dharam Narayan. Each page

<sup>55</sup> Tassy, p. 2.

<sup>56</sup> Tassy p. 10.

<sup>57</sup> Ibid, p. 16.

<sup>58</sup> Ibid, p. 21.

<sup>59</sup> Ibid, p. 22.

<sup>60</sup> Ibid, pp 22-25.

<sup>61</sup> Ibid, p. 23.

<sup>62</sup> Ibid, p. 24.

<sup>63</sup> Ibid. .

contained 2 columns, one Hindi, one Urdu. <sup>64</sup> *Mazharul-Sarur* was published from Bharatpore under the patronage of the Maharajah, and like the former, published per page two columns of Hindi and Urdu each placed side by side. <sup>65</sup>

(A year later (1853) we see two another attempts. One was "Buddhi Prakash" of Agra published under the editorship of Sadasukhlal: Sadasukhlal also edited "Nur ul-Bazar" and "Buddhi-Prakash" was a transliteration of the same under a separate cover. The language of the paper was not ornamented, like those of its contemporaries and it published useful articles on History, Geography, Maths. and education, besides giving interesting literary articles and news, and this miscellany aspect had made it a success. <sup>66</sup> (Garcin De Tassy refers to a bilingual publication as "Gwalior ka Akhbar", a Govt. paper, published with the same two column-arrangement given one each to Hindi and Urdu, published under the editorship of a Govt. servant, Lakshmi Prasad who had previously ably published an Urdu periodical from Bareilly. <sup>67</sup>)

In 1854, the number of lithographs rose to 37, and newspapers and periodicals to 33. The best-seller was the Urdu *Koh-i-Noor* of Lahore with 349 subscribers. <sup>68</sup> The total number of issues published, however, did not reach more than 2216 <sup>69</sup> This has a very meagre contribution of Hindi unilingual and bilingual journals. This condition prevailed till Mutiny (1857).

In the early days of the Mutiny some papers preached revolt, <sup>70</sup> evidently with Mutineers at their back, but the mass of Hindusthani (Hindi-Urdu) periodicals remained neutral. Many of these papers and journals could not survive the Mutiny. <sup>71</sup> Newspapers, almost all Urdu, were launched after the turmoils of the Mutiny were over, but the Govt. had grown wiser and more susceptible out of experience of the Mutiny, and progressive as well as critical new enterprises were ruthlessly suppressed <sup>72</sup> with the

<sup>64</sup> Ibid, p. 25.

<sup>65</sup> Ibid.

<sup>66</sup> Tassy, p. 97.

<sup>67</sup> Ibid, pp. 98-99.

<sup>68</sup> Ibid, p. 108.

<sup>69</sup> Ibid, p. 108.

<sup>70</sup> Tassy, p. 118.

<sup>71</sup> Ibid, p. 139,

<sup>72</sup> Ibid, p. 154.

result it took much time for the journalism to come upto its Pre-mutiny level. However, by December 2, 1861, it had almost gained its pre-mutiny strength and influence. (It is important to note that after the Mutiny Hindi Journalism began to grow rapidly at the expense of Urdu Journalism. Out of 17 new ventures in 1861, 6 were Hindi. <sup>73</sup> The Bud-dhiprakash of Agra (est. 1853) continued unaffected by the Mutiny. <sup>74</sup> The Urdu periodical 'Mufid-ul-Khalaaiq' (est. 1860) under the editorship of Shiva Narayan was made bilingual (1861), the Hindi matter going in the same issue under the name of "Sarvopkarak." The paper was published from Agra. Raja Lakshman Singh of Agra started 'Pra-jahitaishi' in 1861. <sup>75</sup>

Another bilingual paper from Agra was edited by Ganesh Lal with the Hindi matter under the head 'Suraj Prakash' and the Urdu matter "Aftab-i-Aamtab." <sup>76</sup> "Jagabh Chintak" was published from Ajmere under the editorship of Sohan Lal who previously published Kher-Khwah-i-Khalaaiq with Ayodhia Prasad who now continued it singly as Kher-Khwah-i-Khalaq. <sup>77</sup> It may be hinted that both the papers took much from the sources through transliteration. (How-ever, this shows that Hindu journalists had become sensible of the Hindi reading public, and were prepared to serve it. From Etawah was published "Prajahit," a fortnightly Hindi Gazette, probably under Hakim Jawahar Lal who published the Urdu Edition 'Muhab-bi-Riyaya' and the English edition as "People's Friend". <sup>78</sup> All these are very meagrely sub-scribed. <sup>79</sup> No fresh Hindi-Urdu periodical came out in 1862, although there were some Urdu additions. <sup>80</sup>)

On 1st Oct. 1863, began to be published 'Lokamitra' from Sikandra (near Agra). This was monthly organ published from the same press which published "Kher Khwah-i-Khalq." The paper was published in small size with two columns of each page. (The name of the editor was not given, but from contents he can be guessed a Hindu convert to Christianity.) The paper aimed at the propagation of Christianity among the Hindus. (The paper was a Christian Missionery propa-ganda paper which was written in undiluted Hindi. )

<sup>73</sup> Ibid, p. 172.

<sup>74</sup> Tassy, p. 173.

<sup>75</sup> Vide R. C. Shukla-History of Hindi Literature.

<sup>76</sup> Tassy, p. 173.

<sup>77</sup> Ibid.

<sup>78</sup> Ibid, p. 174.

<sup>79</sup> Ibid, p. 175.

<sup>80</sup> Tassy, Douzieme Discours 187-188.

By 1862, the Govt. had grown conscious of the strength of the Vernacular Press, and it appointed a reporter who was helped by a Pandit and a Munshi to inform the Govt. every week of the opinion of the Vernacular Press on public affairs. This was probably not a malacious step.<sup>81</sup>

(In 1864 was started "Bharat Khandamrita," a bilingual paper.) The paper was propertied by an orthodox Hindu social organisation aiming at social reform.<sup>82</sup> (This was edited by Banshi Dhar.) The Urdu portion was named "Ab-i-Hayat-i-Hind."

(By 1865 the "Sarvopkarak" of Agra was an independent Hindi paper, although still much transliteration.<sup>83</sup> Another unilingual Hindi paper launched apart was "Tattwa Bodhini Patrika," published from Bareilly with Gulab Shanker as editor.)<sup>84</sup> Dr. R. C. Mathur was still publishing his bilingual "Khair-i-Khwah-i-Hind."<sup>85</sup> ("Gyan Pradayini Patrika" started publication in 1866 from Lahore. It too was a two-column bilingual. This was edited by Pandit Mukund Ram. The paper was owned by Navin Chand who published many papers for propagating Brahmo Samaj doctrines and was devoted to education and general information in all branches of knowledge. This paper was important due to its literary articles on geographical and historical subjects.<sup>86</sup> The paper was published monthly. Tassy also refers to a paper from Bombay with the name Satyadipak<sup>87</sup> which suggests that it may be a Hindi paper. However, in the absence of further evidence, nothing can be said definitely. It is important to note that "Oudh Akhbar" of Lucknow began to allot some columns to Hindi at this time and continued this practice for long.

Let us present a resume!

The first totally Hindi paper "Tattwa Bodhini Patrika" was published from Bareilly in 1859. This was a weekly paper. In 1865, it was edited by Gulab Shanker. The "Aftab-i-Alam-tab" edited by Ganeshi Lal and published from Agra had some of its articles in Nagri script. In 1861, Sohan Lal published

<sup>81</sup> Tassy, p. 213.

<sup>82</sup> Ibid, pp. 246-247.

<sup>83</sup> Ibid, p. 275.

<sup>84</sup> Ibid, p. 276.

<sup>85</sup> Ibid, p. 278.

<sup>86</sup> Ibid, p. 306.

<sup>87</sup> Ibid, p. 311.

"Jaglabh Chintak" from Ajmere and Hakim Jawaharlal "Prajahit" from Etawah. The "Kher-Khwah-i-Khalaaiq," the fortnightly propaganda paper of the missionaries (est. 1862) began to publish separate Hindi edition as "Lokamitra." "Gyan Prakash" of Agra (pub. 1861) may be considered the first orthodox Hindi religious paper. "Bharat Khandamrita" (Agra 1864 ed. Pt. Banshidhar) was a very influential journal in its circle. From 1865, "Mufid-i Khalaaiq" began publishing a Hindi edition ("Sarvopkarak," Agra, 1865, editor Shiva Narayan) of Bharat "Khandamrita" (Banshidhar, Agra 1866) was published two-columned. Another like effort was "Gyan Pradayini Patrika" (Lahore 1866, editor Pandit Mukandi Ram of Kashmere) which had the same two-columned arrangement. In 1866, were launched "Satyadipak" and "Somprakash" which were probably unilingual Hindi Journals.

When we analyse the matter presented in this chapter, we come to some interesting conclusions :

1. The beginning of Hindi Journalism and its development took place in two different places, and at both places each grew in spite of, and probably unknown to another. The Metropolitan town of Calcutta was the first to begin Hindi Journalism in as early as 1826, and throughout the period under review we see it fastening it with care. And independent of it rose Hindi Journalism in the Hindi speaking provinces, although 18 years later (1844). While in the non-Hindi Province of Bengal, Hindi Journalism rose free and healthy, in the Hindi provinces it had to suffer birth-pangs and fight each inch with Urdu Journalism. The Calcutta Hindi Journalism of these early days compared favourably with the early English Journalism in India which also was the work of colonists.

2. Throughout the period, newspapers were exceptions and not a rule. Their publication was very sparse. Considering the great expense in which Hindi-speaking population is spread, the number of papers was very poor. But soon after the close of the period, we see newspapers rising in number unnoticed in the past, and Hindi Journalism getting an independent individuality.

Except Calcutta and Kashi which continued Journalism efficiently, and as a separate identity, we cannot name any centres. In the Western Hindi Pradesh the productions were distributed to a dozen places, most of them came from Agra which was at that time the seat of the Govt. and a



very important centre of Urdu Journalism. Besides Agra were Bharatpore, Ajmere, Sikandra, Etawah and Bareilly. Even here we see adventures in far distant places like Jammu, Bombay and Lahore. However, in the Eastern Hindi Pradesh there is no city except Kashi which has begun something in Hindi Journalism.

\ It will be seen that most of the Journalism of this period 1826-27 was devoted to religious or social reform. The most prominent social reform institution was Brahmo Samaj and it had its organs in many languages. \ "Tattwa Bodhini Patrika", "Mitra Vilas" and "Gyan Pradayini Patrika" are some of the Hindi organs of Brahmo Samaj which were started by Pioneers like Keshava Chandra and Navin Chandra. Later on due to the advent of an indigenous institution in Arya Samaj (1875), working on the same lines as Brahmo Samaj, the later dwindled to a lesser force. Still it was there throughout the 19th century.

\ (This was a period when societies, leagues, associations and debating clubs were formed in all principal towns. In fact, most of the Journalistic activity was carried on under the auspices of these institutions) \ (Vide, the Administration Reports of various Provinces under the head "Societies"). In his address of the year 1869, Tassy refers to many of these at Calcutta, Lucknow, Agra, Chunar, Benares, Meerut, Moradabad and Aligarh. The lectures delivered at such institutions or associations, weekly or monthly, were published as Magazines.

\ (The titles of the newspapers and periodicals published in the Hindi-Pradesh were mostly influenced by those of Urdu papers like "Lokamitra" or "Sarvahitkarak" or "Prajahitaihi," all of them having component productions like *Muhab-bi-Riyaya*, *Mufid-ul-Khalaiq*, etc. They are plain, simple titles and a few only are influenced by Bengali titles like *Samachar Sudha-Varshan* or *Kavi Vachan Sudha* or *Sudhakar*. Most of the titles are utilitarian. However, there is little attraction or individuality in such titles. When an Urdu paper began to publish its Urdu 'zamima' (appendage) it gave it a title which was only a reproduction or translation of Urdu title and when the Hindi portion separated, it retained this title. Some independent titles begin with 'Gyan—' as was also the case with Bengali and Gujerati periodicals. They reflect the zeal for the spread of Western knowledge. Knowledge, more knowledge was the cry of the Age.

10. Throughout this period English had very few votaries and these only in the upper classes of the Society, and native languages like Hindi and Bengali, with their Sanskritised and dialectal forms, were difficult, and unsuited to Journalistic activity. (In comparison with these Urdu was easier and widely understood.) The reason was that it was the real inheritor of the glory that Persian once was in field of literature and Journalism, and also because it had grown to be the current language used in folklores and fiction.

The first Hindustani and Urdu paper was *Jam-i-Jahan-numa*<sup>88</sup> weekly, established at Calcutta on 28th March, 1822.) But subscribers of this Unilingual adventure were few, and with the fifth issue (16th May, 1822) the paper became bilingual. Urdu-Persian, and soon later the Urdu portion was dropped altogether. On 30th May, 1823, was published weekly *Shamshul-Akhbar* a bilingual (Urdu-Persian). This was the second Urdu Journal. The third was, probably, the "Urdu Akhbar" published from Delhi in 1833 under the editorship of the father of Maulvi Mohammad Hasan Azad. This was the first Urdu journal in the Hindi Pradesh, and this was followed by a quick mushroom growth of Urdu newspapers and journals. The first Hindi paper in the Hindi Pradesh was published a decade later (1844), and in the succeeding years (1849-67) we see a bilingual phase which began with *Malwa Akhbar* (1849).

In the first half of the 19th century, Urdu was prevalent as a popular speech, but it was seldom used as a written language, when we remember that Ghalib (1797—1869) was the first to use Urdu in his letters. The newspapers and journals were only read by the cultured intelligentsia. This class almost invariably got their first education in Persian, which dominated as the court language, and hence Urdu journals were not very popular with this class. Persian was the speech of the cultured class throughout India in their social give and take. Even in the British period till 1837, the political papers, administration reports and court-proceedings were conducted in Persian. It was for this reason that people were ready to subscribe to Persian newspapers and journals in big cities.

<sup>88</sup> Files of *Jami-i-Jahan-numa* are lodged at

(1) Imperial Record Office, Delhi (1824-1845).

(2) Radha Kant. Deva Library—1824 and 1829-30 'Calcutta Journal,' 22nd June, 1822, p. 739, gives the Persian and Hindustani contents of *Jami-i-Jahan-numa*, and hence it should be taken to be bilingual at that date.

The first Persian paper was *Mirat-ul-Akhbar*<sup>89</sup> of Raja Rammohan Roy, published from Dharamtalla, Calcutta, April 12, 1822, as a weekly organ. The second Persian paper was *Shamsh-ul-Akhbar* which started its career as a bilingual (Urdu-Persian) on May 6, 1823 at Calcutta, and ran a career of about 5 years. The plight of the newspaper men of those days can be easily read in the following words :

"We are sorry to find we have lost one of our sources of intelligence, by the discontinuance of the Persian Paper styled the *Shamsh-ul-Akhbar*. The Conductor and Editor took his leave of the unthankful public, last week, in the following characteristic manner. 'Be it known to all men, that from the time this Paper, the *Shamsh-ul-Akhbar*, was established by me to the present day, which is now about five years, I have gained nothing by it except vexation and disappointment, notwithstanding what idle and ignorant babblers may please to assert. The inability of the public in the present day to appreciate desert, and their indifference to the exhausting and painful exertions made in their cause, verify the verse : I have consumed, and my flames have not been seem : like lamps in a moonlight night I have burnt away unheaded. It is, time, therefore, to desist, and withdrawing my hand from all further concern with this paper. I have determined to repose on the couch of conclusion'. We, of course, which to be understood as confining our conjecture to the *ignes minores*, the Editors and Proprietors of the Native Paper which owe their institution, rather to the precocious imitation of English manners, than the wants of the people....." ("Government Gazette", 31st May, 1827).

The Serampore Missionaries published a Persian Edition of their famous Bengal organ, *Samachar Darpan*, under the name, *Akhbar-i-Serampore* and it was first launched in April 1826, and its obituary was published in *Samachar Chandrika*, 30th December, 1830. The government helped it with a subscription of Rs. 160 per month. Other Persian papers were *Samachar Sabha Rajendra* (weekly, March 1, 1931),

<sup>89</sup> Vide "Calcutta Journal" and "Bengal Harkara" 1822-1823 for the contents of 'Mirat-ul-Akhbar'.

For detailed note on the paper see "Ram Mohan Roy as a journalist:" article by Banerji in *Modern Review* (April, 1931).

*Aina-i-Sikandar* <sup>90</sup> January 21, 1833), *Mah-i-Alam Afroz* <sup>91</sup> (March 22, 1833) and *Sultan-ul-Akhbar* <sup>92</sup> (August 2, 1835).

The history of the contemporary Bengali Press (1826-67) is fully dealt with in the momentous research work by Brajendra Nath Banerjee "Bangla Samyik Patra" (1818-1867). The Marathi Papers were fewer, the first being *The Bombay Darpan* (January 6, 1832) which was followed by *Mombai Akhbar* (July 3, 1840), and the first Maratha daily "Gyan Prakash" (February 12, 1849). For a fuller history of Marathi Journalism, "Marathi Niyat-Kalikancha Itihas" 1832-1937 by Ramchandra Govind Kande is commendable.

11. Amherst was succeeded by Lord William Bentinck (1828-1835) as the Governor-General of India. He sided with the people who sympathised with those who aspired for the liberty of the Press. He did not interfere with the normal working of the Newspaper Press. In fact, he went even further. Kaye writes of him :—

"He (Lord Bentinck) did not scruple indeed, to say, after he had been some years in India, than he learnt more from it (newspaper press) than all the other sources of information which had been open to him since he assumed the government of the country." <sup>93</sup>

Bentinck's regime would have been a period of rest and repose for the newspaper world, but for a new situation created by the decision of the Board of Directors to lessen the army allowance. When Lord Bentinck tried to work out the Board's order, there was an unprecedented agitation throughout the country. Bentinck, however, in his usual role of the defender of the Press, gave a deaf ear to it. He kept silent over the bitter criticism that was thundered in the pages of the contemporary news-sheet, and went on with his own work of introducing the reform. However, in 1830, the Board of Directors set aside the appeal petitioned by the army men regarding allowance. The issue became crowdly, and it was soon seen that all the correspondence relating the reform must be brought before the public to enlighten it on the stand the Government was obliged to take. But

<sup>90</sup> *Aina-i-Sikandar* : File at Imperial Record Office Delhi, 1833-1840.

<sup>91</sup> *Mah-i-Alam Afroz* Imperial Record Office, Delhi, 1836-1841.

<sup>92</sup> *'Sultan-ul-Akhbar'* Imperial Record Office, Delhi, 1835-1841.

<sup>93</sup> Vide, "Life and Correspondence of Lord Metcalfe," Vol II pp. 139-140.

such publication would have been detrimental to the interest of the Government. While the press was left free to comment on it and influence public opinion in the country, Bentinck faced intensification of the agitation which would have certainly brought the Board of Directors into Public contempt or, at any rate, disrespect. He thought whether or not newspaper press be confiscated of its liberty of free comment. After much consideration, he decided to follow the steps of Lord Adhem, and control the freedom of press.

Suppression of the Press would have once again rampant, had there been no Metcalfe. Throughout the whole history of Indian Press, there is no genuine English soul who had worked harder for its liberty than Sir Charles Metcalfe, who was then a member of the Legislative Council. He voted against Bentinck and spoke zealously over the futility of such a step as would mobilise public opinion against the Govt. and jeopardise the cause of justice. In the spring of 1832, Metcalfe became the acting resident of the Governor-General's Legislative Council. In this role, Metcalfe did even more to preserve the liberty of the Press. There is one instance which is enough to tell us of the strong stamina of which this man, the redeemer of Indian Press, was built. The contemporary Governor of Calcutta wanted to take an action against a local newspaper which had bitterly criticised the Governor of Bombay on a certain issue. He wrote to Bentinck asking him to demand apology from the editor or else restrict his liberty. A copy of this official Memo. was sent to Sir Charles Metcalfe, the President of the Local Govt. for action. He, however, refrained from taking an action, in spite of repeated appeals of the Governor.

Bentinck stayed for two years after this episode, which we have referred to above, but the Press functioned throughout without any disability being imposed on it. Besides,—and it can be said to its credit—, the Legislative Council presented some provisions to reject the act propagated by Adhem, which however never turned into rules and regulations of a law.

The Public at that time was very vigilant about the liberty of the press. In the winter of 1834-1835 when Sir Charles Metcalfe was leaving for Allahabad, the citizens of Calcutta sent him a memorial regarding the liberty of the press. The memorandum reached the Governor-General on the 27th January, 1835, who assured the people that the Legislative Council was working into this matter, and they would soon have laws enacted to give the Press the freedom

that was due to it. Lord Metcalfe had always looked with favour on the aspirations of the Press, but the original idea of the abolition of censorship altogether owed, probably, to Lord Macaulay. Sir Charles Metcalfe was bold enough to translate the idea into practice.

Soon after (March 1835) Lord William Bentinck left for England and Sir Charles Metcalfe was appointed the Governor-General. Metcalfe proved true to his creed, for with the collaboration of his council which had upon it serving at that time as the first Law Member, Lord Macaulay, he enacted a new law in April 1835 which repealed the former aggressive ones and inaugurated a new era in Indian Journalism. The Court of Directors, however, were not so enthusiastic over the issue. They looked at this step with disfavour. Some of the members of the council of the Governor-General entertained grave suspicions. Times had changed. The British had grown conscious of their imperial interests and thought a free press in a subject country not only undesirable but wholly incompatible. They were not wrong to think that a free press will be followed by the growth of free institutions and the birth of a movement for freedom from British subjugation. The house of commons, too, were averse to such a measure.

On March 20, 1836, the Court of Directors censored Sir C. Metcalfe for his liberation of the Press, and passed him over to the appointment of the Governor of Taxes, upon which he retired from the company's service. The Act, which Metcalfe had promulgated, however, began to function in 1835. It was applauded both in India and Europe. A magnificent hall was built in Calcutta to commemorate the event and it was named after Sir Charles Metcalfe as Metcalfe Hall. "Whatever may have been the indirect results of Metcalfe's action, the immediate effect was a distinct improvement in Journalistic enterprise." <sup>94</sup>

The most magnificent result was the "Calcutta Review", the first number of which appeared in May 1844—"a magazine to which thoughtful men, whatever might be their opinions on politics and religion, could contribute." <sup>95</sup>

In 1842, Lord Ellenborough was appointed as Governor-General in place of Lord Auckland. Lord Ellenborough had long presided over the Board of Control, and he had no

<sup>94</sup> 'Freedom of Press'—a chapter in *The Development of an Indian policy*, 1818-1858 Anderson and Subedar.

<sup>95</sup> Anderson and Subedar, *Opt. cit.*

sympathy with the Press. The result was a wide gulf between the editor of the Board of Control and the Press.

The Press Laws promulgated in 1835 continued untouched till 1857. No new ordinance or rule marred the wholesome relation between the editors and the Govt. Then came the year 1857, the most important year in the political history of the country. No sooner had the Govt. smelt the revolt brewing against it, it gagged the Press with a new ordinance somewhat akin to the press law of 1823. A permit was necessary for launching any new paper or periodical and the Govt. observed utmost discretion in granting such a permit. The promulgation of this ordinance synchronised with the rejection of the permit granted to *Bengal Harkara* (Sept. 24, 1857). Many vernacular papers fell victim to this new inventive of the Govt. and many more were brought to the criminal court for sedition or pushing violence. The ordinance was equally applied to Indian and Anglo-Indian presses, the later being no less bitter than the former in criticising the Govt. In fact, Anglo-Indian Press proved more troublesome than the Indian Press particularly the Vernacular Press which had yet not grown very influential. Writing in 1863, Sir George Trevelyan says of the Mutiny Press—<sup>96</sup>

"The tone of the Press was horrible. Never did the cry for blood swell so loud as among these Christians and Englishmen in the middle of the 19th C. The pages of those brutal and grotesque journals published by Herbert and Merat during the agony of the French Revolution contained nothing that was not matched and surpassed in the files of some Calcutta Papers."

The Govt. was ruthless in repressing the revolt but it was not prepared to offend the entire Indian Public, which the Anglo-Indian Press was demanding 'blood for blood' and preaching revenge.<sup>97</sup> Such articles were known to be injurious to the Govt. which carried a policy of hush-hush and crime. The Indian-owned and Anglo-Indian papers were in great plight, for there was a tussle over 'Blood for Blood' issue between owners and editors; Dr. George Bruist, editor, Bombay Times, had to resign owing refusing to

<sup>96</sup> The competition—wallah, p. 299, quoted in the "Indian Press", p. 244.

<sup>97</sup> Vide "The centenary of Palassey" in "Friend of India" June 25, 1857, which was declared offensive by the Bombay Gazette, which decided the rejection of the permit. An apology was made and the Government refrained from action.

carry on this policy of preaching revenue in defiance to the Indian Board of Directors which conducted the paper. Thus, from the time of Metcalfe onwards to the days of Mutiny we do not see any change in the position of the newspaper press vis-a-vis the Govt. For twenty years, the Press worked unfettered. Writing of the Press, John Bruce Norton says in the "Rebellion in India"—

"As a whole the Press of India is conducted with singular ability and it is astonishing to mark the giant strides with which it has advanced within the last two years. It discusses all topics with an ability which, looking back a few years, was scarcely to be anticipated."

The newspaper press took a new turn after the period we have just reviewed. It became nationalistic in character and aspiration, and one branch of it—the Vernacular Press—became much more important for it appealed direct to masses and spoke in a language that simple village-folks understood.

The Govt. soon realised this new position and determined to check the growth of the Vernacular Press which had just begun to assert itself.

In 1857, when the Mutiny broke out, Lord Canning stepped forward and censored the liberty of the Press for some days. Act XI of 1857 was passed. It prohibited the keeping or using of a printing press without license from the Government who exercised discretionary power in granting such license. The Govt. had the right to revoke the license at any time and the circulation of newspapers, books, or any kind of inflammatory material could also be prohibited. The Act applied to the English and the Vernacular Press alike. Of course, people at this time had begun to think seriously whether such enlightenment as was certain to come with the freedom of the Press vouchsafed for the stability of the British rule. Alfred Lyall wrote in 1858, soon after the Mutiny:

"The widest as well as the shallowest notion of all seems to be that universally prevalent belief that education, civilisation and increased material property will reconcile the people of India.....to rule.....It was the increased property and enlightenment of the French people which produced the 'grand crash (of the Revolution)."



The censorship was limited to one year only and when it was withdrawn, the production of books, pamphlet and newspapers by Indian writers both in English and in Indian languages resumed its growth. Its attitude towards the Govt. was always critical; after the Mutiny the criticism tended to develop into positive hostility. Occasionally an official or extra legal warning was given. After the Mutiny the Govt. changed hands and administration was overhauled from top to bottom. Nevertheless, there was no change in the attitude of the Govt. towards the Press. However, Lord Canning tried to improve the relation between the Govt. and the Press. The first step he took was that he gave a separate room (known as the editor's room) to the editors in his office, and placed before them papers of interest to the public. Documents of public interest also began to appear at the end of the "Govt. Gazette" as an appendix.

In 1860, the Govt. took another step to ease the Indian Press which could now breathe leisurely. Sec. 113 of the Indian Penal Code (est. 1837) of Lord Macaulay and his associates of the Indian Law commission had for twenty-four years waived like Tartar's sword over the head of the Indian Press. When a revision of the code was taken up in 1860, Lord Canning proposed the withdrawal of the section on the ground that it could be injudiciously used against the liberty of the Press. The Government sanctioned the proposal.

In 1862, Lord Elgin succeeded Lord Cannings, and his reign brought no changes in the relation of the Government and the Press. Then came Sir John Lawrence (1864) in whose reign we come to the Promulgation of "Regulation of Printing Presses and Newspapers Act No. XXV (1867)" The important sections of the regulation stood thus :—

- (3) "Every book or paper printed within British India, shall have printed legibly on it the name of the Printer and the place of Printing, and (if the book or paper be published) of the publisher, and the place of publication.
- (4) No person shall, within British India, keep in his possession any press for the printing of books or papers, who shall not have made and subscribed the following declaration before the Magistrate within whose local jurisdiction, such press may be :

"I, A, B, declare that I have a press for printing at '——'. And this last blank shall be filled up with a true and precise description of the place where such press may be situate.

- (5) No printed periodical work, containing news or comments on public news, shall be published in British India, except in conformity with the rules hereinafter laid down :
- (I) The printer and the publisher of every such periodical work shall appear before the Magistrate within whose local jurisdiction such work shall be published and shall make and subscribe, in duplicate, the following declaration :
- ‘I, A, B, declare that I am the printer (or publisher, or printer and publisher) of the periodical work entitled —and printed (or published or printed and published, as the case may be) at———.’ And the last blank in this form of declaration shall be filled up with a note and precise account of the premises where the printing or publication is conducted.
- (II) As often as the place of Printing and publication is changed, a new declaration shall be necessary.
- (III) As often as the printer or publisher who shall have made such declaration as is aforesaid shall leave British India, a new declaration.

#### PENALTIES

(12) Whosoever shall print or publish any book or paper otherwise than in conformity with the rule contained in section 3 of this Act shall, on conviction before a Magistrate, be punished by fine not exceeding five thousand rupees or by simple imprisonment for a term not exceeding two years or both.

(13) [deals with penalty for keeping Press without making declaration required by section 4 which is the same as in the above section].

(14) “Any person who shall, in making any declaration under the authority of this act make a statement which is false, and which he either knows or believes to be false, or does not believe to be true, shall, on conviction before a Magistrate, be punished by fine not exceeding five thousand rupees and imprisonment for a term not exceeding two years.”

12. The period under review (1826-1867) saw the first great awakening of the Public opinion in native press. The first great public enthusiasm centred round the abolition of Suttee (in Bengal 1829, in Bombay and Madras 1830). Ram Mohan Roy was the pioneer of the new public opinion, and the Bengal press was divided between him and the orthodox

press condemning the measure. By 1830, Bengali newspapers were numerous.<sup>98</sup> At this time (1830) there were 33 English papers in Bengal, including the dailies and all the periodical publications, and the total number of subscribers to English newspapers in Calcutta was calculated to be 2205.

The Bombay Vernacular Press (Gujerati) drew momentum from a calendar controversy between two groups of Parsees. This calendar question caused the establishment of two native papers in Bombay (Ebtal-e-Kabiseh and Akhbar-e-Kabiseh) but both were shortlived. But the affair made people later deeply interested in public affair. In September 1830, Naoroji Dorabji Chandaru established the Gujarati weekly in *Mumbai Vartman*. The name was changed after 13 months to *Mumbaina Harkaru ane Vartman* and it became a biweekly. Another Gujarati paper, the Jam-i-Jamshed was first published in 1831, and is still extant as the oldest living paper. It was started as a weekly by Pestonji Maneckji Motiwala, and later became a daily newspaper.

Another field was now opening up; that of Scientific interest. 'The Mirror of the Press' or the 'Political and Library Register' notes the establishment of the first literary Magazine. For some time past, the Asiatic Society (f. 1784) had been publishing papers on Zoology, Botany, Anthropology, Mathematics, Physics, Chemistry, Geology. Now we see the flowering of scientific Journalism in English.<sup>99</sup>

There was a financial crash in 1870 and this involved leading publishing houses in Calcutta with far-reaching effects on the Press. As Macaulay wrote six years later the crash 'ruined one-half of the English society in Bengal, and seriously injured the other half'. Palmer & Co., Mackintosh & Co., Alexander & Co., Crutenden, McKillop & Co., Pacileo, Fergusson & Co., Coloin, Bazett & Co., were all effected. This crash brought a number of English interests in Indian hands. For example, the India Gazette became the property of Dwarka Nath Tagore and was amalgamated with 'Bengal Harkara'. The native Vernacular Press of Calcutta gained in importance and influence. Appreciating the difficulties that confronted the press, Lord Bentinck did all he could to encourage its prosperity and between 1831 and 1833 numerous additions were made to newspaper world of Calcutta. With all that has been said of the growth of the Vernacular Press in this period (1826-67), it was the

<sup>98</sup> Vide, Annual Return for 1830.

<sup>99</sup> For detail see chapter on Technical and Scientific Journalism in Margorita Barns.

Anglo-Indian Press which dominated the field: "Chief Members of the editorial staff were recruited in England and brought to India covenanted assistants, editors, assistant editors, sub-editors and chief reporters. Posts of responsibility on the mechanical side too were also filled by Europeans while Indian Journalists were employed in Minor positions" (Margarita)

Nevertheless, Indian native journals of importance were being launched. "Poona Vartak" (yearly sub. Rs. 2), a very prominent Marathi journal, was given permission to publish on 18th March, 1835. It was edited by Annundram Wittobah, "Som Prakash" the first influential politic-literary paper, came at the end of this period. "Koh-i-Noor" (1850) in Urdu and "Benares Akhbar" in Hindi (1844) marked the beginning of a new era in the political thought of Mid and Western Hindusthan.

So we see the awakening of Public opinion in the years 1829-35. The native newspapers contained articles of utmost variety, intelligence and novelty of every description. Then came Metcalfe, the liberator of the Press (1835-38), and from 1835 to 1857 we see the Press nominally unfettered and rapidly contributing to the development of public opinion. Though English had been adopted as the language of the court, Persian continued to be widely used as the medium of conversation and the dissemination of information. "Ai-i-nai Sikander, Jam-i-Jahannuma, Mah-i-Alam Afroz, Sultan-ul-Akhbar" and "Mehr-i-Munir" were some of the important Persian paper. Urdu Journalism began in 1837 and it took the place formerly occupied by Persian Journalism. Syed Mohammad Khan (brother of Syed Ahmad Khan) led the way in Urdu Journalism by founding the "Saiyyadul Akhbar", probably the first Urdu paper in Delhi (1837). Unfortunately the editor died when still in Prime and the paper was continued by Sir Syed Ahmad Khan who was compelled to suspend it as he was occupied with other work. In 1838, the *Delhi Akhbar* appeared and this was followed by the *Fuwa'id-ul-Nazrin* and *Quran-ul-Sayyadin*, the two later being edited by the Hindus.

The factors which differentiated the second quarter of the 19th century from the 1st quarter were, firstly, that the East India Company's monopoly had no longer existed; secondly, that the administration had assumed some responsibility for education, and, thirdly, the English language was being used as the medium of instruction.

Two considerations stood out as of great significance because they have an important bearing on the press today. One

arose in the fact that both the E. I. Cy. and the administration that followed it had developed for its regard the principle of religious neutrality as essential. As a result, the schools did not impart religious knowledge and were entirely secular so far as Hindu and Muslim communities were concerned. In consequence, the Muslims who were convinced that the only type of education worth following was a religious education did not avail themselves of the opportunities offered to the same extent as the Hindus did. It was only due to Syed Md. Khan and Syed Ahmad Khan (Sir), two brothers, that the Muslim attitude was modified.

The other factor which governed, and indeed still governs, the educational situation was the realisation that the educational edifice was top-heavy. More and more members of the higher classes of India were becoming literate in English, but hardly any impression had been made on the masses.

In 1856, Lord Canning became the Governor-General. With the diffusion of knowledge, expansion of commerce and increasing awareness on the part of people of the necessity of political and social reform, the country was ready to enter into an era of progressive enlightenment when an event took place which was to cloud the relationship between the Indians and their alien rulers for many decades to come. This had a direct bearing on the development press. The Mutiny (1857) resulted in a broad gulf between Indian aspirations and sympathies of the ruling class and the history of suppression of Press and curbing of its influence. On June 13, 1857, a new Act was launched to regulate the establishment of Printing Press and to restrain in certain case the circulation of Printed books and papers (popularly known as the "Gagging Act"). A number of editors were prosecuted, *e.g.*, Doorbeen, Sultan-ul-Akhbar and Samachar Sudhavarshan. The MS. Press which was more inflammable and more widely distributed, was not accessible to the authorities, though the Press Act had a restrictive effect.

The Indigo disturbances of 1860 made Bengal Press restive soon after the Mutiny. The two pioneer papers which agitated against the European Indigo-planters were (ed. Ishwar Chandra Vidyasagar) *Som Prakash*, a political paper of Calcutta, and *Hindu patriot* (ed. Harish Chandra Mookerjee) Then came the first constitutional advance—India Council Act (1861), which stirred the public opinion and resulted in the establishment of a number of newspapers like *Times of India* (1861, Bombay), *Pioneer* (1865, Alld.) and *Gram Varta Parkash* (Bengali, April, 1863).

( In this Post-Mutiny period (1857-67) Hindi Journalism was out-numbered and out-done in influence by Urdu Journalism.' For the detailed study of Urdu Press, one must see La Lange et La Literature Hindustanies' (1850-1877) and Urdu Journalism by Dr. Bool Chand, Journal of Punjab University Historical Society, pp. 29-42. It is of interest that the majority of Urdu organs of the North were, at this time, edited by the Hindus. Prior to Mutiny, the principle topics were religious and social observances, the various acts and notifications of the Govt. the niceties of the Urdu language and items of news of general interest from other parts of the country. As a result of the censorship the papers concentrated more on general news, mostly culled from Journals published in different parts of India.

CHAPTER III  
THE RISE OF HINDI JOURNALISM IN THE  
19TH CENTURY

(1867-1883)

1. The whole period (1867-1883) is characterised by the domination of the foreign influence on all phases of Indian life. The orthodox spirit died with the popular upheaval of the Mutiny (1857). New forces were released in religion, social reform and literature. The reaction against this total subjugation to foreign influence gathered momentum after a generation. This was the period when seeds of class-struggle were sown. With the rise of a new class of educated Indians, the older nobility of the Pandit and the Zamindars waned in influence. Certain classes of Hindus of higher castes (the Brahmans and the Kayasthas) made rapid progress in English Education. Other classes lagged behind. Mohammadans were, as a general rule, backwards. The result was that when service were filled with one class, religion or caste, the other disgruntled class began to bear malice towards it. There was a terrible exodus from the Rural India to near cities which grew in industry and importance. A new class of factory and Mill labourers came into existence. Native industries lost patronage and dwindled.

2. The most important activity of the generation was, probably, in the field of religious or social reform. We can divide this activity in four groups.

- (1) The Brahmo Samaj movement in Bengal which preached the doctrine of one God.
- (2) The Aligarh movement headed by Sir Syed Ahmad Khan.
- (3) The Arya Samaj movement and its national aspect, and
- (4) The rise of Sectarian or Communal Spirit in the nobility and the educated aristocracy with the loss of religious morality. We will consider these 11 one by one.

### **The Brahmo Samaj.**

1 Maharshi Devendra Nath Tagore strengthened the "Brahmo Samaj" through his organising genius and practicality. He was a bit leaning towards the Orthodoxy. He

wanted to revive the Upanishadic culture and his tenets were saturated with Upanishadic ideology. [Keshava Chandra Sen was modern. He had no ancient sheet-anchor. The growth of Western Education had speedily revolutionised the upper classes, especially, of the educated. They wanted new changes in the form of the down of the caste system, removal of child marriage, authorisation of widow remarriage, and inauguration of inter-caste marriages.] They also showed signs of the times in disowning the Upper Caste Superiority, and exhibiting them by throwing away the sacred cow. [Keshava Chandra Sen became their spokesman and leader. In 1863 he performed an inter-caste marriage, and two years later (1865), he parted with the Maharshi.]

### **Neo-Brahmo Samaj, 1866.**

<sup>1</sup> In November 1866, he proclaimed the Universality of the "Neo Brahmo Samaj" by adopting sacred books from all existing religions. The "Neo-Samaj" was instrumental in raising the status of the Hindu womanhood, and it effected strongly the problem of woman education. Another aspect was its missionary zeal. The "Brahmo Samaj" colonised the whole of India, and though it did not meet much success, it was responsible for the new awakening that dawned in other provinces. †

### **The "Arya Samaj" 1875.**

<sup>1</sup> The "Arya Samaj" was founded on the 10th of April, 1875, at Bombay. The founder, Maharshi Dayanand, had originally planned to establish a Central "Arya Samaj" in every country co-ordinating the work of Subordinate "Samajas" netted out in remote towns and villages. † On June 27, 1877, an "Arya Samaj" was opened at Lahore. At this occasion, the constitution of the "Samaj" came into close scrutiny and rules and regulations were redrafted. After Rishi Dayanand passed away (1883), need for centralisation of Samajistic activities was foreseen, and hence the Arya Samajas in the different provinces organised themselves into compact bodies, the Prathinidhi Sabhas, to which they returned members in proportions to their own numerical strength. [The "Prathinidhi Sabhas" of various Indian provinces and foreign colonies chose representatives to the "Sarwadeshic Sabhas" which had its headquarters lodged at Delhi. †

The "Arya Samaj" worked miracles in different ways. It acknowledged the Western system of education by founding Anglo-vedic school (Lahore, 1886) and College (1889) and similar institution; while it promoted the ancient

<sup>1</sup> Vide the Proceedings at Bombay and principles formulated therein; the first meeting 1875.



systems of Gurukuls by establishing such institution at Kangri, Jalandhar and other places. It helped in promotion of Hindi language and script. It proved a force in the rise of national consciousness and many of its veteran leaders took active part in the Congress activity (Est. 1885). For social reform, no other organisation showed so much zeal.

### Aligarh Movement

(Sir Syed Ahmad Khan (1817-1898) was the pioneer of religious and social reform among the Mohammadans, though he was preceded by Maulvi Chiragh Ali (1844-1895) whose field was South India. However, the later selected English as his medium and his ideas could not filter into the Muslim masses. ¶

The work of Sir Syed Ahmad Khan dates from 1849 when he wrote an article against Pir Muridee. In 1866, he wrote another article, wherein he advocated free social intercourse between the Mohammadans and the Christians. After his return from England (1869-70), he began a crusade against all social ills and produced a veritable storm of protest from Muslim Orthodoxy. ¶ He wrote pamphlets and issued papers like *Tahzibul Akhlaq* to propagate his reformistic views. He went over so far as to write a commentary of Quran in the light of this experience, and showed that Islam was a progressive and enlightened religion. ¶ He advocated a kinship with nature and hence his preachings were contemptuously called "Naturia" and his followers as belonging to "Naturia Firqa." ¶

### The Sceptics

\ The English educated class slowly grew in number and influence, and whether it professed Hinduism or Islam, it formed a solid mass by itself. ¶ It was identified by its satiristic and prejudiced attitude towards all that was Indian in conception, whether it belonged to the field of religion or society. \ While the reformers were engaged in cleaning the respective religions from dogmas, and social evils, the educated sceptics jeered at them. The writings of Girish Chandra Ghosh put their point of view before us. <sup>2</sup> ¶

3. ¶ After the Mutiny, the Govt. speeded up its policy of Indian Education, and with the opening of the Presidency Universities in 1857 the whole India was bound in the educational system. ¶ The Upper India (Punjab and N.-W. P. consisting of United Provinces and Oudh), however, re-

<sup>2</sup> Refer "Bengali", dated 10th November, 1866 and Dec. 1, 1866. Also Rabindra Nath Tagore's "My Reminiscence" about the days of the eighties and nineties of the last century.

mained busy with ancient system. There was a faculty of oriental languages and literature at the Canning College (Lucknow, Est. 1867) and Oriental College (Punjab, Est. 1864). Public institutions, schools and colleges grew rapidly and the Govt. was soon ready to acknowledge them. A commission was appointed in 1882-83 to investigate into the existing Govt. and Non-Govt. educational institutions. This commission proposed that some kind of basic or universal principle of religion and civics should be included into the curriculum, but the proposal was never given an effect.

However, much was not achieved in the field of education and the progress was proverbially slow. The education of the lower classes was a gigantic effort and not much result was achieved till the 19th century closed. Education was mostly an upper class affair. The plight in the United Provinces which is the centre of Hindi Pradesh can be seen from the fact that in 1864-65 while in Bengal, the number of colleges and schools was 2271, with the number of students as 103,114, in U. P. there were only three colleges and four schools; and Oudh, Bihar and C. P. lagged far behind.<sup>3</sup> No change was made till 1882 in the system inaugurated by 1854 dispatch (and confirmed in 1859) except that during our period (1867-1883) a decentralisation was slowly effected by which the control of the Education Department had been made over to the Provincial Govt. In the beginning of the year 1882, a commission was appointed by the Govt. of India, and its report published in 1883 as Hunter Committee's Report, the expansion of education in Hindi Pradesh was :

**Table showing number of Pupils.** <sup>4</sup>

Area	1854-55	1870-71	1881-82	1891-92
N. W. P. (excluding Oudh)	52,952	246,424	292,069	282,570
C. P. ...	Figures for 1862-63 are 21,353.	83,999	81,212	117,483
Bihar ...	Figures for Bihar cannot be got as the province was amalgamated in Bengal.			

<sup>3</sup> Vide, Mental and Moral Progress Report, 1864-65.

<sup>4</sup> Vide, above, 1891-92, p. 379.

Taking the country as a whole we find in every 1,000 male of all ages 896 were illiterate and in the same number of females, 995. Percentage of people over Five years old not illiterate was thus : <sup>5</sup>

		Males	Females
N. W. P.	...	7'3	0'3
C. P.	...	6'6	0'2

It is clear that with such astounding condition and amidst universal ignorance, no Journalism could flourish at all, or even stand on its own legs.

4. The period saw a rapid growth of Modern Literatures. The beginning were made in Bengal and Maharastra and United Provinces followed in the wake. Bengali theatre and Bengali novel showed phenomenal growth and influenced every other Vernacular. New tendencies in language and Literature were inaugurated both in Hindi and Urdu by provinces like Hali and Bhartendu Harishchandra. There was a speedy divergence between the vocabulary and style of Urdu and Hindi, and this showed its repercussion on the educational policy, literature and politics of the Madhyadesh. The Urdu language and literature developed more rapidly than its new rival (Hindi Khari language and its literature). The Urdu novel developed very fast, especially under the hands of Pandit Ratannath Sarshar and Sharar; likewise Urdu poetry was modernised by Hali and his school of followers, and Urdu prose became more expressive and urban.

5. The period began with the repeal of Act No. XI of 1835 (the Act which was responsible for the liberation of the Press) by Act No. XXV of 1867 (An Act for the Regulation of Printing Presses and Newspapers, for the preservation of copies of books printed in India, and for the registration of such books). Soon there was revealed the Wahabi Conspiracy (1869-70) and the Govt. felt the necessity of a new measure which was Act XXVII of 1870, which amended Sec. 5 of I. P. C. as follows :

"Whosoever, by words, either spoken or intended to be read, or by signs, or by visible representation or otherwise excites or attempts to excite feelings of disaffection to the Govt. established by now in British India, shall be punished with transportation of life or for any term, to which fine may be added, or with imprisonment for a term which may extend to three years, to which fine may be added, or with fine."

<sup>5</sup> Ibid, Report, 1890-91, p. 392.

6. [The Bengali Press saw a rapid development of Bengali Journalism.] There were three papers devoted to rural affairs "Som Prakash, Hindu Patriot" and "Gram Varta" (1863). In 1868 was started "Amritabazar Patrika." It was a very humble beginning, published in English and Bengali language till 1878 when it changed to an altogether English paper overnight. [In 1870 Keshava Chandra Sen published his 'Sulabh Samachar', a pice-paper which had a record of 4,000 Weekly. Another important paper was "Halishahar Patrika". By 1873, the Bengal Press had grown to enormous strength and published 38 native papers besides a large number of Anglo-Indian papers. ]

[The Anglo-Indian Press was also strong and was as much critical of the Govt. as the Indian Press in English. The 'Bombay Times' was the most prominent Anglo-Indian paper from the Western India, and very influential too as it was the only organ which employed Reuter News Service. Almost all the news in other English and Vernacular papers was borrowed from this paper. In 1875, Knight started "Statesman" and also took the publication of "Friend of India" in his hand. Later on the two were merged into one paper styled—"Statesman" and the "Friend of India" in his hand. The two other important Anglo-Indian papers of Calcutta was "The Indian Daily News" and the 'Englishman.' The only important paper in North-Western India was "The Mofussalite" of Agra (later of Ambala, first issued in 1845). In 1872, the "Civil and Military Gazette" was published at Simla and four years later (1876), it was co-opted with the "Mofussalite" and the next year "Indian Public Opinion" of Lahore was also amalgamated with it. Later on, "Punjab Times" and "Lahore Chronicle" were also incorporated with it.]

The "Pioneer" of Allahabad (Est. 1865) was the only English Paper in United Provinces. In 1877, Sardar Dayal Singh Majeethi started "Tribune" from Lahore with Seetla Kant Chatterji as its editor. The Native Press was vigilantly watched by the Govt. and the Secretary of State took notice of its tone as early as 1878. The result was that the infamous Vernacular Press Act IX of 1878 (An Act for the Better Control of Publication in Oriental languages) came and was operative in all provinces except Madras. )

[Thus, we see that throughout this period (1868-1885) Indian owned English Journalism continued to grow in number and strength.] An important paper was 'Bengali'. After 1878 when Surendra Nath Banerjee came to it, it became one of the foremost newspapers of its times and in

February 1900, it turned daily. Another paper at this period of English Journalism was "The Indian Mirror" which was connected with such personalities as Devendra Nath Tagore, Keshava Chandra Sen and Man Mohan Ghosh. This is extent even now. Another prominent contemporary journalist was Dr. Shambhu Chandra Mukerjee who steered a middle course between Paul and Ghosh. Taken as a whole, the paper was Orthodox and reactionery. [In 1882, Dr. Mookerjee became Assistant Secretary to the Taluqdar Association, Lucknow, and he began to edit a local newspaper 'Samachar Hindoosthan'.] But the people's paper at this time was "Amrita Bazar Patrika" whose activities were wholly subscribed to the Hindoos. Started by Sisir Kumar Ghosh (1842-1911) in 1868 and his illustrious brother Moti Lal Ghosh (1845-1922), in 1872, the paper was taken to Calcutta, and there turned an English organ in 1878 as a measure against the Vernacular Press Act. The resentment to this Act was far-reaching. 'Hindoo' was started in Madras (Already Madras was publishing 'Native Public Opinion', 'Madras' and 'Crescent'). It was first published as a weekly paper under the editorship of Suberam Ayar and M. Vera Raghvacharya. In 1883, it began to be published thrice a weekly, and six years later (1889), it became a daily. The most important paper of Bombay was weekly "Indian Spectator". In 1880, the paper began to be edited by Behramji Malabari. At this period of our history, Indian papers and public opinion was throbbing with vitality due to the generous and literal attitude of Lord Ripon. With the death of Malabari, the paper became defunct.

Throughout the period, we see a steady rise of Indian owned English Press, and the growth of Vernacular journalism and its comparatively more important as envisaged by the distinction the Govt. so early made between it and the English journalism. However, most of the Native journalism, whether English or Vernacular, was carried by the Weekly Press, and news service had not developed to any extent. Even of the most progressive of all, the Bengali journalism, it was said :


"With the exception of the 'Indian Mirror' all over Newspapers in Bengal, including the most influential were weekly. The craving for news was then not general and Indian Readers for the most part were content to have a weekly supply of news and comments thereon. I remember speaking at the time to the headmaster of a Govt. High School, a man of education and culture, who said to me that it took him a week's time to go through the 'Bengalee' (then a weekly paper),

and that if it were a daily paper he would not know what to do with it".<sup>6</sup>

7. In 1860, Reuter established his news service and "Bombay Times" was the first to receive it. This was despatched through mail. When Tele-service was started, Reuter began to transit news by wire. The first Indian paper to get Reuter Service was Bengalee when it became daily in February 1900.

In 1869, the Suez Canal was opened. The Tele-service was run by Indo-European Tele-department from 1865-1870, when a rival company (The Eastern Telegraph Company) began operating. In 1869, the charge for twenty words was reduced to £ 2-17s. 0d. Shortly afterwards a third company (The Red Sea Line) was working. By 1873, such improvement were made that the telegram was transmitted in 19 hrs. 12 minutes (*Via* Turkey) and 3 hrs. 9 minutes *Via* Russia and Persia) Press was not very much benefited by new developments for the great cost that their use incurred.

8. Throughout the period, the Indian papers were printed in small numbers as the sales were not high. Vernacular papers were either composed in hand, or written by Calligraphists and printed by the lithographic method. The English Press used flat bed printing machines fed by hand with single sheets.

9. The independent Hindi journalism in the Hindi Speaking Provinces began in 1867 with the publication of important unilingual papers "Vritantta Bitas" (Jammu), "Gyan Dipak" (Est. 1866, Sikandrabad) and "Kavi Vachan Sudha" (Kashi). Out of these the most outstanding was "Kavi Vachan Sudha" of Bhartendu Babu Harishchandra, a monthly paper publishing unpublished poems. In fact, Harish Chandra was also a pioneer in the field of early Hindi journalism and he has the same position in the field of early Hindi journalism, though not so distinguished, as Ram Mohan Roy in Bengali Journalism. 

<sup>6</sup> Within three years of the publication of "Kavi Vachan Sudha," we see a number of important unilingual and bilingual papers coming in the field—"Ratan Prakash" (Ratlam, 1865) "Vrittanta Darpan" (Prayag, 1869), "Pap Mochan" (Agra, 1869), "Jagat Samachar" (Agra, 1869) "Samay Vinoda" (Nainital, 1869), "Vidya Vilas" (Jammu, 1870), "Buddhi Bilas" (1870) were unilinguals while bilinguals which were more important, as they got more circulation, were "Almora Akhbar" (1869),

<sup>6</sup> Vide, Surendra Nath Banerji in "A Nation in Making," p. 70.

"Agra Akhbar" (1870) "Udaipur Gazette" (1869) and "Mangal Akhbar" (1869). There was a trilingual paper from Nagpur. This was the Govt. Organ "Sarkari Akhbar" (1870) which was published in Merathi, Urdu and Hindi.

In 1873, Harischandra began publishing 'Harischandra Magazine' which later on (1874) was named as 'Harishchandra Chandrika'. During the period 1870-73, we see these papers: "Hindu Prakash" (Cawnpore, 1871), "Muhabbai Marwar" (bilingual 1871) "Prayag Doot" (1871), "Saunder's Gazette" (1871, Shahjehanpur) "Muir Gazette" (started in 1869; began publishing Hindi Version also in 1871), "Bodha Samachar" (1872), "Matlai-Anwar" (1871) and the year Bharatendu started his magazine was published 'Bharat Patrika' (1873) and 'Hindi Prakash' (Amritsar, 1873).

Next three years knew the steady rise of magazines and newspapers: 'Harischandra Chandrika' (1874), "Bala Bodhini" (1874), "Natak Prakash" (Prayag, 1874), "Nagri Prakash" (Meerut, 1874), "Bihar Bandhoo," "Jagat Ashna" (Punjab), "Kashi Patrika" (1875), "Hindoo Bandhava" (Bilingual, Hindi Urdu, Lahore, 1876), "Jubbulpore Samachar" (English Hindi, 1876), "Maryada Paripati" (Agra 1876), Niti Prakash (1874), "Prayag Patrika" (Sanskrit Hindi, 1875), "Sakal Sambodhini Patrika" (Amritsar, 1875), "Satyamitra" (Bombay), "Mangal Samachar" (Aligarh), "Sudarshan Samachar" (Prayag, this was later incorporated in 'Samay Vinod' of Nainital), 'Arya Patrika' (Mirzapur), 'Aryan', 'Anand Lahri' (Benares), Prayag Dharam Patrika and Prayag Dharam Prakash both published in 1876. Henceforward, Hindi journalism became a rule and not an exception.

[From 1877 to 1883, the publication of 'Hindusthan' which preached Nationalism before the birth of Indian National Congress, we find a mushroom growth of papers. Bhartendu had done miracles. Writers who were associated with any of his three papers and many of his friends followed his footsteps. Almost every writer of repute began to own a paper. There was a wave of enthusiasm in literary aspirants most of whom began and ended their ephemeral career of writer and journalist combined with their papers.]

[The year 1877 is really important for it gave two most influential papers to Hindi. One was "Bharat Mitra" which we launched as a weekly and lived a very long career (Def. 1937). The other was the monthly "Hindi Pradeep" of Pandit Balkrishna Bhatt which lived till the Govt. made its life impossible (Def. 1910). This was our first political organ and in its sphere of activity it was highly influential. Balkrishna

Bhatt is invariably a pioneer and teacher of political journalism in Hindi.]

The organs to follow are "Arya Darpan" (1877), "Bharat Bandhoo" (1877) "Dharam Samaj Patra" (1877), "Dharam Patra" (1877) "Dharam Prakash" (1877), "Kashi Patrika" (1877), "Nagri Patrika" (1877), "Akhbar-i-Sarishtai-talin" (1877), "Mitra Bilas" (1878) "Saddharam Varshini" (1878), "Kayastha Samachar" (1878), "Gyan Chandra" (1878), "Arya Mitra" (1878), "Uchit Vakta" (1878), "Sar Sudha Nidhi" (1878), "Bharat Sudasha Pravartak" (1879), "Tithi Pradeep" (1879), "Sajjan Kirti Sudhakar" (1879), "Jain Patrika" (1880), "Kashi Punch" (1880), "Updesh Pushpavati" (1881), "Bhagwat Vilas" (1881), "Bharati Vilas" (1881), "Navin Vachak" (1881), "Bharat Dipika" (1881), "Sayyadul Akhbar" (1881), "Arogya Darpan" (1881), "Kshatriya Patrika" (1881), "Nutan Charitra" (1882), "Natak Prakash" (1882), "Rigveda Bhashyam" (1882), "Yajurveda Bhashyam" (1882), "Prayag Samachar" (1882), "Benares Gazette" (1882), "Bal Darpan" (1882), "Anand Kadambini" (1882), "Gwalior Gazette" (1882), "Marwar Gazette" (1882), "Deshi Hitaishi" (1882), "Arya Patrika" (1883), "Mazharul Zirait" (1883), "Municipal Guide Agra" (1883), "Bhartendu" (1883), "Bharat Hitaishini" (1883), "Gyan Pradayini Patrika" (1883), "Ratan Prakash" (1883), "Udaipur Gazette" (1883), "Dharam Divakar" (1883), "Sadachar Martand" (1883), "Shubh Chintak" (1883), "Brahman" (1883), "Dinkar Prakash" (1883) and "Hindusthan" (1883). We note that the number of publication is steadily increasing. If one could approach the entire matter produced in these years, one could say the same about the quality of journalism. However, the scanty material at our disposal leads us to the same inference.

Leaving aside "Hindoosthan" which was a daily paper, all the other papers were monthlies and weeklies. The number of monthlies far exceeded the weeklies. They were either literary, or social or religious. There were no political papers (leaving aside "Hindi Pradeep"). "Hindi Pradeep" itself could not be styled "political" in the real sense of the word, though it was from its very initiation a severe critic of the Govt. and a worker for freedom. Nationalistic Press in true sense had not yet begun. Some of the papers like "Hindi Pradeep" were soon to change note, and mark the beginning of the nationalistic press.

The number of pages in these early papers was very small. The first number of "Brahman" (16th March, 1883) contained 12 papers only. Thus, most of the papers were flimsy and their contents were unsubstantial.

Why such a phenomenal growth of papers at this time of the history of Hindi journalism, will be a very pertinent



question. The growth cannot be attributed to a single cause. There were several causes :

(1) There was an intense social urge in the people. The whole nation seemed to be vocal.

(2) Religious reforms had swayed the people from slumber, and both the orthodox and the reformists found a good weapon in an organ which gave less news, and sometimes no news at all, but more controversies and views. It is for this reason that in the above list we see a number of papers vouchsafed for religious propaganda.

(3) Social reforms came in the wake of religious reforms, and almost every paper was in some way or other a reformists organ. Demand for various reforms gave rise to various papers.

(4) The vogue of literary magazines was probably due to the example of Harishchandra whose papers became a model to those who followed him. Literary people were so magazine minded that they sacrificed their comfort and sometimes paid dearly with financial losses and broken health for their zeal in maintaining a paper. Most of them never got a humble hearing, but they continued. Some of these papers like "Anand Kadambini" were one man's papers (Solo-Journals).

When we analyse the material hitherto presented, we see that in the first eighteen years of the later half of the 19th Century (1859-1868), the journalistic attempts were very sparse. (From 1868, with the publication of Bhartendu "Kavi Vachan Sudha," we see a mushroom growth of Hindi newspapers and journals. The reason for such a tremendous growth lies in the fact that after the Mutiny (1857), people had begun to clamour for more and more knowledge and as the newspapers had allied themselves with literature and become a potent force in diffusing knowledge, they were well-received. )

But there were other important reasons also. Throughout the Post Mutiny period, we see a number of social, religious and political movements. While dealing with the general background, we have enumerated some of these. (The Brahmo Samaj, the Arya Samaj, the Neo-Hinduism, the Orthodoxy—almost every new institution arose with a paper of its own. There was yet another cause. The Vernacular Press Act of 1878 proved a blessing in disguise. From the time the Press Act came into existence onward, the Press became conscious of itself, and we find it struggling hard for its own freedom. )

Taking these facts into consideration, we can take an analytic view of the journalistic endeavour of this period :

(a) Journalism practised by religious and social reformers (*e. g.*, Mitra Vilas 1877, Arya Siddhanta 1887, Dharam Pracharak and a host of others).

(b) Journalism practised by those who wanted to propagate Hindi among the educated people and reform its language and literature (*e. g.*, Agrawalopkarak 1889, Brahman 1883, Hindi Pradeep 1877 and others).

(c) Journalism by people on the whole moved by political fervour and demanding political reforms or power (*e. g.*, Hindosthan 1883). It should be noted that both reformers and Orthodox people had fallen on journalism as their last resort and newspapers and journals were full of all sorts of controversies.

A characteristic of this period was an emphasis on diffusing knowledge, although there were very few papers which could lay claim for specialising in one particular field. Almost every paper had a number of topics which were social, religious, sectional, political, literary and domestic. The material under these topics was of fairly high standard, judging from the point of view that there were fewer facilities for getting a Cyclopaedic information on these subjects. Science and useful arts were totally neglected by these early journals and journalist.

The average life of these papers and periodicals was very small. After a circulation of 3, 4 or 5 years, they became defunct. Even while they ran their course, they were most irregular, and many of them seemed to die every month and rise every other month. Reasons must be sought for this course of affairs. Firstly, journalism was a totally new feature for the public and for those in whose hand it was being practised. There was no eagerness for current news. People had almost no hand in administration, and their political ambition was very low indeed. It would be interesting to know what kind of literature people were feeding upon in this period, and it would show immensely how bitterly the early journalism had to fight the public taste and raise it to a higher level. On the other hands, those who were its early pioneers were groping in the dark. They began with the wrong side of the tail. News-Journalism was mostly unknown. With the absence of even a single daily paper, it could hardly be developed. The weekly papers, and worse of it, the monthlies were the only organs

to disseminate news, but even there, there was no choice, freshness or vitality. Most of them lived on English or Bengali papers, and seemed reluctant to learn from them. Secondly, Journalism and literature were wrongly mixed together. Literary articles, poems and literary collections were unsuited to the majority of the reading public which could hardly spell its alphabets alright. This is not discrediting the great literary figures who worked undefeated in the field of journalism and through it founded, almost unwittingly, a new type of literature. But it is not wrong to say that the high standard of literature they maintained limited the circle of readers. Most of the papers were associated with prominent literary writers and were only subscribed by people who had grown literary taste and were personal admirers of these writers. Thirdly, the papers were chiefly meant for the rich and the small class of educated persons. An appeal to the people of lower social standing would have been considered a condescension. Fourthly, the financial plight of the general public accounted for the much limited circulation (which was a general complaint). The table given by Radha Krishna Das shows the subscriptions were not high and the blame must be placed elsewhere. Perhaps, this resulted from the lack of education; perhaps from the financial strain; more near the truth, from both. Fifthly, bringing out a paper had become a vogue, almost a fashion, and not a necessity. Business-factors were little considered. The whole age seemed to be overzealous to express itself even at the risk of its purse. /

Radha Krishna Das speaking of the ephemeral nature of the later half of the 19th century journalism, accounts it as due to "बही माहको का रोना" or "बही लापरवाही". But still better and detailed reasons are given by Lala Sri Niwas Das in his novel 'Pariksha Guru,' pp. 99-100.—

आपने इस महीने की १३वीं तारीख का पत्र देखा होगा उसमें कुछ वृत्तान्त आपका भी लिखा गया है इस्समय के लोगों को खुशामद प्यारी है और खुशामदी चैन करते हैं परन्तु मेरा यह काम नहीं। मैंने जो कुछ लिखा वह सच, सच लिखा है। आपसे बुद्धिमान, योग्य, सच्चे, अभिन्न, उदार और देशहितैषी हिन्दुस्थान में बहुत कम हैं इसीसे हिन्दुस्थान की उन्नति नहीं होती, विद्याभ्यास का गुण कोई नहीं जानता, अखबारों की कदर कोई नहीं करता। अखबार जारी करनेवालों को नफे के बदले नुकसान उठाना पड़ता है। हम लोग अपना दिमाग खिपा कर देश की उन्नति के लिए आर्टिकल लिखते हैं, परन्तु अपने देश के लोग उसकी तरफ आँख उठा

कर भी नहीं देखते, इससे जी टूटा जाता है। देखिये अखबार के कारण मुझ पर एक हजार रुपये का कर्ज हो गया और आगे को छापेखाने का खर्च निकालना भी बहुत कठिन मालूम होता है। प्रथम तो अखबार के पढ़नेवाले बहुत कम, और जो हैं उनमें भी बहुधा कारस्पोंडेन्ट बन कर बिना दाम दिये पत्र लिया चाहते हैं और जो ग्राहक बनते हैं उनमें भी बहुधा दिवालिये निकल जाते हैं। छापेखाने का दो हजार रुपया इस समय लोगों में क्राफ़ी है परन्तु फूटी कौड़ी पटने का भरोसा नहीं। कोई आपसा साहसी पुरुष देश का हित विचार कर इस बूबती नाब को सहारा लगावे तो बेड़ा पार हो सकता है नहीं तो खैर जो इच्छा परमेश्वर की।

(Letter from an editor to Lala Madan Mohan, pp. 98-99.)

B. Srinivas Das Comments on the letter as following, the matter, of course, being woven in the texture of the novel:—

एक अखबार के एडीटर की इस लिखावट से क्या क्या बातें मालूम होती हैं ? प्रथम तो यह कि हिन्दुस्थान में विद्या में सर्वसाधारण की अनुमति जानने का, देशान्तर के विचार जानने का, और देशोन्नति के लिये देशहितकारी बातों का चर्चा करने का व्यसन अभी बहुत कम है। विज्ञायत की बस्ती हिन्दुस्थान की बस्ती से बहुत ही थोड़ी है तथापि वहाँ अखबारों की इतनी शक्ति है कि बहुत से अखबारों की डेढ़-डेढ़, दो-दो लाख कापियाँ निकलती हैं। वहाँ के स्त्री, पुरुष, बूढ़े, बालक, ग़रीब, अमीर सब अपने देश का वृत्तान्त जानते हैं और उसपर वाद-विवाद करते हैं किसी अखबार में कोई बात नई छपती है तो तत्काल उसकी चर्चा सब देश में फैल जाती है और देशान्तर को तार दौड़ जाते हैं परन्तु हिन्दुस्थान में यह बात कहाँ ? यहाँ बहुत से अखबारों की पूरी दो, दो सौ कापियाँ भी नहीं निकलती। और जो निकलती भी हैं उनमें भी जानने लायक बातें बहुत ही कम रहती हैं क्योंकि बहुत से एडीटर तो अपना कठिन काम सम्पादन करने की योग्यता नहीं रखते और विलायत की तरह उनको और विद्वानों की सहायता नहीं मिलती, बहुत जान-बूझ कर अपना काम चलाने के लिए अज्ञान बन जाते हैं इसलिए उचित रीति से अपना कर्त्तव्य सम्पादन करनेवाले अखबारों की संख्या बहुत थोड़ी है पर जो हैं उसको भी उत्तेजन देनेवाला और मन लगा कर पढ़नेवाला नहीं मिला। बड़े-बड़े अमीर, सौदागर, साहूकार, ज़मींदार, दस्तकार जिनकी हानिलाभ का और देशों से बड़ा संबंध है वह भी मन लगा कर अखबार नहीं देखते बल्कि कोई-कोई तो अखबार के

एडीटर्स को प्रसन्न रखने के लिए अथवा ग्राहकों के सूचीपत्र में अपना नाम छपाने के लिए, अथवा अपनी मेज़ को नए-नए अखबारों से शोभित करने के लिए, अथवा किसी समय अपना काम निकाल लेने के लिए अखबार खरीदते हैं। जिस्पर अखबार निकालनेवालों की यह दशा है।”<sup>1</sup>

इस अखबार के एडीटर को पहले लाला मदन मोहन से अच्छा फ़ायदा हो चुका था परन्तु बहुत दिन बीत जाने से मानो उसका कुछ असर नहीं रहा।”<sup>2</sup>

When Lala Madan Mohan Das becomes a bankrupt, and is harassed by his creditors, the paper publishes a note against him “सुसम्भ्यता का फल” This is a reflection on the morality of the Newspaper Press of those early days. If we analyse what the novelist brings out as drawbacks of the Hindi Press of these decades, we come to these salient points :

- (1) The indifference of the general public as well as the growing intelligentsia which has not yet discovered itself,
- (2) The general tendency to get news second-hand or from borrowed papers,
- (3) Illiteracy of the masses,
- (4) The utter lack of good edited papers which could compel public to enlist subscribers, due to the lack of good editors,
- (5) The ignorance of the trading class of the benefits of newspaper and scarcity of paying advertisement, and
- (6) The corrupt morality of those newspapers which had gained public confidence.

All the above facts point out to the infancy of the news press during this period (1867-1883) and it was only in the succeeding years that some of these draw-backs were removed, and of the Hindi Press a firm hold was established.

9. The circulation of papers were, of a necessity, restricted, but they were nevertheless expending. In 1873, it was computed that there were probably 100,000 readers of native papers and the highest circulation of any one paper was about 3000.<sup>3</sup> The average circulation throughout this period was very small, and even that was always fluctuating. In 1868 the highest was 200-225; at the close of the period it was something between 250 and 300.

<sup>1</sup> Vide परीक्षा गुरु of Lala Srinivas Das, 1851-1887, pp. 96-97.

<sup>2</sup> Ibid, p. 263.

<sup>3</sup> Vide, The Native Press in India by Dr. George Birdwood C. S. I.

At first the Govt. was conscious of the benefit and stretched a helping hand towards the early struggling journals, certainly very few Hindi ones, but later on the aid was withdrawn and vernacular journalism had to live a tiresome poor existence for decades. However, the Govt. continued to take a certain number of copies of favoured journals.<sup>4</sup> Later there was a decrease of each of these periodicals (30 of which 6 were Urdu and 3 Hindi). Govt. took a certain number of copies—from 20 to 200—at a cost of £ 720 per annum, and distributed them among the schools of the Provinces. It was on the ground of the importance of stimulating a desire for reading that the Lieutenant Governor justified in its patronage of the Periodical Press. The 7000 copies of the papers for which the Govt. subscribed were probably perused by above 50,000 readers, and the taste thus created in the nature of the things, necessarily spread more wildly and in the course of time, lead the readers to a wider and more valuable range of literature.<sup>5</sup>

The decrease in the number of newspapers is to be regretted, though it appears to be mainly, if not altogether, due to the contraction of Govt. support. This, however, one good effect for, as the Governor-General hoped, it lead the editors to see that they could not lean altogether upon Govt. They knew that while Govt. may afford countenance and a certain degree of aid by taking copies for circulation among educational institutions, the managers must look mainly for success to the number of private subscribers<sup>6</sup> in circulation of magazines, which fell from 2151 to 1935.<sup>7</sup> The predominance of Urdu was still more marked in the magazines while there was only one Hindi version of an Urdu periodical with a circulation of 55 copies.<sup>8</sup> Throughout the period, the periodicals and journals were very short-lived, but new adventures were also made, and this worked for the growth of Journalism. The Administration Reports of various provinces give us an insight in these affairs regarding circulation and growth of Hindi Journalism from 1870 onwards.

<sup>4</sup> Refer "Bengali", dated 10th November, 1866 and Dec. 1, 1866. Also Rabindra Nath Tagore's "My Reminiscences" about the days of the eighties and nineties of the last century.

<sup>5</sup> U. P. Administration Report, 1871-72, article 24

<sup>6</sup> Ibid, 1872-73, Art. 546

<sup>7</sup> Ibid, Article 21

<sup>8</sup> Vide, U. P. Administration Report, 1871-72, Art. 23

1870

Out of 33 periodicals and journals published in N. W. P. in 1870, 20 were Urdu, 5 Hindi and 5 bilingual (Urdu-Hindi) and one Bengalee. There were 21 purely Urdu newspapers in the N. W. P., with a circulation of 5,405 copies, and 7 purely Hindi papers with a circulation of 1073 copies.<sup>9</sup> The bilinguals came to a total of 5, the total publication being 33 with an average of 227.<sup>10</sup>

1871

The number of newspapers was 30.<sup>11</sup>

1872

The number of Hindi newspapers was 8, or one more than last year, but the circulation had fallen from 1,007 to 790. There were two bilinguals (Hindi-Urdu), while purely Hindi papers were 36 with a circulation of 5, 127.<sup>12</sup> The position of magazine remained the same, although there was a decrease in circulation. The number of native subscribers was very small. Thus, the fortnightly paper "Buddhi Prakash", had an issue of 105, 100 going to the Govt. and 5 to the natives. There was only one subscriber to "Jagat Samachar", a weekly paper of 87 copies, 80 of which were taken by the Govt. and 6 went in exchange. Noticing the circulation of the Vernacular papers, the Govt. reporter says : "It is to be regretted that the circulation is still so limited, but taste for such reading will grow, though gradually ; and once formed, the habit will hold its ground."<sup>13</sup>

1873

By 1873, the Journalistic activity had considerably increased. The total number of newspapers published was the same as in the last year, and there was a slight increase in the circulation among natives : 25 were published in Urdu, 9 in Hindi and 2 in both the languages.

1874

The number of newspapers was 35 or one less than the last year. Native subscribers had increased. "Kavi Vachan Sudha", among Hindi papers, had the largest circulation, being 312 as against 400 of "Lawrence Gazette" (Urdu) and 398 of "Agra Akhbar" (Urdu).

<sup>9</sup> U. P. Allahabad Report 1871-72, Art. 22

<sup>10</sup> Ibid, Art. 21.

<sup>11</sup> U. P. Ad. Report, 1871-72

<sup>12</sup> Ibid, 1873-74,

<sup>13</sup> U. P. Ad. Report, 1872-73, Art. 550

1875

No change of importance. Statistics were much the same.

1876

There were 97 vernacular papers published in N. W. P. Oudh Punjab, Rajputana and C. P. The Oudh Akhbar (Urdu) had only 600 subscribers. Out of these 97, 41 belonged to N. W. P., 34 to Punjab, 15 to Oudh, 4 to C. P., and 3 to Rajputana. There was an increase of 10 papers (197 now) in Upper India during the year 1877-1878, but 15 papers expired before the close of the year, leaving only 92 papers on the list of the reports. Of these 46 belonged to N. W. P., 18 to Oudh, 30 to Punjab, 3 to the Hyderabad assigned districts and 10 to the native States. Kashi Patrika (Hindi) had the largest circulation (450) and stood third against 'Oudh Akhbar' (820 copies) and "Kaukab-i-Hind" (525). "Kayastha Samachar" published 350 copies and "Kavi Vachan Sudha" 275.

1878

The total number of newspapers was 103, of which N. W. P. supplied 41, Oudh 17, Punjab 30, C. P. 1, Berar 5 and Native States 9. Aryamitra (Hindi) had the second largest circulation (600), the first being Oudh Akhbar with a circulation of 719. Third and fourth positions in circulation were creditably taken by Hindi papers, Arya Patrika (599) and Kashi Patrika (440) respectively. Hindi Pradeep had a circulation of 180 only and stood ninth.

1879

There was a decrease in numbers (being now 99). N. W. P. published 44, of which 33 were in Urdu, 6 in Hindi, 4 were bilinguals. Of these 4, two were in Hindi-English and one, the Kashi Patrika, an education paper published at Benares in Hindi and Urdu. The Aryamitra of Benares (600) had the largest circulation and the Arya Patrika of Mirzapur was the second (579). All the fifteen Oudh papers were in Urdu, the daily paper 'Oudh Akhbar' having the largest circulation of 719.

Of the 29 Punjab papers, only one, the 'Mitra Vilas' of Lahore was in Hindi, and one the 'Sayyadul Akhbar' was bi-lingual, printed in Hindi and Urdu. There was no Hindi paper in Berar. Of the three Central Indian papers, that of Gwalior was printed both in Hindi and Urdu. In Rajputana one paper was published at Jodhpur (Hindi-Urdu) throughout the year. Jaipur Darbar started a bi-weekly paper in September and printed it in Hindi and English.



1880-1881.

The total ran to 110. The chart given below shows the comparative strength of Urdu and Hindi Journalism in N. W. P. Oudh, Punjab, Central India, Berar and Rajputana.

Lang.	N. W. P.	Oudh	Punjab	C. I.	Berar	Rajp.	Total
Urdu ...	38	21	27	...	...	...	86
Hindi ...	6	...	1	...	...	1	8
Urdu-Hindi	2	...	1	1	...	1	5
Urdu-Eng.	1	...	...	...	...	...	1
Hindi-Eng.	1	...	...	...	...	1	2
Total ...	48	21	29	1	...	3	102

Total Hindi Uni-lingual ... 8

„ „ Bi-lingual ... 7

Total ... 15

1881-82

The Statistics is as follows :—

Lang.	N. W. P.	Oudh	Punjab	Berar	C. I.	Rajp	Total.
Urdu ...	46	22	31	...	...	...	99
Hindi ...	6	1	2	...	...	2	11
Hindi-Urdu	2	...	1	...	1	1	5
Urdu-Eng.	1	...	...	...	...	...	1
Hindi-Eng.	...	...	1	...	...	...	1
Hindi-Skr.	...	...	...	...	...	1	1
Total ...	55	23	35	...	1	4	118

Total Hindi Unilingual 11

Total Hindi Bilingual 7

Total 18 (An increase of 3)

1882-1883

The Statistics is as follows :—

Lang.	N. W. P.	Oudh	Punjab	Berar	C.I.	Rajp	Total
Urdu ...	50	21	30	...	1	...	102
Hindi ...	6	1	5	...	...	2	14
Hindi-Urdu	4	...	...	...	2	2	8
Urdu-Eng.	2	...	1	...	...	...	3
Hindi-Eng.	2	...	...	...	...	...	2
Hindi-Skr.	...	...	...	...	...	1	1
Total ...	64	22	36	...	3	5	130

Total Hindi Unilingual 14

Total Hindi Bilingual 13

Total 27 (An increase of 9).

1883-1884

The Statistics is as follows :—

Lang.	N. W. P.	Oudh	Punjab	C.P.	C.I.	Rajp.	Total
Urdu ...	48	24	32	...	2	...	106
Hindi ...	10	...	3	...	...	2	15
Hindi-Urdu	7	...	1	...	...	3	11
Urdu-Eng.	2	...	...	...	...	...	2
Hindi-Eng.	1	...	...	...	...	...	1
Hindi-Skr.	...	...	...	...	...	1	1
Total ...	68	24	36	...	2	6	136

The above data gives us a clear perspective of Hindi Journalism versus Urdu Journalism and the constant growth of Hindi Journalism. The following points would be helpful to form a clear vision :—

(1) Punjab is a predominantly Urdu area throughout and there has been no marked difference in this state of affairs in the period dealt herewith (1867-1883).

(2) Rajputana, Central India and C. P. are predominantly Hindi areas where Urdu Journalism is exception and not a rule. However, they do not subscribe much to Hindi Journalism too as these areas were untouched by Western influence and institutions for long.

(3) Oudh is altogether an Urdu area throughout.

(4) The real struggle between Hindi and Urdu is seen in N. W. P. There we see Hindi Journalism slowly asserting itself, though not in number, but in influence and importance. In 1880-81, the ratio between Urdu and Hindi was 22:8 while only four years later we seen it raised to 48. This clearly shows that the ground of popularity of Urdu in N. W. P. was weak, and it soon began to give away under the pressure of new circumstances which filled the Hindus with nationalistic and community feelings. Throughout the following period, there was a steady rise of Hindi Journalism in N. W. P. or Oudh.

10. 'The subject matter of the Journalism of this period was literature, religious and social propaganda and a bit of politics. There was nothing offensive to morality or good taste. The public wanted more and more enlightenment on literary, scientific and general affairs, and the journals and newspapers supplied these. Much was taken from the English press, but original matter was not lacking. All that was considered necessary was that the matter presented to the reader must be improving and enlightening. There were various articles in every issue, the tenor of which, though wanting in originality and vigour was upon the whole good. The treatment of Political subjects was not objectionable from the point of view of the Government in the early half a decade. "The treatment of Political subjects has been, as a rule, fair and loyal. The absence of anything of an injurious or improper nature is to be commended and the circulation of intelligent discussions based upon facts and taking a tolerably wide political and social scope, cannot but have a wholesome effect upon the people." <sup>14</sup> But there was as well nothing like a broad and enlightened treatment of important questions effecting that country while more than necessary attention was being paid to matters of local interest, as Municipal Administration. There was no public opinion which could be voiced and hence the editors are not to be blamed as they could have been if it was otherwise.')

<sup>14</sup> U. P. Govt. Administration Report 1872-73 Art. 550.

However in 1873, we see the first sign of a tussle between the Govt. and the Vernacular Press of the Hindi-speaking provinces, and strongly enough, this arose between a loyal paper like 'Benares Akhbar' and the Provincial Govt. The editor of 'Benares Akhbar' was fined 1,000 for giving a false report of police conduct, but on Raja Shiva Prasad approaching the Lieutenant Governor the fines were remitted.<sup>15</sup> Next year (1874), we see Bhartendu pitched against the Govt, and this time the Govt. was unremitting. The Govt. stopped the subscription to the paper, and withdrew the powers of an Honorary Magistrate which had been conferred on him.<sup>16</sup> "In one case, however, an exception to the general rule has occurred, and for the first time the Govt. had to take a serious note of the language of a vernacular newspaper, as calculated to excite hatred and contempt of the English power, and of the administration of these Provinces. The offender was a resident of Benares, a native gentleman of some position, who edited a Hindi paper there, and whose criticism of the action of the Govt. had by degrees sunk to Inalignant scurrility. At last, it was thought necessary to make the Lt. Governor's displeasure at the time tone of some of its articles; the Govt. subscription to his paper was stopped and the powers of an Honorary Magistrate which had been conferred upon the Editor was withdrawn." However, this was due to commenting (or satirising ?) upon a Civilian's activity : politics had not yet appeared on the horizon.

With the Russo-Turkish War (1876) which involved the British, real politics began to appear in the papers. People became critical of Home and Foreign policy of the Govt. The most critical of all the vernacular press was the Bengal Press, which had long practised political journalism, and the Govt. which was immediately conscious of a danger, promulgated the Vernacular Press Act" (Act IX of 1878). After the Mutiny the Govt. was anxious to win public goodwill, and did not gag Vernacular Press ; rather it helped it to grow ; but it was always unscrupulously watchful. Hindi had not yet developed any active Political Journalism, and the Govt. had nothing to fear from it. It was too much watchfulness on the part of the Govt. that was influential in giving a start to political journalism in our Provinces. While earlier (before the Promulgation of the Act), papers contented themselves with criticising the service and the Police, they now in the wake of Bengali Press, critically watched all Govt. activities at Home and Abroad. That the Govt. of the United Provinces, Central Provinces

<sup>15</sup> Vide Adm. Report, U. P., 1872-73 Summary Art. 15.

<sup>16</sup> Ibid, 1873-74, Summary. Article 62.

and Rajputana did not find it "necessary to put the Act in force or to resort to the authority conferred by the Act on the Executive Govt." <sup>17</sup> is an ample proof in itself of the fact that the Political Side of Hindi Journalism was all invertebrate.

From the promulgation of the Press Act till the end of our period, there was a steady march from no politics to more and more of Politics. Greater and more intelligent interest was manifested in the leading questions of the day. Critical power was slowly developed. While earlier papers praised or blamed the Govt. indiscriminately, now they substituted honest criticism. The substitution of logic for rhetoric initiated a new and better phase in the Vernacular journalism of Upper India.

Throughout the period under review the questions which the Vernacular Press seemed to treat with the greatest enthusiasm and intelligence were those of a social or religious nature. Thus, numerous papers denounced the practice of child-marriage and advocated the remarriage of widows. Re-admission to caste after foreign travel arose much controversy. Towards the close this was approved and tolerant sentiments were expressed towards religious movements, such as that of Salvation Army.

The closing year saw journalism adventure in the field of active political criticism. The press showed considerable interest in the rapid development of the Corn Trade with Europe, though opinions were divided as to its probable effect upon the people of this country. Indictments of the foreign policy of the Govt. of India were general, though not severe. The charges against the Govt. were vacillation or supineness accompanied with exhortation to oppose more decidedly the advance of Russia, or to repress with greater vigour the irregularities of the Border Tribes. The most important criticism came over the Criminal Procedure Code Amendment Bill which discriminated European and Indian Criminals. Feeling ran high against Europeans. Pages were full of cases in the Criminal Courts in which Europeans charged with some offence against natives were concerned.

11. The controversy Hindi versus Urdu still went on in full swing, and Education authorities supported Urdu, though they had officially recognised Hindi. <sup>18</sup> The meetings of Allahabad Institute supplied a platform for a hot controversy where for the first time a plea was made

<sup>17</sup> Vide, U. P. Ad. Report 1577-78, General Summary 24.

<sup>18</sup> Vide, M. S. Havell's letter to Tassy, P. 698 Urdu Tr. of Tassy's Discourses.

to accept Hindi as court language and support the use of Nagri Script.<sup>19</sup> It was decided by the Institute to accept Nagri Script for its proceedings but retain the common Hindusthani language. Newspapers and periodicals were full of this language controversy. Papers like Nagri Prakash were evidently launched to do propaganda for Hindi. /

The controversy proved beneficial to Hindi inasmuch as it compelled the lovers of Hindi language and Nagri Script to evolve a distinct style of writing which could be distinguished from Urdu. We have seen that such efforts were first made by the Sponsors of 'Sudhakar' (1850), and were strengthened by the followers. But there was no dominating personality behind the effort, and it failed. Time and again Hindi Journalists were prone to write a faulty language over-burdened with Persian and Arabic vocabulary. In fact, no distinct style, literary or journalistic was forged till 1873, when B. Harish Chandra wrote— "१८७३ हिंदी नई चाल में ढली". Harishchandra was clearly aiming at the language of his magazine—"Harishchandra Magazine 1873."

But Harishchandra was even before conscious of the necessity of a Hindi style distinct from Urdu style. That the language used in the editorials of Kavi Vachan Sudha was much more refined than that used by the contemporaries is not difficult to show. Even प्रेरित-पत्र coloumn of the paper shows the contrast too clearly to go un-noticed.)

"श्री अमृतसर से २० मील पूर्व दिक् में अपूर्व एक षडूर नाम ग्राम है जहां श्री अमरदास अमरदास करते हुए षडूर्मि को जीति के तपोनुष्ठान भ्र वध्यान में धराधव माधव को धारते थे ताप तिमिर तरुण को तरणि तुल्य तेज में तारते थे दुर्जन दुख दोष दुःखदारुन दर दारते थे सज्जन सत्संग सदा सुख ही सुधारते थे भगवद भक्तन को भूरि भ्रमभार पहार तें उतारते थे स्वशिष्यन को संतोष शमदम तितित्ता शिक्ता भिक्ता दे कुत्सा में उबारते थे गर्वगिरिगंजन भारमद-भंजन संजन से मोहद्रोह संदोह कोह मार मारते थे श्री रामचन्द्र चरणचिह्न चन्द्रिका चटकीली चारचित्तचक्षु में चितारते थे तहां इस शनिवार को मेला था तिसके रेलमेल के संकेल में अकेल दम का नाक दम दमदम होता है तिसके लेश की क्लेश किन भदेश बोली भोली में लिखि के मान्यवर वरमौली के झोली में बदान्य समदान देता हूँ तिसकों बसुधा विदित क० व० सु० पत्र मैं सुधारि के आधार देना ।"

(Pandit Shaligram, Amritsar)

<sup>19</sup> Ibid, P. 756.

The piece of news above is

- (1) Verbose,
- (2) Full of alliterative jugglery,
- (3) Influenced by the Brij Bhasha in its verbs and declinations,
- (4) Devoid of all punctuations whatsoever. And this

is what Harishchandra wrote :—

“हम बहुत हर्ष प्रकर्ष मानते हैं, कि अब हिन्दुस्तान के उत्कर्ष में बहुत देशहितेच्छु प्रयत्न कर रहे हैं, बम्बई में कितने ही ने छः करोड़ रुपया इकट्ठा कर जितनी चीजें विलायत में या फ्रांसादि देशों में बनती हैं वे सब यहां बनें ऐसा विचार किया है; और कागद, दियासलाई इत्यादि बनने लगी, नागपुर में एक कपड़ा निकालने का यंत्र भी काष्ठ का बना है, जिससे एक आदमी एक दिन में १२५ या १५० हाथ कपड़ा निकाल सकता है, बाह ! वे लोग जो देश के हित के हेतु कितना प्रयास करते हैं, नहीं तो पश्चिम और पूर्व देश के लोग केवल दूसरे की प्रशंसा मात्र करते हैं, परन्तु कुछ प्रयास नहीं करते हैं—तो हम यह आशा रखते हैं कि हम अपने अपवाद को बुरा मान प्रयत्न करके वे भी ऐसी प्रशंसा पावें ।”

[There is slight use of alliteration in हर्ष, प्रकर्ष, उत्कर्ष ; the Persian and Arabic words are written in Hindi phonetics (कागद चीजें): there is a copious use of punctuation, although somewhat indiscriminate and unscientific.]

From elsewhere we gather some more information about the style of this period. (The English words are frequently used sometimes even when an equivalent is not difficult to seek (*e. g.*, माइल for मील). All English words used are industriously written correct to English Pronunciation (*e. g.* म्याजिस्ट्रेट, कान्सटबिल, ज्यांट, डेप्युटी, पोलिस, म्यूनिसिपल सेप्टेम्बर, गवर्नमेंट, यूरोपियन Slang is not avoided (*e. g.* पुटे किचारते हैं), but it is not frequent. Correctness of spelling and uniformity is not strictly observed *(e.g.* वृद्धी, त्राणेन्द्री ‘Tatsam’ words predominate ‘Tadbhava’ words. The deviations from modern spellings are many *e. g.* सक्तेस, करै, क्योंकि, मीयाँ, सर्कार, etc. Thus we see that the language of Journalism in this period (1867-83) is still undeveloped, and there is a great divergence between the language and style of one paper and other. For standardisation of language and evolution of a national

style, we have to wait another quarter of a century. Nevertheless, for this very reason this period is important to our historian as it is here that he would find the modern Khari literary Hindi in its making.

## **12. Hindi Journalism in Bihar and Bengal, then forming one Presidency**

The Hindi-speaking people of Bengal, Bihar, Santhal Parganas and Chhota Nagpur numbered altogether about 20 millions.<sup>20</sup> The native Press in Bengal was a very active and important power, and it showed much talent and intelligence. It was free-spoken in the extreme and perhaps hyper-critical in everything that concerned the British Government.<sup>21</sup> Education, social reform and literature were the various fields in which, besides politics, the activities of the Journalists were most fruitful. A large number of Societies with progression in these branches of activity as their aim were established through the country. For example, the Mirzapur "Dharam Samaj" (Est. 1869) had, as its objects, among others :

"2. To encourage the Sanskrit learning and Bhasha and Dharam Shastra, so that every-body may have a knowledge of his right, and that there be less litigation."

8. "To make known to the ignorant and illiterate Hindu the true tenets of Hinduism".<sup>22</sup>

And the Muzaffarpur Bihar Scientific Society (Est. 1868) had as its objects :

"1. To spread European Sciences and Arts through the medium of the Vernacular ;

2. To translate European Scientific works from English into Urdu ;

6. To issue a newspaper which is to contain essays and lectures on education especially ;

7. To deliver lectures at its meetings of different subjects, and to illustrate them by means of Scientific Apparatus, and also to deliver lectures to increase the popularity of the British Government ;

8. To have perfect religious neutrality, and have nothing to do with the proceedings of Government in any matter."<sup>23</sup> These societies and like ones published their organs and contributed much to the propagation of Journalism and

<sup>20</sup> Vide Bengal Administration Report 1871-72, P. 31.

<sup>21</sup> Ibid, P. 211.

<sup>22</sup> Vide Appendix Bengal Ad. Report 1871-72 CXXXVIII.

<sup>23</sup> Ibid, CXXXIX.



establishing a class of men interested in this branch of human activity.

In the early days of the period under review, Hindi Journalism was only practised at Calcutta and the neighbourhood. The Administration Report for 1872-73 says <sup>24</sup> :— "It is only in Calcutta and the neighbourhood, and to some extent Dacca, that there is a considerable Native Press. Circulation is very small." There was no Hindi paper in Bihar till the publication of 'Bihar Bandhoo' (1874), although two Urdu papers "Chashma-i-Faiz" and "Akhbar-ul-Akhbar", both fortnightly, are notified in 1872-73 <sup>25</sup> "Bihar-Bandhoo" is noticed in 1875-76. It was published from "Bihar-Bandhoo" Press propertied by Madan Mohan Bhatta-charjee.

We are completely ignorant of the State of Journalism in the Metropolitan town of Calcutta for two decades in the second half of the 19th Century. We have seen "Samachar Sudha Varshan" (Daily) collapses in 1854, but the said is reported in a Government document on mutiny as a bilingual printed in Bengali and Hindi. This paper continued its bilingual existence in our period in that capacity. It was published at the "Samachar Sudhavarshan Press" propertied by ~~Mohendra Nath Sen~~. Reports for 1875-76 and 76-77 notice one Weekly in Hindi <sup>26</sup> which is undoubtedly "Bihar-Bandhoo". Next year saw the publication of "Motichoor" and "Vidyarthi" at "Bihar Bandhoo Press". <sup>27</sup> This same year Bihar Government began to publish "Hindi Gazette". <sup>28</sup> In 1878-79 there were 3 weeklies in Hindi. <sup>29</sup> These must be "Bihar Bandhoo," "Motichoor" and "Vidyarthi." It is noteworthy that during the year two new Hindi papers made their appearance in Calcutta. They are Bhartendu (1877) and "Sarsudhanidhi" (1877). The publication of these journals in Calcutta indicates that the Hindusthani Community of the Metropolis was beginning to manifest interest in public affairs. Bihar Hindi Gazette, Bihar Bandhoo, Vidyarthi and Samachar Sudhavarshan continued.

The Christian Evengelical Mission Society (Berlin) at Muzaffarpur (Bihar) published 16 periodicals at Tirhoot Mission Press which were really religious tracts distributed

<sup>24</sup> In introduction p. 50-51.

<sup>25</sup> Ibid, p. 460.

<sup>26</sup> Vide pages 432 and 370 resp.

<sup>27</sup> Report 1876-77 App. CCXII.

<sup>28</sup> Ibid.

<sup>29</sup> Report 1878-79 p. 478.

free among the masses. The two which really approach journals are "Mangal Samachar Doot", and "Mangal Samachar Ki Kunji".<sup>30</sup> Darjeeling Mission Orphanage Press propoieted by the Foreign Mission Committee of the Church" of Scotland printed a periodical "Masik Samachar Patrika (monthly) in Hindi.<sup>31</sup> In 1879 was published "Dharma Niti 'Tattwa", a monthly magazine, appearing as a Supplement to the "Bihar Bandhoo" (Patna). By 1880, Hindi Journalism had uprooted the Urdu Journalism in Bihar for that year. "Akhbar-ul-Akhbar" (Patna) and "Nasim-i-Saran" (Saran) were discontinued due to the want of subscribers.

### 13. Government and the Press—The Press Act XXV of 1878

The Act of 1867 (Regulating of Printing Presses and Newspaper Act No. XXV) continued throughout this period. This continues still today. In 1890 and 1914, this regulation was mended and additions made to it.

Besides, 3 years later, the Government added a new provision to the Indian Penal Code for rebellious speeches and writings at the time of Lord Mayo (1870). This provision still exists as 124 (A), and is as much notorious in the newspaper world as in the political world. This provision was the same as 113 of the Penal Code which was dropped in 1860 when the Code was revised,

In 1878, Lord Lytton passed the "Vernacular Press Act" (An Act for the better control of the publication in Oriental languages), empowering the Govt. if necessary to require the editor of a vernacular newspaper, either to give a bond to print nothing calculated to excite disaffection or to submit his proofs for censoring. In case of a breach of laws, the Security deposited with the District Magistrate or the Police Commissioner was confiscated. This step was taken in the face of much saner advice and humble protests of many responsible quarters. The then Governor of Bengal said, "I hold the Vernacular Press to be useful indication of the under-currents which may be running through the masses of Indian Population". Mr. Robinson, Secretary to the Madras Govt. wrote : "We possess in it (The Vernacular Press) a useful barometer of native feeling and excitement." And in his official despatch Viscount Graxebrooke added these saner words : "All the most experienced Indian

<sup>30</sup> CCVII.

<sup>31</sup> Ibid, CCVI.

Administrators have felt that the great difficulty of ascertaining the fact of social condition and political sentiment and the Vernacular press has always been considered one valuable means of getting at these facts as is shown by your Excellency's Govt. by that of your predecessors and by this office by a reference to the translated extracts of native newspapers, which are regularly supplied."

The Act received the consent of the Viceroy on the 14th March 1878. After the close of the official year, a translation of the Act was forwarded to the publishers of all Vernacular papers, and their attention called to its provisions. A hope was expressed that it might not be necessary to enforce these against any members of the Vernacular Press, but it was also notified that the Govt. did not intend the Act to remain a dead letter, and that seditious language calculated to excite hatred and contempt against the Govt. or maliciously defamatory of native chiefs and officials would undoubtedly cause action to be taken against the offending journal.<sup>32</sup> This regulation was considered an instrument of coercion to the growing public opinion in India, and Mr. Gladstone who opposed the bill in the House of Commons proposed that if any newspaper was found guilty under the Act, and the Regulation came into force, the Secretary of State should first place the case before the House—which proposal was indeed rejected: ".....all proceedings which may be taken by the authorities under the Indian Vernacular Press Act be reported to the Secretary of State and laid before Parliament from time to time."<sup>33</sup>

#### 14. News

Till 1868, a news or message consisting of 20 words cost £ 5, but in 1869, the cost was reduced to about half (£2-17S). The foreign news were sent through Post. The reporter supplied news to only one paper, "The Bombay Times" and that too through Post.

In 1869, the "Submarine Telegraphic Line" was completed and with it we see the establishment of a branch of Reuter News Agency in India. News henceforth was received through cable. This increased the importance of Indian newspapers, and India began to loom large in European Journalism. Indian people slowly developed a sense of foreign news and soon grew to take deep interest in them.

<sup>32</sup> Vide Bengal Govt. Ad. Report 1877-1878, P' 433.

<sup>33</sup> Vide Mr. Gladstone's Speech in the British House of Commons on July 23, 1878.

After the establishment of this fresh Telegraph Company the others were established, and a competition between them resulted in lowering the cost of sending a message.

Another important fact which effected Indian Journalism was the long period covered in the passage of message or news. In 1865, a cablegram from England to India took 6 days, 8 hrs. and 94 minutes to reach its destination. In 1873, the time taken was 19 hours and 12 minutes and later on, only 3 hrs. 9 minutes.

Besides the development of journalism was closely connected to the development of the printing press which was enough big to make printing and publishing a very profitable business.

### 15. News-writing

An important short-coming of the news-writing at this period was the use of poetic language and even the early pioneers were not free from this defect. There were many reasons for this. There was no prose literature worth the name and whatever existed invariably took much from poetry; most of these early journalists were distinguished poets. The Vernacular Journalism had till then not arisen above such defects—the same tendency exists in Urdu and Bengali Journalisms of the day.)

The following from Kavi Vachan Sudha would provide an example— कलकत्ता

हा ! हा ! बड़ी खेद की बात है कि कलकत्ते के निवासी परम कवि श्री माइकेल मधुसूदन दत्त इस भूमंडल का सुखानुभव करके परलोक में इस भौतिकता का है या नहीं सो देखने के हेतु सिधारे, जो कि बड़े सुशील, कुलीन, उद्यमी थे और जिनकी विद्यारूप द्वार पर की कवितारूप झंडी, इस लोक में जहाँ चाहे वहाँ से दीखती हुई सब रसिकों के चित्त को अपने सौन्दर्य से बहुत प्रसन्न करती है” 34 ]

अहा ! हा ! वा ! रे परमेश्वर जिस समय इस ग्रीष्म ऋतु से आरंभ कर प्रचंड आतप से ताप करके इस भूमंडल के अपने प्रिय बालकों को घबड़ाया और अपनी “कुर्तुमकर्तमन्यथाकतु” जो शक्ति उसको प्रगट किया, देखिये इस साल यहाँ बहुत गर्मी पड़ी “थर्मामिटर” में ११२ के लगभग पारा चढ़ाया, और सब ज्योतिर्विद वा और इस भूविषयकवेत्ता लोग भी यही कहते रहे कि श्रावण तक पर्जन्य की कुछ आशा नहीं क्योंकि इस साल कुंज-स्तंभ

है और वही महंगी है, और उक्त गर्मी से ये सब बातें प्रतीत होती रही परन्तु यहाँ के सब विद्वान ब्राह्मणों ने...॥ <sup>35</sup>

These above are clearly indistinguished from a short notice and partake nothing of news-writing as we know it today. The more important news were written in the way shown above, and this was closely followed by journals which followed Haris Chandra's, Apart from these coloured news given in the language of the poets, there were others which went under the heading "Summary of news" (Sama-charavali). [They are devoid of any poetic embellishment and plainly narrate the event in short, measured sentences :—

ल्लाहोर—में धरणी कम्प हुआ था !!

बंगाल—प्रांत में इस वर्ष भली भौंति पर्जन्य नहीं हुआ !!

बंगाल—प्रांत में देशभाषा में ३८ समाचार पत्र मुद्रित होते हैं !!

स्टेट सेक्रेटरी—ने सेप्टेम्बर के अंत तक हिन्दुस्तान के ऊपर ५४०३१६० रुपये की हुंडियां की इसमें इस देश को ५१००३६ रुपये की हानि हुई ॥

X

X

X

आग्रे का दरबार—नवम्बर के १८वीं तारीख को यह (आग्रे में) होगा नीचे लिखे राजा महाराजा आदि एकत्र होंगे महाराजा भरतपुर, राजा धौलपुर, महाराज सींधिया बहादुर, अजमेर के तालूकेदार, महाराज रीवां, महाराज दतिया, चर्खारी, महाराज बड़ौदा, रामपुर के नवाब आदि ॥

X

X

X

मद्राज प्रांत में एक चमत्कार—बलूर प्रांत में से कुछ निकट निकट ग्राम में स्त्रियां मट्टा बेचने को जाती हैं एक दिन एक स्त्री मट्टा बेचने को जाती थी रास्ते में एक युरोपियन ने उसको अकेली देख कामवश होकर उस परम सुशील अहिरिन पर बलात्कार किया वाह ! क्या अंधेर है ! <sup>36</sup>

The news in the issue, taken at random, reflect the position of news-writing, and the general interest of those who were responsible for giving such news to the Public. The matter-of-fact way of narrating them lies in contrast to the highly flowery method of those quoted above. It is here that we can trace the development of news-writing. The previous flowery style was soon found to be wasting

<sup>35</sup> Ibid, P. 165.

<sup>36</sup> Kavi Vachan Sudha, Vol. 5, No. 7, p. 26,

and was given up as insufficient for news-writing. There is a feeble thread of rising national consciousness in the news, although the tone, as exemplified by the last of the news dealing with an act of sexual aggression by an European is very mild. The "Summary of News" in the issue quoted contains also news about France and New York, which fact shows the broadening of outlook.

## 16. Language and Script Controversies

(There was not much development in Hindi language and Hindi Prose-Style till 1867 and the period under review (1867-83) is the period of chaos so far as language and style are concerned. The extracts from the preceeding period (1826-67) show a bewildering diversity :

- (a) The language used by Govt. announcements.
- (b) The language of Prem Sagar (Lalluji Lal), of Sadal Misra, of Sadasukh Lal, of Insha and their limitations (Forth William School)
- (c) Early Journals and newspapers
- (d) Published works

A study of these main sources of language will tell us the infancy of spoken and written prose. The first important magazine with the view of language is *Buddhi Prakash* (1852). From *Buddhi Prakash* to *Kavi Vachan Sudha* (1867), we have very little improvement. The *Kavi Vachan Sudha* too was not a pioneer in the field of language. *Bhartendu* was still young to decide as to what course he should choose.

But Hindi Journalism of the preceeding period (1826-1867) had various phases and samples of language. '*Oodunta Martand*' (1826) had much of '*Vaiswari*' in its pages. '*Praja Hitaishi*' (1845) of Raja Lakshman Prasad used Sanskritised Hindi probably in contrast to *Benares Akhbar* (1844) of Raja Shiva Prasada. The same stimulus gave birth to '*Sudhakar*' (1850) of Tara Mohan Mitra. *Malwa Akhbar* (1849) and a lot of periodicals of western Hindi Pradesh bent more to Urdu. The only example of Chaste Hindi was *Buddhi Prakash* (1852),

Till 1836, the court language of Hon'ble East India Company was Persian. In 1837, it became Urdu with a strong affinity to Persian. The result was that the service class learnt this language and the study of Hindi was confined to letter-writing stage. The Nagri Script began to be forgotten because of disuse. The position was hopeless from the point of view of Hindi. When Raja Shiva Prasad came to the Educational Department, Hindi language was simply non-existent. It was a language modelled on Urdu, or cent

per cent Urdu, written in Nagri script. ) Raja Shiva Prasad accepted the position as *defacto*, and failing to change the character of court language he saw the inadvisability of attempting a 'new language'. He steered mid-way and proclaimed to forge a common language for the Hindus and the Muslims. When the leadership of Hindi was in such dubious hands as Raja Shiva Prasada's, it is clear that there could be no Hindi Journalism worth the name in this period (1867-1883). (But then came Bhartendu with a number of magazines and periodicals : Kavi Vachan Sudha 1867, Haris Chandra Magazine 1873, Chandrika 1874. The language of KVS was widely appreciated as an honourable settlement of the Hindi-Urdu controversy and it was widely practised in this period. The story of the development of journalism in this period is the story of Bhartendu's Journalistic enterprises. Almost all the Journalists of the following period (1883-1900) learnt at the school of KVS. All of these began to read this magazine very early, and encouraged by the popularity of the magazine they began to contribute to it. "Kavi Vachan Sudha" (1867-188) was the model of the best prose of the period, although much attention was not given to it for the simple reason that Harishchandra was pre-occupied with other things. It was only in 1873 with the publication of Harish Chandra Chandrika that he was ready with his solution of the language problem. Never-the-less, throughout this period, KVS was the strongest pillar of Hindi language and journalism, and the best model. Writers and journalists of the period looked to it for their lessons and models. The language and style of Khari Boli prose developed largely through KVS (1867) and Harischandra Magazine (1873) of Bhartendu, Hindi Pradeep of Bal Krishna Bhatt and Bharatmitra of Calcutta (1877). —

The comparative usefulness of Persian and Devanagiri Script was argued in societies, clubs and associations and associations and long reports with comments published in papers. Education authorities and most of the Europeans lived in Urdu traditions and they strongly spoke against Hindi. However, some like Growse came to support it. [It was only in the later period (1867-83) that through the genius and personality of Harischandra and his group of writers, Hindi Journalism was finally established and the Hindi literature produced by these pioneers silenced the denouncers. But even more important a force in establishing it in the midst of Urdu was Aryasamaj (Est. 1875). Publishing magazines and newspapers was one of the main objectives of the Aryasamaj—and its strong nationalistic and Vedic leanings made it a very effective supporters of Hindi.]

17. The most important English newspapers of the period were The Madras Mail (1868), The Statesman (Calcutta 1875), Hindu (Madras, 1878), Times of India (Est. 1861), Pioneer (1855), Bombay Time edited by Robert Knight from 1858-1868), Amrit Bazar Patrika (1868), and Indian Economist (Robert Knight, Cal. 1872). The Press in Indian languages was growing rapidly. 'The Native Press in India' by Dr. George Birdwood C. S. I. a paper read before the Society of Arts, March 23, 1877, gives a review of this period of Native Press. In 1873, the strength of the Native Press was thus : Bombay 62, N. W. P. Oudh and C. P. 60, Bengal 28, Madras 19.

18. The most influential papers occupied their pages with political questions of the day and also bestowed a larger share of their attention on the question of social importance. The newspapers were an effective agent in improving the Hindi language. There was as yet very little of foreign politics : "A new feature of its columns has been the amount of attention and space devoted to matters connected with English Politics."<sup>37</sup>

The newspapers wanted in originality, and habitually followed the English Press and borrowed largely from it. Hindi papers consisted principally of items of news and extracts and translations from Bengali and English Journals. The Bengali Journalism also did the same for it took most of its material from English source.

19. The men who edited the papers belonged as a rule to a class which knew very little of the people of the interior outside the great towns or of their likings and opinions and were altogether incapable of representing the true sentiment or of instructing them. They occasionally did good by bringing to light some local cause of irritation among the population of the towns ; but on the great problems of the day affecting the welfare of the people at large or of the rural and agriculture class, they were generally quite unable to write an intelligent article. The Native papers written in English supplied the editors of the Vernacular Press with topics, and one paper after another took them up and reproduced the arguments in a slightly altered form for a different circle of readers. There was much of bad and ineffective journalism which could be ascribed in a great measure to the inexperience of young writers.

<sup>37</sup> Vide Bengal Govt. Ad. Report 1879-80.



## 20. Bengali and Hindi Journalism of the Period—A Comparison

There were a number of papers in Bengali by 1880-81, which could aptly be called a Miscellany, while there was none in Hindi till *Saraswati* (1903) came to be edited by Dwevedi. *Bangdarshan*, *Bandhav*, *Bharati* were such organs. These dealt with subjects of varied interest—literary, social, historical, antiquarian, metaphysical scientific, religious etc, and displayed ability in their treatment. They had also developed their individuality which could be determined by the nature of the subject which preponderated in them, the tone with which they were severally pervaded and the spirit in which they were conducted. Critical papers appeared, e. g. *Samalochak* (monthly), and were conducted with ability. The predominantly scientific papers were *Prakriti* and *Nalini*. No such papers are seen in Hindi Journalism till *Vigyan* and *Bhoogol* appear in the second decade of the 20th century, while poetry and fiction found a place in all Bengali periodicals, and most of all in *Bharati*.

There was no Hindi daily within the period 1867-83, while in 1877-78 Bengali Journalism was issuing 5 dailies.<sup>38</sup> The Bengali Journalists began to publish novels in serials every month e. g. *Kashi Khand*<sup>39</sup>, *Chandra Shekhar* and *Apurva Akhyayika* all were published as monthly papers.<sup>40</sup> The first venture of this kind in Hindi was '*Upanyas*' of *Kishorilal Goswami* (Est. 1898). In the subsequent years (the first decade of the 20th century), such attempts were many and fruitful. (We can clearly trace the influence of Bengali Journalism on this aspect of Hindi Journalism.)

21. The majority of newspapers and periodicals launched in this period lived a very struggling and ephemeral existence. Some papers had two or three rates of subscription. The highest was charged to Rajas, independent chiefs, and wealthy men, while the lowest price was reserved for those who could not, or would not, pay the higher rates. The point is only worth mentioning as indicative of the extreme youth of Journalism. Journalism had not till then become a profession, much less Hindi Journalism, and it was not taken up seriously as such by educated men. No remuneration was given to the contributors. In truth, none could be given with such poor circulation as we have elsewhere shown. Very few newspapers had any

<sup>38</sup> Vide Report 1877-78 p. 433.

<sup>39</sup> Report 1878-79 CCIV.

<sup>40</sup> Ibid, CCVI.

advertisement and they were devoid of any profit that could accrue from that business. The Press was throughout hard beset with poverty. Such a thing as a regular staff or a policy was unknown.

The intelligence which the Press diffused was often inexact, and it was extremely deficient in critical powers. The tone of the Press was, in general, very loyal. Even when the tone was critical of the Govt. it was so for the Govt. servants and Civilians, and not for the Govt. Policies. Local interest predominated.

Throughout the Period, Lucknow, Delhi, Lahore and Meerut remained the centre of newspaper publication in Upper India, and while there were three Urdu dailies published during the period (Oudh Akhbar, Rozana Akhbar and Hindusthani), there was not a single daily newspaper in Hindi. Urdu Journalism had a dominant sway, and this can be called the Golden Period of its history. During the Russo-Turkish War single sheets of Urdu papers giving the latest telegraphic news were published at many places to meet the local demand for intelligence of the War, but Hindi yet waited for many years for such a phenomenon.

Few newspapers and Journals could boast of a well-disciplined or a closely followed policy. There was rarely a regular staff of contributors. The editors were sometimes men of little education. and there was a paucity of remunerative subscribers. The most ably conducted papers and periodicals under the period were KVS, Harishchandra Magazine, Hindi Pradeep and Almora Akhbar. }

An interesting Phenomenon of Journalism in this period was that a number of newspapers and periodicals were constantly being stopped and re-started. Many never attempted original articles and were satisfied with re-publishing such miscellaneous news as they could gather from other vernacular or English papers. The largest circulation reached was that of Arya Patrika of Mirzapur (1173 in 1880-81), while the lowest could come below a score. However, as we march through the period, we see a strong, steady, if not rapid, improvement in the quality of Journalism as well as in its circulation. Hindi Journalism was scarcely out of its infancy. Some of the papers were the mushroom organs of the clique of individuals or started merely on speculation and childish petulance, and hence carelessness of statement and coarseness of tone was inevitable.

(The Journalism of this period, especially after 1873, was predominantly occupied with religious and social problems.

(This was due to the activity of the Aryasamaj (Est. 1875) and the Sanatanist who opposed it "tooth and nail". From 1876 to 1880 we see a number of Aryasamaj and Orthodox newspapers and periodicals being launched. This period marked the beginning of the Arya Samaj propaganda, and we notice journals of Arya Samaj issuing out from far corners of the country. The first Arya Samaj paper was 'Arya Darpan'. Other important papers were Arya Bhusan of Shahjahanpur, Dharam Prakash of Kapurthala, Arya Samachar of Meerut and Baldev Prakash of Agra. (The Arya Samaj activity in the field of Journalism brought much warmth in Christian Missionary Circles, and though they had much earlier entered the field they now shook their self-content. Journalism now onward (1880-) was filled with wordy controversies between the Aryasamajis and the Christians. The Sanatanist papers were too many to quote here, but they were equally important as they gave birth to New Hindu consciousness while fighting the Protestant Church of Arya Samaj.

The period ends in 1883 when important papers as Deshokarak (Lahore), Sat Prakash (Allahabad), Sri Darbar (Mewar) and Sukhdayak Sabha (Rawalpindi) were launched. This same year saw the publication of the important tri-lingual daily "Hindoosthan" from London. This had three columns in each page devoted one each to Hindi, Urdu and English.<sup>41</sup> It was propoieted by the national-minded Taluqdar of Oudh, Raja Rampal Singh of Kalakankar, and was probably edited by some Christian Missionary, Phattal or Phattal Sahab.

The papers of the earlier period (1826-67) did not come in time. They were late. They had very few subscribers. Hence they were ephemeral. The papers of the period under discussion tried to remedy these defects. The whole period can be divided into sub-periods: 1867-1877 and 1877-1883. The papers of the later period were more numerous and more important. One of the most important of these later papers was Mitra Vilas (1877), Litho, edited by Pandit Mukand Ram. The paper drew much of its material from Akhbar-i-Alam of the Press of the same name (Mitra Vilas Press, Est. 1871, Ext. 1912). An earlier important organ of public opinion in Punjab was Gyan Pradayani Patrika (Est. 1871 def. 1877). Mitra Vilas was modelled on KVS and it was defunct after the death of the Proprietor-Editor. The two efforts could not bring Hindi to Punjab, and it

<sup>41</sup> Vide article in "Nigar" of November 1939.

remained for Arya Samaj to break the ground. [Other important papers were Bharatmitra, Sar Sudhanidhi and Uchit Vakta (1878-1879)—all from Calcutta.] A detailed story of the Bharatmitra in those ancient days is given under the editorial अपनी बात in Bharat Mitra, 1912, Jan. 2. Sarsudhanidhi (yearly subs. 5/12) was published in 1879 by Sadanand and was defunct in 1880. According to Bal Mukand Gupta :—

सारसुधानिधि रायल शीट के आठ पन्नों पर छपता था। उसका कागद अच्छा और चिकना होता था। अक्षर और सफाई के हिसाब से उस समय के पत्रों में वह लासानी था। भाषा संस्कृत मिश्रित हिंदी। कुछ कठिन होती थी। लेख बहुत अच्छे और गंभीर होते थे। राजनीति पर बहुत कुछ लिखा जाता था। दूसरे विषयों पर भी वह खाली आलोचना करता था। कितने ही लेख उसमें बहुत लंबे होते थे। खबरों की ओर ध्यान कम था। हिन्दी पत्रों में वह उस समय खबरों का नहीं लेखों का कागज था। <sup>42</sup>

“Uchit Vakta (1878, Ed. Pt. Durga Prasad) was a very popular attempt. Harishchandra too sometimes contributed to it. Durga Prasad was a vehement writer and his “Uchit Vakta” was a good “Punch Magazine”—a very timely one. It was the first Hindi one-piece paper of one royal sheet and its 1500 subscribers at that time were a proud affair. It was again started in 1884, but was soon defunct. The most important weekly, of course, was Bharatmitra (17th May 1878-1935). [Other important contribution to Hindi Journalism were Hindoosthan (1883 Hindi-English, 1885 Hindi-English-Urdu). It was first established as a monthly. In 1884, it turned weekly, but it was only English then. From July 1885 it became a Hindi affair (Kalakankar, Subscription of Rs. 10 Ext. 1912). Rajasthan Samachar (weekly, est. 1889; daily in 1912, Ajmere, 16 pp. Subs. 3/8/- edited by “Samarth dan”) had Aryasamajistic leanings, but a broader field. It contained political articles, news of Rajputana, correspondence and notes, important items—though much of the matter was borrowed from other papers.

[The Hindi Journalism at this period (1867-83) was exclusively a personal affair. People started the magazine when they had a zeal and dropped it when they grew fatigued.] This fact vouchsafes the primitive state of affair in our Journalism of the 19th Century.

Journalism had by now found allegiance from the State people. “Marwar Gazette” (est. 1866, ext. 1912) was

<sup>42</sup> Gupta Nibandhavalī, p. 73.

published from Jodhpur. It was a bilingual paper under the editorship of B. Hori Lal, then B. Dori Lal alias Krishnand, Headmaster, Darbar School. Urdu "Muhab-i-Marwar", which published articles and news in bicolour arrangement, had its Hindi portion as "Marudhar Mitra". From Udaipur came "Sajjan Kirti Sudhakar" (1876) under the patronage of Maharaja Sajjan Singh. After the death of the Maharaja in 1884, it became a shadow of its past. It reached its highest water-mark under Pandit Banshidhar Bajpai, Shastri. There was yet another paper 'Rajasthan' from Ajmere, published from Marwar Times Office. It ran a course of a year. The "Rajputana Gazette" (1885-1912) was mainly Urdu, edited and printed and propertied by Maulvi Murad Ali and then his widow Moti Begum. Bundi published 'Sarvahi' (1890-1903). This was a fortnightly organ first published in litho, 16 pp., under the editorship of Ram Pratap Sharma and Pandit Lajja Ram Sharma. Riwa published "Bharat Bhrata" (1887-1908 weekly, yearly subscription 2/-). Gwalior published "Gwalior Gazette" (1854-1912) which began its career as a bicolour Hindi-Urdu paper edited by M Lakshman Das, from Alijah Darbar Press (Est 1847). In 1905 it was rechristianed as "The Gwalior State Gazette" and stopped general news, but another paper of the general sort Jayaji Pratap (Est. 1912) was launched to look after this kind of activity. There were a number of editors of "Gwalior Gazette", the notable being Mr. Lakshman Das, Ram Charan Das, Birj Mohan Lal, Kamta Prasad. Jaipur published "Jaipur Gazette", (1879) as semi-weekly. The Rajputana states were very suspicious of political thoughts; hence, there can be no question of independent people's press in the 19th Century. Even today, the State Press is far behind the British India Press Nevertheless, the States, for their own reasons, took to Journalism and their efforts are historically important as they were the earliest and the longest lived. Most of them live to our day.

22. The literary aspect of the Journalism of this period can be covered under several heads, and this aspect is more important than the news-aspect so far as Hindi-language and literature is concerned.

### Essays

Most of the journalistic material in this period (1867-1883) goes in the form of essay. The files of Hindi Pradeep (1877—) are the best exposition of the development of essay writing. The main difficulty lay in the use of Khari Boli for written prose. Khari Boli was merely a dialect in the days of Khusru (1253-1325) who uses it alongside

with Brij Bhasha. Later Brij and Avadhi developed popular literatures and the religious movements beginning from Brij (Krishna Cult) popularised Brij Bhasha as the language of poetry. There was no standard prose in extent and local dialects were used for all transactions in prose. Poetry was the vehicle of thought. Hence, throughout the middle ages Brij Bhasha was used as standard literary language. Of course, Kabir and other saints used Khari also, but to a little extent. With the movement of Mogul troops using Urdu Khari ('Hindwi', as it was called, many centres of Khari Boli originated and, by the beginning of 19th century, Khari (Urdu and Hindi styles) must be regarded as languages widely understood and used in military and commercial centres for everyday transactions. However, no written record is found, although specimens of early Khari Boli are many and they mostly come from the Muslim Mystics and saints of the Punjab and the Deccan. The Urdu-prose rapidly developed in the early part of the 19th century, but Hindi Khari was slow to develop. In Tirthas and markets it was used contaminated with Brij and local dialects. Then came the 'Fort William School' and spoken Khari was crystallised in a number of styles.

( In the first Hindi paper 'Oodunta Martand' we see the editor beginning his talk in Brij Bhasha (He belonged to Cawnpore), but later he comes down to Khari as 'मध्यदेश की भाषा'. The news and other items were published in this language of Madhyadesh, which is undoubtedly Khari. From 1826 to 1867 it was a long and toilsome road on which Hindi prose writers and editors had to travel. There was a severe struggle between the votaries of Hindi and Urdu styles of Khari as we see in Tassy's discourses. However, Harischandra sealed the controversy with his style (Harischandra Magazine, 1873) which was readily adopted by all Hindi lovers and became the current coin. Kavi Vachan Sudha (1867) and Harischandra Magazine (1873; later Chandrika 1874) must be regarded the pioneer crusades in the forging of standard Khari Hindi. The papers in these decades (1867-1887) show a great influence of Harischandra in language, in choice of subjects, in editing. The language and style of Harischandra were carried forward by Brahman (1883) and Hindi Pradeep (1877). Thus, for the study of the development of modern Khari prose a study of these organs is indispensable. Both for the study of development of Khari Boli and its literature, and Hindi Journalism, this period (1867-83) is too important to be ignored. The most important organs to effect wide changes in language and journalism were, of course, Kavi Vachan Sudha (1867),

"Harishchandra magazine" (1873) and "Chandrika" (1874), "Hindi Pradeep" (1877), "Brahman" (1880), "Sar Sudhanidhi" (1879), "Kshattriya Patrika" (1880) and "Bharatmitra" (1877).<sup>1</sup> It was in the pages of these magazines and weeklies that Hindi language was 'modernised' and all sides of literature were attempted. Of course, the form most experimented upon was the 'essay', as it was bound to be. But the 'essay' in the hands of these early pioneers was an art. We find a number of kinds of essays :

(1) Serious, literary or political essays chiefly from editor's pen or editorials.

(2) Light essays bordering on story or fiction—aspect *e. g.*, dream-phantasies (स्वप्न) of which we have a large number.

(3) Light pleasing essays like those of Bhatt and Pratap Narain Misra in 'Hindi Pradeep' and 'Brahman'.

(4) Scientific essays, the earliest of which can be found in 'Buddhi Prakash' (1852).

(5) Tit-bits and miscellaneous pieces. It is this sort of thing that gives us the amusing feature of the journalism of those days. "Punch", "tit-bits", "humourous Skits and sketches" and the sort show us the vitality of the journalist-writers of those days. Nevertheless, the "leaders" and "editorials" of these journals and newspapers considerably influenced literature. Hindi was taught only upto matriculation stage, and the writers and journalists of those days mostly came from the primary school teachers and lawyers who looked to papers for their ideal in correct Hindi. Books were few and the most widely read were those of Raja Shiva Prasad and Bhartendu. They were read and forgotten, but weekly and monthly papers were perennial sources of joy in those days of happy leisure. It is impossible to fathom depth of their influence today, but they were more influential in their small circle of readers than they are today. Printed word in those days had a sanctity which it has greatly lost in our times.

The serious prose in those days lacked any vitality. It was only the light prose that pulsed with life. In the serious prose, sentences were long drawn and mostly went unpunctuated. Where punctuations were used ; , ! and !! were invariably the three marks and they came abruptly and without any definite rules. The English words were rather too correctly spelt and sometimes their Hindi equivalents were sought in terse and unintelligent Sanskrit. For

all these reasons, there was a dullness all over. But *Bharatmitra* and other organs could at times also write brilliant prose.

### Poetry.

Poetry in this period (1867-83) saw a great revival of folk-tunes and folk metres. *Lavni, mukri, kajli, Holi* and like metres were used. This outstanding change in the form of poetry was allied with change of topics. Brij Bhasha poetry dealt chiefly with love, mythology and the heroic. But the folk-poetry concerned itself chiefly with contemporary events like taxation, famines, or the new ways of society. This was quite a new trend which began with 'Harish Chandra magazine' (1873) and was widely adopted and strengthened by later 19th century journalism. However, this zest in contemporary subjects and folk-tunes and folk-metres did not survive the 19th century and poetry lost the vital spark. It once again returned to its court-and-drawing room atmosphere. —

### Drama.

It was an age of the Drama and a number of Bhartendu's Dramas were published in the 'Chandrika' (1873). Later on it was impossible for any magazine to omit this literary form and even 'Brahman' (1883) and "Pradeep" (1877), papers chiefly devoted to articles by the editors, gave some of these forms. The dramas of Balkrishna Bhatt and Pratap Narain Misra were forced upon them by the magazine. Nevertheless dialogue form was chiefly in vogue. It was very widely used in the 19th century, but the sophistry of our age discards this form of expression in our newspapers and journals.

### Punch.

Beside essays and correspondent column (प्रेरित-पत्र) the other important and popular form of expression was 'Punch'. The history of punch is very long and interesting. The famous 'London Punch' was founded in 1841 because the attention of various writers, artists and printers in London had been caught by a very attractive and successful Parisian comic journal, the 'Charivari'. It soon established a tradition of outspoken comment and a hatred of injustice. However, in India 'Punch' became early associated with Anglo-Indian yellow journalism, and grew ignominious, but its humour and vitality were too catching things to be ignored. Urdu Journalism early adopted this form. The credit of popularizing this form in Hindi is due to Bhartendu's Magazine. It was later



widely practised by his contemporary journalists, and no magazine or weekly could catch public attention unless it traded in 'Punch'. The 'Punches' of *Bharatmitra*, *Bharat-oddhakar* and *Uchitvakta* are still engrossing. The 'Punch' in the period 1867-1900 had the same place in Hindi Journalism as fiction today. 'Light articles' and 'Punch' were the two main tendencies of the later 19th century journalism.

## Fiction

Fiction, whether novel or short story, was simply non-existent. The age did not know any great novel as the first novel 'Pariksha Guru' of Sri Niwas was written much after this period (p. 1886). It was not very popular and Hindi journalism did not take to serial novel till the later period (1883-1900) was fairly on. Short story came in the 20th century. The light essay and the 'Punch' were enough to give story-interest and they were unimaginably flexible.

23. In the foregoing pages we have seen the steady rise of Hindi Journalism. In the preceeding period (1826-67) Hindi newspapers and journals were a very spare commodity, and they do not go over two dozens. Most of them have only historical importance, and their service to Hindi language and literature is disputable. The only papers worth the name were *Benaras Akhbar* of Raja Shiva Prasad (1844), *Sudhakar* (1850) of Kashi and *Euddhi Prakash* (1852) of Agra. But this early Hindi Journalism has the credit of being the pioneer in its field. The period under discussion (1867-1883) was a period of the consolidation of Khari Hindi prose through the efforts of Babu Harischandra and his friends and associates. Most of the important papers of this period belong to Harischandra or his friends, and all of them take Harischandra as a model in literary and journalistic prose. The two most important newspapers of the times were *Kavi Vachan Sudha* (1867) of Bhartendu and *Bharatmitra* of Calcutta (1877), and the most important magazines were '*Hindi Pradeep*' (1877), '*Brahman*' (1883), '*Bhartendu*' (1884), '*Sarsudhanidhi*' (1879), *Uchitvakta* and *Kshattriya Patrika* (1880). It is remarkable that there was no daily paper throughout the period though Urdu had a number of flourishing dailies. These papers popularised Khari prose and made it an effective instrument of expression. They are of as much importance to our linguistic history as to the history of our journalism. The growth in the number of newspapers and periodicals is an evidence of literary ferment and news-consciousness in an era of transition.

CHAPTER IV  
THE GROWTH OF HINDI JOURNALISM  
1883-1900

1. Although the foundation of the Indian National Congress was laid in 1885, the beginning of nationalism can be rightly traced from a decade earlier. It was not a rare phenomenon in 1883 when Surendra Nath Banerjee claimed "the honour (for such as I deem it) of being the first Indian of my generation who suffered imprisonment in the discharge of a public duty." Bengali Journalism was expressing deep sensibilities regarding Hindu interest, and Surendra Nath Banerjee was himself sentenced for his comments in the columns of the 'Bengalee' (April 2, 1883) which were taken as amounting to contempt of court. Bengali journalism was much benefitted by this trial and sentence. Writing in "A Nation in Making" (pp. 74-84), Surendranath Banerjee says—

"It gave an impetus to journalism. The *Sulabha Samachar* had been started as a pice paper by the late Keshava Chandra Sen but the movement for cheap journalism had languished. Now, however, it received an awakened impulse in the passionate desire for news. Babu Jogendra Nath Bose started the *Bangbasi* as a pice paper. His example was followed by Babu Kristo Kumar Mittra. The *Bangbasi* and the *Sanjivini* still continue to hold an important place in the journalistic world of Bengal".

Lord Rippon had invited the co-operation of Indians for the work of local and municipal administration, and this was coupled with political enthusiasm. Political consciousness was already on the increase—"Hindu" of Madras, a weekly paper, became a tri-weekly paper from October 1883. The Hindi, English and Urdu daily "Hindusthan" began to be printed from London the same year. The rapid increase of the English educated class resulted in increased political ferment, and a political forum was greatly needed, if not for any purpose, just "to find an overt and constitutional channel for the discharge of the increasing ferment which had resulted from Western ideas and education." (Hume). As we have seen, throughout the years 1869-1883, there were rapidly growing associations, leagues and societies, but they were meant for religious or social reform or

literary purposes. There was no central political organisation—at the most, there were some provincial organisations like British India Association of the United Provinces and India league of Bengal which were uneffectingly slow.

The first session of the Indian National Congress was held in Bombay at the end of December 1885 with 72 delegates, mostly lawyers, journalists and teachers. Next year the number rose to 440, and was later ever on the increase. The papers, which championed the Congress, were soon popular—the “Hindu” was published daily from the year 1889. A number of Vernacular papers which were earlier devoted to social and literary currents included politics, and were soon political agitators. Yet no undesirable measure was taken by the Govt. as it was sure that the Congress was a constitutional body, and infact it voiced the grievances of the middle and upper middle classess, and did no more. In 1889, however, the *Amrit Bazar Patrika* published a confidential foreign office document concerning Kashmir, and invited the Official Secrets Act of 1889 (which was an Indian edition of English Official Secrets Act). With the yearly meetings of the congress, a number of questions of important were put to ever-increasing public opinion. The most important were the Ilbert Bill of 1883, the Age of Consent Bill of 1891, the Indian Councils Act of 1892, and the Governor's measure to cope with Plague in Bombay in 1896. All these measures drew much public criticism as all in some way or other injured the national susceptibility. *Kesari*, *Amrit Bazar Patrika*, *Bangbasi* and *Hindu* were the leading journals which agitated whenever there arose any occasion. Of course, some of these were reprimanded by the Government and punished (*e. g.*, *Kesari* and *Bangbasi*), but these punishments were destined to further the cause of journalism (*Patrika* became a daily newspaper on February 19, 1891, and Indian Social Reformer was started in 1890).

The growing power of the native press was again feared by the Government—and it thought the outbreak of vioence in Poona was due to these papers. Hence, the Govt. proposed to amend 124 A so as to meet the new situation in 1897. A new section 153 A was added and section 505 was also amended to serve the purpose of the Government.

From 1885 to 1900, there were 15 sessions of the Congress and there was a rapid revolution in its attitude towards the Government. The sponser of the Congress was an Indian Civilian, A. Hume, and there are no reasons to believe that

the Government was not behind the move. Perhaps it thought it would be wiser and administratively good politics to exploit an influential Indian body and then strengthen its moral hold on the public imagination. The early career of the Congress proved that the Government was not wrong, but the wind drifted the Congress in the direction of an active opposition of the Government and its administrative policies. The Englishmen helped the growth of the organisation. Throughout the period, the Congress was more a reforming and pleading body and had allied itself in spirit and policy to the British Home Rule Policy. Such an alliance was effective in attracting the educated Indians to this organisation, although these were other basic causes of a stronger nature.

The bitterness between the Congress and the Government dates from 1896-97 over the policy of the Govt. in fighting the Poona plague. A terrorist movement was started in Maharashtra. The seizure of Natu brothers and the case against Lokamanya Tilak were the herald of a new era. The tone of the Congress was warmed. An extremist party was born within the ranks of the Congress, which till then was more or less a moderate institution. The extremists under Bal Gandadhar Tilak were deadly against the Age of Consent Bill of 1891. In 1895, at the Poona Congress, there was a strong discussion between the two wings (moderates and extremists) of the congress and a skirmish resulted over the holding of the annual session of social conference (a right wing or moderate organisation) in the Congress Pardal. Justice Ranade settled the matters amicably, but the two wings separated.

2. The Brahmosamaj movement was in the wane. The social reforms it aimed at had been taken up by the Caste Hindoos themselves, and hence it lost its importance. The Aryasamaj movement was gaining a wide popularity day by day under the leadership of Lala Lajpat Rai. It allied itself with 'nationalistic forces which fact gave it ever more strength. The orthodoxy itself was disturbed with national fervour. It engaged itself on setting its home at right so far as social reforms went. The most important result of this new awakening was the establishment of Ram Krishna Mission Home of Service (Ram Krishna Paramhans died in 1886). Swami Vivekanand and Sister Nivedita made the mission an influential body. The mission did creditable relief work in many national disasters.

The Brahmosamaj movement was based more on reason than on emotion, and as reaction to it there began a revival

of Bhakti cult in Bengal. Pandit Brijraj Krishna Goswami was the sponser of this new cultural movement which may be taken as an off-shoot of medieval Vaishnavism. The new Bhakti cult slowly spread to Maharashtra, Gujarat and other parts of India.

The headquarter of the Theosophy were established at Adyar in 1879 by Colonel Olcott, but it began to play its important role in the making of Modern India when Annie Besant joined it in India. In 1896 the Theosophist Association founded the Central Hindoo College of Benares which was responsible for giving a new outlook to the orthodox Hinduism by pleading an emphasis on Science and modern Arts.

As a countermove to the Aryasamaj's policy of conversion, the Ahmadiya movement was started among the Musalmans of Punjab and North Western Province and Oudh.

3. Two more Universities were established in Allahabad (1887) and Punjab (1882). Educational reforms were in progress throughout the period under review. Emphasis began to be laid on the teaching of Eastern languages and literatures. The Presidency Universities also underwent marked changes.

An important feature of this period (1883-1900) is the establishment of a great number of communal schools and colleges (Musalman, Aryasamaj and later Sikh) which put an emphasis on religious teachings. This must have had its repercussion on the political and social life in India, and we soonafter see an outburst of communal trouble.

No changes in educational policy were made till 1882. In the beginning of the period (1882), a Commission was appointed by the Government of India. The report of the commission published in 1883 (Hunter Committies Report) was satisfactory. During the period a decentralisation was slowly effected by which the control of the Education Department was made over to the Provincial Governments. The expansion of education in Hindee Pradesh can be seen from the following :—

Number of Pupils : <sup>1</sup>

Area	1844-55	1870-71	1881-82	1891-92
North Western Province (excluding Oudh)	52,952	2,46,424	2,92,069	2,82,570
Central Province (without Berar)	(1862-63) 21,353	83,999	81-212	1,17,483

(NOTE :—Figures of Bihar can not be had as the province was still amalgamated with Bengal).

Taking the country as a whole we find in every thousand males of all ages 896 were illiterate and in the same number of females, 995. <sup>2</sup> The following chart will show the depressing condition of the Hindi speaking provinces :—

Figures for 1890-91. <sup>3</sup>

Area.	Percent over Five years old not illiterate.	
	Males. <sup>1</sup>	Females
Madras ...	17.5	1.2
Bombay ...	16.3	1.2
Bengal ...	9.7	0.2
N. W. P. ...	7.3	0.3
Punjab ...	8.9	0.3
C. P., Etc. ...	6.6	0.2
Total ...	13.0	0.7

4. There was great improvement in railways, post offices, telegrams and cablegrams. In 1883-84, the total

<sup>1</sup> Vide, Administration Report 1890-92

<sup>2</sup> Vide, Ibid, 1881-1890

<sup>3</sup> Vide, Administration Report 1890-91 p. 392

mileage of railway line was 10828, and in 1891-92 (ten years later), it was 17564. <sup>4</sup> In 1884-85, the number of post offices opened was 6488; total distance over which mails were carried was 60888; distance by boat or runner was 34482. In 1891-92, the figures for these were 18617, 77228 and 44019 respectively. <sup>5</sup> The report says, on p. 351.

"The development of newspaper circulating by post has been worthy of note, though the relative increase is not so great as in the case of correspondence".

The growth of Indian Telegraph system was equally striking. While at the beginning of the earlier period (in 1861-62), the mileage of telegraph line available was 110401 and number of signalling offices was 144, the figures for these in the middle of the period under review (1890-91) were 38625 and 1,001 respectively. <sup>6</sup> The reports says—

"Press messages, it is worth mentioning, advanced 63% within the last five years of the decade, the rate of progress being identical in the case of both Indian and foreign.....The rates are Rs. 0-25 per word per urgent, half that amount for the second, and a quarter, for the third (p. 356)".

5. In 1884, in the reign of Lord Dufferin, the Government conceived to pass on "Official Secrets Act". This was a step taken to avoid unnecessary legal activity when a paper published a Government secret. The act was probably provoked by the activity of the Amrit Bazar Patrika which published Secret Government document relating Bhopal (which fact was severely brought to the notice of Government by the regent of Central India, Sir Lepal Griffins, who resigned when the Government declared that an action on the part of Government would only result in unsought publicity) and later on those relating to Kashmir (in the reign of Lord Landowna)

The Act was passed on October 9, 1889, and on October 17th the Governor General granted his sanctions to it. The most importance provisions of this Act No. XV of 1889 Act to prevent the Disclosure of official Documents and Information.

"Whereas it is expedient to prevent the disclosure of official documents and information, it is hereby enacted as follows :—

<sup>4</sup> Vide, Moral and Mantal Progress Report 1891-92

<sup>5</sup> Vide, Ibid

<sup>6</sup> Vide, p. 335

(3) (b) where a person knowingly having possession of, or control over, any such document, sketch, plan, model or knowledge as has been obtained or taken by means of an Act which constitutes an offence against this Act at any time wilfully and without lawful authority communicates or attempts to communicate the same to any person to whom the same ought not, in the interest of the State, to be communicated at that time, or (c) where a person after having been entrusted in confidence by some officer under his Majesty with any document, sketch, plan, model or information relating to any such plan as aforesaid or to the naval or military affairs of Her Majesty, wilfully and in breach of such confidence communicates the same, when, in the interest of the State, it ought not to be communicated, he shall be punished with imprisonment for a term which may extend to one year, or with five, or with both." This Act was closely following the official Secrets Act (1889) <sup>7</sup> passed by the Parliament.

6. Hindi journalism had by this time grown out of its adolescence and entered a new lease of life. Undoubtedly, there were difficulties in the way of a new journal, which more often lived an ephemeral existence of a few months or a few years, but the tone of the Press was strikingly bold and pioneers were undaunted. There is more material available for this period of Hindi journalism than for the earlier ones, and we can enter into detailed and systematic account, and present some sort of a continued history.

As we have seen, the period opens with two very important publications, "The Hindusthan" of London, and later, of Kalakankar and the "Brahman" of Cawnpore. The papers to follow were Bharat Bhushan (1884), Kayasth Vyavhar (1884), Kulshreshtha Samachar (1884) Prayag Samachar (1884), Mathura Samachar (1884), Jammu Gazette (1884), Rajputana Gazette (1884), Kanyakubja Prakash (1884), Kashi Samachar (1884), Champaran Hitkari (1884), Jiyalal Prakash (1884), Jain (1884), Deshi Vyapari (1884) Peeyash Pravah (Kashi, 1884), Bharat Jiwan (Kashi, 1884), Bhartendu (1883, restarted 1893-1897), Bharat Panchamrita (1884), Bharat Hitaishi (1884-1892), Kavikul Kanj Divakar (1884), Bharat Prakash (1885), Arya Patra (1885-1894, restarted 1897), Dharam Pracharak (1885), Dinkar Prakash (1885-1891), Gujrati Patrika (Gujrati-Hindi, 1884), Vedang Prakash (1885), Satyarth Prakash (1885), Sanskar Vidhi (1885), Gaur Kayastha (1885), Kavyamrita Varshini (1885), Bhartodharak (1885), Godharam Prakash (1885), Vidya Vilas (1885), Harischandra Kala (1885), Bharat Chandrodaya (1885), Dharam



Prakash (1886), Abha Hitkarak (1886), Sukh Samvad (1886), Gurjar Samvad (1887), Prayag Mitra (1887), Bharat Bhrata (1887), Aryasiddhanta (1887), Aryavarata (1887), Narad Muni (1888), Khattri Hitkari, later Khattri Adhikari (1888), Dipika (1888), Devanagri Gazette (1888), Dharam Samaj Patra (1888), Dharam Sudha Varshan (1888), Suddhi Prakash (1888), Bharat Darpan (1888), Bharat Varsh (1889-1891), Mitra (1888), Subha Chintak (1888) Sugrahini (1888), Vraja Vinoda (1889), Adbhuta Satak (1889), Kayasth Upkarak (1889), Vichar Patra (1889), Mithila Niti Prakash (1889), Bharat Bhanu (1884-1893), Tarai Gazette (1889), Kayastha Patrika (1889), Agarawal Upkarak (1889), Arogya Jiwan (1889), Arogya Sudhakar (1889), Khichri Samachar (1891-92), Jat Samachar (1890-92, restarted 1893-1897), Vidya Dharam Dipika (1889), Bharat Bhagini (1889), Rajasthan Samachar (1889), Ram Pataka (1889), Sarvahit (1889), Saraswat Prakash (1889), Brajraj (1890), Priyahitkarak (1890), Satyadharam Patra (1890), Satya (1890), Poropkari (1890), Upanishad (1890), Arogya Darpan (1890), Timir Nashak Patra (1890), Brahmavart (1890; restarted 1892), The Himalyan Star (1890), Third Gurkha Piper (1890), Kayasth Punch (1890), Aryamitra (1890), Krishikarak (1890), Goraksha (1890), Champaran Chandrika (1890), Dwija Patrika (1890), Bharat Prakash (1890), Sudarshan Chakra (1890), Hindi Bangvasi (1890), Kavi O Chitrakar (1891-94), Jagatmitra (1891-92), Jain Prabhakar (1891), Dhoorta Punch (1891), Pandit (1891), Shikshak (1891), Jauhar (1891), Ram Pataka (restarted 1891-94), Vaishyounnati (1891), Nagri Nirad (1891-96; vide 1896-97 Report Administration United Provinces), Sahitya Jiwan (1892), Arya Pataka (restarted 1892), Vyavhar Hitaishi (1892), Vyapari (1892), Bharat Pratap (1892-94), Gosewak (1892-93) Bharat Hitaishi (1892), Godharam Prakash (1892-94), Jat-uddharak (1893), Kayastha Conference Samachar (1893-95), Maheshwari (1893, discontinued after a short existence; again started in the following year; vide Report 1894-95), Arya samachar (1894-95), Bundel Khand Punch (1894), Jain Hitopadeshak (1894), Kayastha Hitkari (1894), Sanadhyopkarak (1894), Sarva Hitaishi (1894), Bharat Bhushan (1894-95), Chaturvedi Patrika (1895), Deen Bandhoo (1885-96), Jain Gazette (1895), Kurmi Samachar (1895-96 restarted in 1897 and discontinued subsequently), Nigmagam (1895), Ratnakar (185), Sahitya Saroja (1895), Kusumanjali (1896), Sansar darpan (1896), Veda Prachar Prerak (1896), Vishwakarma samachar Patra (1896), Aryabhaskar (1896-97), Bharatvasi (1896-97), Kayastha Pratap (1896-97), Satya Sindhu (1897), Anmol (1897), Hitchantak (1897), Jat Hitkari (1897), Tribani Tarang (1897), Bharatodharak (1897), Veda Prakash (1897), Vidya Vinod (1899), Arya Bandhoo (1898).

Aryamitra (1897, 98) Gaur Hitkarak Patra (1898), Pandit Patrika (1898), Sanatan Dharam Pataka (1898), Sudhasar (1898) and Tantra Prabhakar (1898).

If we analyse these, we see that a number of papers were devoted to the interest of the Kayasth community, *e.g.*, Kayastha Samachar and Kayastha Patrika. Some were devoted to Arya Samaj, Bharat Sudhasha Pravartak among others and with the passing of years the number and circulation of these increased. They were full of all sorts of controversies and were unrestrained in the use of language, but their vigour counted much. Several papers were devoted to cow-protection, *e.g.*, Godharma Prakash and Gosewak.

If we divide the Press between Congress and non-Congress element, we have such papers which support the congress as Arya Darpan, Bharat Varsha, Brahman, Hindusthan and Hindusthani (Hindi-Urdu). The papers which opposed the Congress were few and insignificant. The papers which chiefly dealt with Congress were Hindi Pradeep, Brahman and Hindusthan. A number of papers were devoted to religion or to the interest of a particular community. Others concerned themselves with local events. Only a few persistently fought the Government and its machine *e.g.* Khichri Samachar. As a rule, most of the Hindi Press at this time dealt with religious and educational matter ; and was non-political in tone.

Besides these organs of religion, social reform and politics there were many good literary papers, *e.g.*, Brahman, Hindee Pradeep, Bharat Prakash. The last years of the century saw efforts being made to propagate Nagri script, and we see such organs as Nagri Nirad and Dev Nagri Gazette which advocated the use of Devanagri alphabets in preference to other characters.

Mazharul-Zara-ait was the only paper exclusively devoted to Agriculture. The only organ devoted to the interest of poetry, art and painting was Kavi Va Chitrakar, but it was a quarterly publication and was irregularly published. When it discontinued after the death of its proprietor, there remained no quarterly publication and no art-journal. The majority of publication was weekly and monthly. Few weekly papers contained original matter. They dealt with subjects of local interest, published extracts from other newspapers and criticised the action of the Government officials.

Urdu journalism predominated. In the closing year of the century, there were 73 purely Urdu papers against 20 purely Hindi Journals and newspapers.

If we make an analysis of the Journalistic activity of this period, we come to this :—

(1) Papers supporting Aryasamajistic tenets ;

(2) Papers supporting orthodox Hindu religion ;

(3) Papers for promoting social reforms against the different sects of the Hindu community, the increase in the number of which was immense althrough ;

(4) Papers supporting the Congress,

(5) Papers devoted to art, science, or literature, and

(6) Papers miscellany in aspect. At the close of the century, the senior-most papers were Almora Akhbar and Kayasth Samachar which had been published for more than 25 years. Other papers which achieved long life and immensely helped the growth of Hindi journalism in this period were Bharat Bandhu (1877-1896), Arya Darpan (1877-1899) and Kashi Patrika (1877-1896). Central provinces was very backward in journalism at this period of our history. In 1891, a weekly paper under the title of 'Victoria Sewak' was brought forward, but it ceased its publication. Another paper 'Shubhchintak' was at this time issued from the Union Press. This paper ran a course of nearly ten years when in 1901, it ceased its publication. Both these were published in Jubbulpore.

After the birth of the Congress (1885), the demand for various reforms was a bit slackened, and the spirit of reforms suffered, but the spirit of freedom began to assert itself with vigour. This fact, coupled with the demand for democratic rights and franchise, proved a fateful factor for Hindi Journalism. The widening of franchise brought the Hindi speaking mediocres in the political arena, and as they could only be approached with Hindi language, at least, for the election period, the value of Hindi journalism rose a hundred-fold more.

In the closing years of the 19th century, many papers came into the field. They show the rise of new tendencies in language and literature, and are hence important. The Nagri Pracharini Sabha of Kashi (established in 1893) began to publish a quarterly magazine, the Nagri Pracharini Patrika in 1897. The paper encouraged research in those early days and its contributions were for years a beacon light to young Hindi Journalists and literateurs. Bhartendu's Kavi Vachan Sudha (at least at the time of its initiation) was somewhat similar attempt, but much water had flown down the Ganges since his times, and no comparison is desirable between the two outstanding ventures.

Another paper was Kishorilal Goswami's monthly paper, 'Upanyas' which began its career in 1896. The paper was very popular and it must have done much to strengthen the position of Hindi fiction which proved the most important branch of Hindi literature in the succeeding century.

At the beginning of this period we see 5 newspapers and journals being published in Bihar. 'Bihar Bandhu' and 'Kshattriya Patrika' were published at Patna. A new newspaper 'Champaran Hitkari' was printed at Motihari Printing Press propriered by Sakhi Charan of Bhagalpore. The mission monthly paper of Chhotanagpur, 'Chhotanagpur', continued. Apart from these all others were weekly publications.

At Calcutta, the three newspapers issued in the last period (Bharatmitra, Sarsudhanidhi and Uchit Vakta, all established in 1877) continued. The papers to follow were 'Peeyush Pravah' (monthly Hindi paper printed in Bihar, established in 1886), Gharbandhu, a missionary paper printed twice a month at German Evangelical Lutheran mission Press propriered by the Mission at Lohardugga, Chhotanagpur, established 1886. From 1888, it was printed in Hindi-Devanagri only and turned to monthly,<sup>8</sup> Harischandra Kala (1887, a newspaper printed at Kharag Vilas Press of Ram Din Singh), Jagn Mohan Samachar, a bilingual Hindi-English (1887 or 1888, a missionary paper printed at Lohardugg),<sup>9</sup> Darjeeling Mission Ke Samachar (1887-1891, a monthly paper of Darjeeling Mission),<sup>10</sup> Vidya Dharam Dipika (1888), printed at the Union Press of Ramdhari Singh, a periodical), Saran Saroj (newspaper printed at Nasim Saran Press, proprietor, Akshay Kumar Chatterjee), Dooij Patrika (1890, printed at Khargvilas Press, a periodical), Kayastha Hitaishi (1890-93, printed at the Press of the same name, proprietor Banwari Lal and others, at Darbhanga), Champaran Chandrika (1890-92, a newspaper printed at Champaran Chandrika Press, proprietor Jhori Lal Misra. This was discontinued since July 1892),<sup>11</sup> Durga Patrika (1891, Patna periodical), Kayastha Patrika (1891, weekly, printed at the Union Press, Darbhanga, 1891-1894, a monthly),<sup>12</sup> Aryavarta (printed by Arya Varta Press, proprietor Mahabir Prasad, Patna, 1888),<sup>13</sup> Gaya Punch

<sup>8</sup> Vide, Administration Report of Bengal, 1888-89.

<sup>9</sup> Opt Cit., not noticed in 1888-89.

<sup>10</sup> Not noticed in 1891-92

<sup>11</sup> Administration Report, Bengal, 1892-1893.

<sup>12</sup> Ibid, 1894-95.

<sup>13</sup> Ibid, 1893-94.

(1893, Vernacular weekly printed at the Mohammadi Press propertied by Syed Ali Mohammad at Gaya),<sup>14</sup> Hindi Bangbasi (1894, a weekly), Bharat Mitra (daily, 1895), Upanyas Patrika (Calcutta, 1895), Macdonell Hindu Educational Magazine (Saran, 1897), Banita Hitaishi (1897, monthly), Marwari Gazette (1897), Vidyavinoda (1898). Babu Tara Prasanno Bhattacharya, Patna, made a declaration that a weekly newspaper called 'Magadh' will be out from the Magadh Press, but it did not materialise.<sup>15</sup>

Of all these the most important were the Bharatmitra (weekly, established 1877), daily (1895), Uchit Vakta (1877), Sarsudhanidhi (1877), Peeyash Pravah (1886), Vidya Dharam Dipika (1888), Saran Saroj (1885) and Hindi Bangvasi (1894). All of these had a hard struggling life, and except for 'Bangbasi' which had a circulation of 20000 per week in 1894,<sup>16</sup> and Bharat Mitra (both weekly and daily) none counted much, especially in a province where Vernacular journalism had taken much forward strides. However, it is to the credit of the editors of Bharat Mitra that the Bengal Administration Reports mention it as a leading paper.<sup>17</sup>

Central India Agency included Gwalior, Bhopal, Jhalawar, Malwa, Baghelkhand and Bundelkhand. The reports till 1900 do not give any information about journals or presses. It is very doubtful whether there had been the birth of journalism in these states till the end of the century. With the narrow domestic vision and extreme backwardness in education, the Indian States uningeniously and unhomogeneous grouped up, could well not have developed journalism which is associated with Progressive forces.

Hindi journalism did not appear in the Central provinces till the beginning year of this period (1883) when we see a Government organ "Central Provinces News" (trilingual in Marathi, Hindi and Uriya) making its appearance. The Hindi columns was changed to Urdu in 1886.<sup>18</sup> In 1884 appeared Subodh Sindhu, a Marathi and Hindi organ which was published in Marathi only in 1885 and turned again bilingual (Marathi and Hindi) in 1887. In 1883 also appeared 'Sarswati Vilas' (Defunct in October 1889), and Mauji-Narbada (a Hindi-Urdu bilingual which retained this aspect till 1887, and afterwards turned Urdu only).

<sup>14</sup> Ibid, Opt. cit App. ccxvi.

<sup>15</sup> Ibid, 1892-93 App. C. C. 1 & 1893-94.

<sup>16</sup> Bengal Administration Report, 1894-95.

<sup>17</sup> Vide Reports 1892-93, p. 573; 1893-94, p. 33 & 1894-95, p. 341.

<sup>18</sup> Vide, C. P. Administration Report, 1886.

The later two years were unproductive. In 1887 were published 'Victoria Sewak', which continued unilingual for more than a year,<sup>19</sup> and Shubhchintak. In 1889 appeared 'Praja Hitashi Patrika'. In 1890 Sarswati Vilas was perhaps restarted and 'Gorakshak' was a new adventure. A paper Satya Vakta is noticed in 1891 but it cannot be said whether it was a Marathi organ, or a Hindi organ, or a bilingual offering both languages as its medium. In 1894-report the paper is explicitly noticed as a Hindi organ (not traceable after 1895 when it was probably defunct). Other papers to start were Goraksham (Hindi and Marathi), which probably came as Gorakshak with a changed name (est. 1893), Vichar Vahan (Hindi; 1893-1895), Vichar Vedanta (1895), probably Vichar Vahan under a changed name, Nayaya-Tatva (1896, Hindi or English?), Hoshangabad Chronicle (Eng.-Hindi 1896-1899), Subhchintak (again started 1895), Prabhat (Probably Vichar Vedanta under a new name, 1898) and Kavya Sudha Nidhi (1898, issued monthly in Hindi, published at the Subhchintak Press, proprieted by Shankarlal at Jubbulpore).

7. We see that Hindi journalism in the Madhyadesh was a bilingual or a trilingual journalism. The limited circle of readers, the diversity of languages spoken by people living in a single province, the existence of Persian or Urdu as the court language and Sanskrit as the language of the learned prompted those who wished to find a solid footing to produce bilingual or multilingual papers. Dharam Pracharak (existing in 1878), written in Bengali and Hindi, and edited by Sri Krishna Prasanno Sen was an orthodox Hindu paper preaching the superiority of the Hindu religion. Bharatopdeshak (1897) was printed in Sanskrit and Hindi. It would be important to remind the reader of 'Martand' which we have introduced in the last chapter. [This paper was published in Hindi, Urdu, Bengali, Persian and English in five columns as early as 1846. We see that the paper covered almost all the important languages then prevalent in Bengal. Such attempts have continued throughout the century. The most common bilingualism met in Western Hindi Pradesh was Hindi-Urdu, and in C. P. tri-lingualism of Hindi, Marathi, English or Hindi, Urdu, English. All this shows the primitive and staggering position of our journalism in those early days. With the dropping of Persian as the court language, emphasis on the mother tongue (Vernacular) of the Province, and better circulation in it, such attempts became sparsel and finally ceased to be important. However, in certain circles bilingual journalism continues even today, though shorn of its past glory.

<sup>19</sup> Report 1888-9 gives it as a bilingual English-Hindi paper.

8. The relative strength of Hindi and Urdu Journalism during the period would be clearly drawn out from the following statistics :

1884-85

Lang.	N. W. P.	Oudh	Punjab	C. P.	C. I.	Rajp.	Total
Urdu ...	51	25	39	...	2	...	117
Hindi ...	10	2	3	...	...	2	17
Hindi-Urdu	5	...	1	...	...	3	9
Urdu-Eng.	1	...	...	...	...	...	1
Hindi-Eng.	1	...	...	...	...	...	1
Total ...	68	27	43	...	2	5	145

Total of Hindi unilingual papers ... 17

„            bilingual            „            ... 10

Total ... 27

1885-86

Lang.	N. W. P.	Oudh	Punjab	C. P.	C. I.	Rajp.	Total
Urdu ...	54	22	48	...	2	...	126
Hindi ...	16	3	4	...	...	2	25
Hindi-Urdu	3	...	1	...	...	3	7
Urdu-Eng.	1	...	...	...	...	...	1
Hindi-Eng.	1	...	...	...	...	...	1
Total ...	75	25	53	...	2	5	160

Total Hindi unilingual papers ... 25

Total Hindi bilingual papers ... 8

Total ... 33.

1886-87

Lang.	N. W. P.	Oudh	Punjab	C. P.	C. I.	Rajp.	Total
Urdu ...	56	20	51	2	2	...	131
Hindi ...	14	3	5	...	...	2	24
Hindi-Urdu	5	...	1	...	...	3	9
Urdu-Eng.	1	...	...	...	...	...	1
Hindi-Eng.	1	...	...	...	...	...	1
Mart.-Hindi	...	...	...	1	...	...	1
Total ...	77	23	57	3	2	5	167

Total unilingual Hindi papers ... 24

Total bilingual Hindi papers ... 11

Total	...	35
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1887-1888

Lang.	N. W. P.	Oudh	Punjab	C. P.	C. I.	Rajp.	Total
Urdu ...	55	18	43	2	2	1	121
Hindi ...	11	3	3	...	...	1	18
Hindi-Urdu	4	...	...	...	...	2	6
Urdu-Eng.	1	...	...	...	...	...	1
Hindi-Eng.	...	...	...	...	...	1	1
Mart.-Hindi	...	...	...	1	...	...	1
Total ...	71	21	46	3	2	5	148

Total No. of unilingual Hindi papers ... 18

„	bilingual	...	...	8
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Total	...	...	26
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1888-1889

Language	N. W. P.	Oudh	Punjab	C. P.	C. I.	Rajp.	Total
Urdu ...	59	20	39	2	2	...	122
Hindi ...	13	4	3	...	...	1	21
Hindi-Urdu	3	...	...	...	...	...	3
Urdu-Eng.	2	...	...	...	...	...	2
Hindi-Eng.	1	...	...	...	...	...	1
Mart-Hindi	...	...	...	1	...	...	1
Total ...	78	24	42	3	2	1	150

Total Hindi unilingual papers	...	21
„        bilingual	...	6
Total	...	27

1889-1890

Language	N W. P.	Oudh	Punjab	C. P.	C. I.	Rajp.	Total
Urdu ...	81	...	1	1	1	...	83
Hindi ...	19	...	...	...	...	1	20
Hindi-Urdu	3	...	...	...	...	2	5
Hindi-Eng	...	...	...	...	...	1	1
Urdu-Eng.	1	...	...	...	...	...	1
Mart.-Hindi	...	...	1	...	...	...	1
Total ...	104	...	2	1	1	4	111

Total unilingual Hindi papers	...	15
Total bilingual	...	9
Total	...	24

1891-92

Language	N. W. P. and Oudh	Central Province	Native States and Rajputana	Total
Urdu ...	68	1	...	69
Hindi ...	24	...	1	25
Hindi-Urdu ...	6	...	1	7
Urdu-English	1	...	...	1
Hindi-English	1	...	...	1
Marathi-Hindi	...	1	...	1
Total ...	100	2	2	104

Total Hindi unilingual ... 25

„ bilingual ... 9

Total ... 34

The Bharat Jiwan had the largest circulation (1,500); the Godharam Prakash stood fourth (with a circulation of 600), the Hindoosthan, Jat Samachar, Kashi Patrika, Kshattriya Hitopdeshak, Prayag Samachar and Sarswati Prakash had a circulation of 500 each and stood seventh. It is noteworthy that the majority of Urdu papers had a lower circulation.

1892-93

Language	N. W. P. and Oudh	Central Province	Native States and Rajputana	Total
Urdu ...	73	1	...	74
Urdu-Eng ...	1	...	...	1
Hindi ...	26	...	1	27
Hindi-Urdu...	4	...	1	5
Total ...	104	1	2	107

Total Hindi unilingual ... 27

„ bilingual ... 5

Total ... 32

The Bharat Jiwan had the largest circulation, *i. e.*, for the general public 1,500 copies and for the Gurkhas exclusively 2,000 copies. Then followed the Khattri Hitkari (640). Fifth were Arya Darpan, Kashi Patrika, Kavi Va Chitrakar and Prayag Samachar, with a circulation of 500 each.

1893-94

Language	N. W. P. and Oudh	Central Province	Native States and Rajputana	Total
Urdu ...	76	1	...	77
Hindi ...	20	...	1	21
Hindi-Urdu...	6	...	1	7
Urdu-Eng. ...	1	...	...	1
Total ...	103	1	2	106

Total Hindi unilingual	...	21
„ bilingual	...	7

Total	...	28
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So far as Bharat Jiwan was concerned, the position was unaltered. The third was Jat Samachar (650), fifth Khattri Hitkari and Vaisya Hitkari (600 each), followed by Arya Darpan, Kashi Patrika and Kavi Va Chitrakar with a circulation between 500 and 600 each.

1894-95

Language	N. W. P. and Oudh	Central Province	Native States and Rajputana	Total
Urdu ...	82	1	...	83
Hindi ...	23	1	1	25
Hindi-Urdu...	4	...	1	5
Urdu-Skr. ...	1	...	...	1
Urdu-Eng. ...	2	...	...	2
Total ...	112	2	2	116

Total Hindi unilingual	...	25
„ bilingual	...	5

Total	...	30
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The Bharat Jiwan had the second largest circulation (961) with Kayasth Conference Gazette at the highest (1000). Next came "Cawnpore Gazette" and Jain Hitopdeshak (600 each) and Aryadarpan, Vaisya Sudasha Pravartak with a circulation of 500 and 600 each.

## 1895-96

Language	N. W. P. and Oudh	Central Provinces	Native States and Rajputana	Total
Urdu ...	84	...	...	84
Hindi ...	27	...	1	28
Hindi-Urdu...	4	...	1	5
Urdu-Eng. ...	2	...	...	2
Total ...	117	...	2	119

Total Hindi unilingual ... 28

„ bilingual ... 5

Total ... 33

The Bharat Jiwan had the largest circulation (1,500). Next came 'Kayastha Conference Gazette' (1,200), Kurmi Samachar Patrika and Nigamagam Patrika (1,000 each), and Vaisya Hitkari (850), Jain Gazette, Jain Hitopdeshak, Jat Samachar, Kayasth Conference Prakash, Khattri Hitkari and Vernacular Advertiser have a circulation between 500 and 600.

## 1896-97

In N. W. P. and Oudh, total Urdu papers (Urdu 85 ; Urdu-English 2) were 87 and total Hindi papers (Hindi 30 ; Hindi-Urdu 5) 35. Hindusthan (owned by Raja Rampal Singh of Kalakanker) had a circulation of 470 ; while Urdu 'Oudh Akhbar' of 521 ; not much larger than the former. The Bharat Jiwan was the most popular weekly paper and enjoyed a circulation of 1,000. Among other weekly papers 'Jain Gazette' had a circulation of 649, the Vernacular Advertiser 500. Kayastha Pratap was published twice a month with a circulation of 600. Among monthly papers Kurmi Samachar headed the list of circulation with 1,000 and was followed by Vaisya Hitkari (850) and Satya Sindhu (690), Jat Samachar, Jain Hitopdeshak, Bharatvasi, Arya Darpan, Doctor, Kayasth Conference Prakash, Khattri Hitkari and Kusumanjali had a circulation between 500 and 600.

1897-98

In N. W. P., total Hindi papers were 32 (Hindi 28, Hindi-Urdu 4) against Urdu-total (Urdu 81, Urdu-English 2) of 83. The circulation of the Urdu daily, the 'Oudh Akhbar' slightly rose from 521 to 526 during the year, but that of the Hindi daily, the Hindoosthan, remained stationary, being 470, as it was during 1896. The Bharat Jiwan continued to be the most popular weekly paper, with a circulation of 1,500. The other more popular weekly journals were Prayag Samachar (800), Jain Gazette (700) and Vernacular Advertiser (500). Kayastha Hitkari published three times a month had a circulation of 500. Kayastha Pratap published twice a month had a circulation of 600, as in the preceding year. Bharatoddhakar with a circulation of 1,000 headed the list of monthly papers. The other more popular monthly papers were Vaisya Hitkari (900), Jat Hitkari and Veda Prakash (700 each), Jat Samachar, Maheshwari, Satya Sindhu, Jain Hitopadeshak, Bharatvasi, Khattri Hitkari, Kurmi Samachar, Gurkha Samachar, Arya Darpan, Doctor with a circulation between 600 and 500.

1898-99

The total number of Urdu papers published was 74 (unilingual 72; Urdu-English 2) and that of Hindi 28 (Unilingual 24; Hindi-Urdu 4). The Bharat Jiwan, the Hindi weekly of Benares, had maintained its circulation of 1,500, and was the most widely circulated vernacular paper of these provinces. The circulation of Vaisya Hitkari rose from 900 to 1,000. There was no change in the circulation of Prayag Samachar (800); the Jain Gazette (700), the Maheshwari (600). Tantra Prabhakar, a new paper, claimed a circulation of (700). Jain Hitopadeshak had 575 subscribers. Generally the circulation did not increase above 500.

1899-1900

There are 73 purely Urdu papers in N. W. P. and Oudh against 20 purely Hindi Journals. The most popular paper was Bharat Jiwan (Circle. 1,500). Then followed Vaisya Hitkari (1,000), Prayag Samachar and Rajput (each 800), Veda Prakash (700), Maheshwari (600) and Jain Hitopadeshak (575). Gurkha Samachar and some others reached a circulation of 500 each.

9. In 1891, the editor of the 'Khichri Samachar' was sentenced to a fine of Rs. 250/- and three months' imprisonment for libel. The editor of the 'Bharat Varsha' was also prosecuted for libel, and on conviction sentenced to a fine of Rs. 100/- and one month's imprisonment. In

reference to these prosecutions articles appeared in several papers comparing the liberty of the Press in England with that in India. The conclusion derived in all was that the authorities were strongly opposed to the freedom of the Native Press. Next year *Arya Darpan* and *Sarswati Prakash* were placed before the courts for publishing obscene advertisements. *Arya Darpan* was fined Rs. 25/- in having been previously warned, though without effect, and a fine of rupees Fifty was imposed on the editor of *Sarswati Prakash*. There was no recurrence of such drastic measures.<sup>20</sup> When a libel case was again instituted against 'Bundelkhand Punch'.....the proprietor and the editor was prosecuted for libel by the station master of Mau in the Jhansi district and were convicted. The paper stopped. During the year 1897-98, the editors and proprietors of several vernacular papers figured in criminal courts. Nanhu Prasad, the editor of Bundelkhand, Jhansi, was convicted of libel and sentenced to four months' simple imprisonment and a fine of Rs. 50/-. The following year, the edition laws created considerable agitation and some news-papers demanded the amendment of the existing law as a means of gagging the Press; but otherwise the tone of the Press in discussing politics and Administration was a bit moderate. Hence, no prosecution. The last years of our period were unimportant for the Govt. vis-a-vis the Press. Only the editors of three papers had to be warned against publishing obscene articles and the editor of one paper against some objectionable letters.

10. Under the caption समाचार-पत्रों का एक सिद्धोपध Vidya Dharam Dipika volume 1 (Nos. 6, 7, 8 combined), 1889, writes :—

आजकल समाचार-पत्रों को जन्म लेते ही राज्यक्षमा की बीमारी घेरती है। यद्यपि इस रोग के होने के कई कारण हैं तथापि अधिक व्यय होना ही अधिक व्यवसाय है। ....अधिक खर्च के होने में एक बड़ा भारी कारण यह भी हो गया है कि पत्रों के अधिकांश ग्राहक नादिहन्द निकल जाते हैं...

The writer classified the subscribers in four groups :—

- ( १ ) कष्ट उठाकर दाम देने वाले
- ( २ ) सुख से दाम देने वाले
- ( ३ ) भरसक न देने वाले
- ( ४ ) असमर्थ या नादिहन्द

<sup>20</sup> Vide, U. P. Administration Reports, 1891-92 and 1896-97.

इनमें कष्ट उठाकर अखबारों के दाम देने वाले वे ही समाचार-पत्र के पूरे प्रेमी हैं जो सहस्रों भूँकट में रहकर भी उचित समय पर पत्रों के उचित दाम भेज देते हैं। ये प्रायः बड़े धनी नहीं होते, पर ये पत्रों के उपकार को समझते हैं और उन्हीं के द्वारा पत्रों की उन्नति भी होती है। इनकी गिनती श्री सेकड़े पाँच से भी कम है। सुख से देने वाले वे हैं जो कहीं मौका मिल गया तो दाम दे दिया, डाक आदि से भेजने में आलस करते हैं। ये प्रायः समाचार-पत्रों के लाभ को नहीं जानते (Nothing particular has been written regarding items 3 and 4).

It would be interesting to know what the 'Siddhoshad' was. The writer suggests continual reminder and personal approach if possible to those, who, according to him, are not deceiving but idlers, and despatch of the paper per V. P. P. to all those in arrear, followed by a postcard with these words :—

कृपाकर इस अखबार के दाम की रसीद के पाकट या पत्र को इतने बाकी रुपये देकर डाकप्यादे से ले लीजियेगा अगर न लेने का उचित कारण न लिखेंगे, और रसीद लौट आवेगी तो आपका नाम अखबार के नादिहन्दों की फ़िहरिस्त में छप जायगा।

This defaulters' list was to be published in the paper and was clearly intended to bring down moral force upon the defaulter. A queer suggestion for an age of defaulters!

11. The earlier age of Hindi Journalism had to face the problem of language very seriously. It was the beginning of Hindi Prose and neither language nor phrases were standardised, or even agreed upon. The Hindi prose began with Sadasukh Lal (1780) and Insha Allah Khan (1798). The real prose, however, began in the last quarter of the 18th century, or the early years of the 19th century. It certainly began to make rapid strides after 1800 and to improve in quality, though it was still neither published, or free from local colour. The chief prose writers in the first quarter of the century were Lalluji Lal and Sadal Misra (1803), Janki Prasad (1812), and the Baptist missionary William Carey, whose works were products of the condition created by the new regime. Lalluji Lal had a strong admixture of Brij Bhasha in his style, while Sadal Misra used Khari Boli with some admixture of eastern forms. Carey and other Christian writers in his wake laboured for a purity of style and generally eschewed Persian and Arabic words, even though they were obliged to take words from

village dialects in their place. No new prose writers of note were produced before the transition period of our literature (1833-1868). In the transition period (1868-1883) intellectuality and scientific realism found their way into literature and style. Prose developed greatly. The first pioneer in this transition period was Raja Shiva Prasad, whose literary work was largely devoted to popularising a form of Hindi called Khichri Hindi, which people of his thinking were anxious to adopt as a compromise between Hindi and Urdu. The first influential Hindi newspaper of the Hindi Pradesh, the Benares Akhbar of Raja Shiva Prasad (est. 1845), traded in this Khichri Hindi. Then came Bhartendu Harishchandra with his Kavi Vachan Sudha (1868). It was he who sponsored a new Hindi Press (1873-1900) with Hindi Pradeep (1877) Brahman (1883), and a host of other newspapers and journals which form a compact entity as Bhartendu School of journalism (1868-1900). Another great force in the world of Prose literature and prose style came with Swami Dayanand (1875-1883) and his Arya Samaj had a considerable influence on Hindi Journalism through the vitality of Arya Samajistic journals and papers which swept the last decades of the 19th century. Thus, we see that in the period under review three main styles were current, and they gave contemporary Hindi Journalism its language and styles :

(a) Raja Shiva Prasad, C. I. E., and his followers carried the style to one extreme. They stretched the language in one direction—filling the vocabulary with words of Arabic and Persian origin, and even nonindigenous idioms and phrases were present in their writings.

(b) The writings of Swami Dayanand and, in his wake, prominent Arya Samajists carried the language to the other extreme. They filled it with Sanskrit Tatsam words to such an extent that it was hardly recognisable as Hindi or Nagri, as it was then called.

(c) Bhartendu Babu Harischandra and his circle of friends and admirers tried to steer the middle course. These three forces were the great builders of modern Hindi language in its infancy. Had only one of them succeeded in his attempt, there would not have been so much diversity of style in modern prose. But the problem was bequeathed to the succeeding generation as a legacy. This was due to the fact that all the three styles were successfully used and all of them attracted admirers. The three pioneers and their circles had the common meeting place in that they waited to propagate Hindi language and Nagri script.



The court language at this time was Urdu and vakils and clerks, many of whom were Kayasthas, deplored Hindi-script as *gandi Tahrir* and *gandi Hindi*. The policy of Raja Shiva Prasad was very successful in disarming this element. As the language he advocated was almost Urdu but written in Hindi script, these people could not argue against the language. Rather they had to swallow the bitter pill of script. Slowly and slowly they became adapted to Hindi letters and court-notices and papers written in Hindi scripts because it was not an uncommon feature. Besides, Raja Sahib was at that time Inspector of Schools, and must have been following the Government policy of appeasement towards Musalmans and their languages.

Once the language came into the hand of literary artists and writers, it was apt to develop very quickly. The first of these literary men were Pratap Narain Misra and Balkrishna Bhatt, on whom the mantle of Harishchandra fell upon his death (1885) at the beginning of our period. They were important prose writers who had each his own style and who have secured important place in the development of Hindi Prose, both in language and style. But after Harishchandra there was no great literary figure like him to meet Urdu propagandists like Sir Syed Ahmed Khan, and the stimulus given by Harishchandra had to work of itself through the medium of lesser stars. However, Misra and Bhatt proved enough strong forces in propagating and shaping Hindi through their magazines *Hindi Pradeep*, (1877) and *Brahman* (1883). They had two different aims in their view :

(1) They wanted to attract the attention of a public indifferent to Hindi language and literature, and

(2) They wished to encourage new and promising writers and give publicity, though due to the lack of men who came forward to meet Hindi, these papers were mainly written by themselves. Of these two magazines "*Hindi Pradeep*" has high class serious articles. *Brahman* presented readable matter to the plebians and half educated readers, and so it could not afford to be a high brow journal. In his magazine, Pratap Narain Misra propagated a new kind of style which could not be said to be of a high order. It was full of colloquialism, dialectical mannerism, proverbs, idioms, humour and satire, and so never failed to amuse, or at any rate, interest the reader. But it went almost unpunctuated and cared little for grammatical corrections. The way in which some words were spelt was

sometimes so amusing and provoking. Besides, at times Pandit Pratap Misra went beyond all limits of decency and shook the cultured urbanity.

Leaving awhile the short-comings and overtones of his style, Pandit Pratap Narain Misra's prose style was an improvement over his predecessors. It was more natural and evolved. The first great quality of his style was that it was very simple and expressive. The second quality was its individuality which could easily convey to the reader the personality, the character and the temperament of the writer and which made the reader anxious to read more from his pen. It succeeded in arousing sympathy and touched fine susceptibilities. In essence, he belonged to the Bhartendu school of thought, and considered with him that neither Lallulal's Prem Sagar style full of Sanskrit words and pendency, nor Shiva Prasad's style full of Urdu and Persian words would do any good to Hindi. He showed to his contemporaries that for a living style, it was necessary to free it from burdensome Sanskrit and equally burdensome Persian and Arabic Vocabulary. Purity can only be granted to a dead language. Living languages invite and assimilate foreign words, phrases and idioms. But Pratap Narain Misra went even farther than Harishchandra and showed that in order to make the language fresh and pulsating, and at the same time refined, proverbs should be aptly and profusely used, for the individuality and hence the strength of the language lies therein. Secondly, touch of humour and satire should be possible and it should be ably conveyed.

Till the end of the period (1900) the standardisation of language had not taken place completely. Local vernaculars and dialects were influencing the Khari Boli and their pernicious effect was long felt of. Pratap Narain Misra and Balkrishna Bhatt as well as their predecessors and contemporaries, had used colloquial words to such an extent that they had become a fashion. Moreover there was no model of chaste khari, and, as in many cases, truth could only be learnt through mistakes. But there was a slow but sure recognition of the fact that unrestrained use of dialect, colloquialism and slang corrupted the language. People had begun to object such unwarranted uses.

The tendency of reverting to dialects was so great that there were many papers which could only be enjoyed by a limited circle of readers. Provincialism in the domain of letters was dominant. 'Gorkha' used Pahari dialect and likewise "Mithila Mihir" used Tirhuti. Not to say of these papers which commanded no wider vision, even the *Hindoostan* of Kalakanker was notoriously attached to

Vaiswari dialect in spite of the resentment of many of its readers. Even more current words like चोर, साहब, मैनेजर etc. were written as च्वार, साहब, म्यनेजर etc. This unthoughtful hankering after Vaiswari irritated the reader who had all the while been trained for Khari Boli—standard Hindi—and was a loophole for the antagonist who said that Hindi had no uniformity or universality of language or style.<sup>21</sup>

Besides, Bengal being the birthplace of Hindi journalism and still an important centre, rather pioneer in the field, Bengali idioms, words and phrases had crept into the fold of Hindi almost unnoticed. The most important paper to crusade against this "Bengalism" was Bangvasi (1890) itself, which played a very important part in the development of Hindi language. Prior to the time when B. Balmukund Gupta joined it, Pandit Amrit Lal Chakarvarti and Pandit Prabhoo Dayal were its editors. Pandit Chakarvarti was a Bengali by birth and speech. He had spent 12 years at Ghazipur where Bhojpuri was the dialect. He had travelled only so far as Allahabad, and Kalakanker. So, in spite of his special study of literary Hindi, the language he used was limited to Bhojpuri. Pandit Prabhoo Dayal was the resident of village Purnahat, near Agra, and he was a student of Pratap Narain Misra of Cawnpore. He was conversant with spoken language ranging from Kalakanker to Aligarh. B. Balmukund Gupta was learned in Persian and he was a good writer of Hindi. Thus 'Bangvasi' had to its credit the privilege of having a board of editors who could represent the 'Hindi Pradesh' very well. They were representatives because it was they who were creating literature for the future, with no or almost no set model in literature or language.

As soon as the Board was set, there was a rejuvenation (Kayakalp) of the language of 'Bangvasi'. Writing of these days, Pandit Amritlal Chakarvarti says in Vishal Bharat 2, 2, 4, p. 472-3.

“हिन्दी बंगवासी का आर्डर देने के दिन को हम तीनों साथ रह कर क़तल की रात बनाते थे। भाषा-निर्णय के लिए हमारी लड़ाई ऐसी गहरी होती थी कि किसी दिन सारी रात बीत जाती थी। किस प्रांत के शब्द को कहाँ जोड़ने से भाषा का समुचित लालित्व होगा, इस पर बड़ी जोरदार बहस होती थी। स्वर्गीय भारतेन्दु काशी-केन्द्र की भाषा को ही प्रांतीयता के दोष

<sup>21</sup> Vide, article by Pt. Rudra Datt Sharma, Vishal Bharat, 1928, February, p. 222.

से यथासंभव बचा अपनी मधुवर्षी लेखनी से रस बरसा गए। उनको अपना आदर्श मानकर भी हम किसी भी प्रांत के भाव-द्योतक शब्द का अनादर नहीं करते थे। केवल शब्द ही नहीं, नाना प्रांतों के भावपूर्ण मुहाविरों भी भाषा में समाविष्ट किए गए। इसके उपरांत बँगला, अंग्रेजी, संस्कृत और फारसी के भी कितने ही मुहावरों को रुचिर अनुवाद लगातार बरतते-बरतते आधुनिक हिंदी साहित्य का अविच्छिन्न अंग बन गया। आजकल के हिन्दी लेखकों को हमारी उन चोरी और डाकानियों का पता नहीं, और वे उन सब को खालिस हिन्दी जानकर अब बेधड़क अपने काम में ला रहे हैं। यदि कोई नीर-क्षीर परीक्षा में निपुण भाषा-शास्त्री कभी भाषा के पूर्व-पश्चात् रूपों को जाँचने का कष्ट उठावे, तो उससे लोग जान सकेंगे कि हिन्दी बंगवासी में आधुनिक साहित्य का रूप ढालने, के लिए क्या-क्या किया गया था। पंडित बद्री-नारायण चौधरी “हिन्दी बंगवासी” को “भाषा गढ़ने की टकसाल” बतलाते थे। उस टकसाल का कोई सिक्का बाबू बालमुकुन्द गुप्त की छाप के बिना नहीं निकलता था।”

But another school of journalists was vehemently against the corruption of the language by such free borrowing, especially from Bengali. Vidya Dharam Dipika, 1890, Volume 2 (Nos. 2, 3, 4, 5 combined) draws the attention of the editors, correspondents and well-wishers of Hindi to this fact under the caption “हिन्दी में कलंकता”

—“...यदि कोई कहे कि बँगला में इन शब्दों (विपत्ति में प्रसित, छुक्ति, राजनैतिक, उपरोक्त, स्यात्) का व्यवहार है तो मैं...किन्तु उनमें अशुद्ध शब्द का व्यवहार कर देने से हम हिन्दो में भी वही व्यवहार करने लगें तो यही मसल होगी कि—

“अन्धस्यैव पदे लग्नो विनिपातः पदे पदे”

“अन्धेनैवनीयमाना यथान्धाः”

The leaders-writer advocated the use of विपत्ति में प्रसित, चकित, राजनीतिक, उपर्युक्त and सत्य instead. <sup>22</sup>

Even in the last decade of the 19th Century, with all the efforts of the Pioneers of Hindi, Hindi had not much progressed in capturing public attention. It was popular only with a section of the middle class, and hence its circulation was very small. Due to the unilingual nature of the

<sup>22</sup> Vide, p. 8.

Provinces, Hindi journalism experienced great difficulty in consolidating its position. The position can be well-inferred from the editorial note of Vidya Dharma Dipika :—

“हम कैसे बोलें !”

हमारे एक मित्र संस्कृत मिश्रित, दूसरे पारसी उर्दू के अमिल हमें बोलने की आज्ञा देते हैं। हम चाहते हैं कि उर्दू को एकदम निकाल कर सरल हिन्दी और संस्कृत का प्रयोग करें पर अब देखते हैं कि विगत दीपिका के अंकों को बहुत कम लोग समझते हैं अधिकांश उसके आशय से वंचित रहते हैं, जिससे ‘दीपिका’ का भ्रम ही व्यर्थ जाता है। इसलिये हम अब यह चाहते हैं कि हिन्दी संस्कृत के परमप्रसिद्ध शब्द हैं, उनके अतिरिक्त संस्कृत के स्थान पर प्रचलित उर्दू का शब्द दें जिससे सर्वसाधारण आशय समझ जाय। और संस्कृत शब्दों के सुगमता के ज्ञानार्थ प्रायः ब्राकट में ( ) (ऐसे चिन्ह) में उर्दू वा हिन्दी का शब्द दें। परन्तु इसमें तीन सम्मति (राय) हुई, अब आप ही लोग विचार कर बताइये “हम कैसे बोलें !” <sup>23</sup>

The policy may look irksome to modern readers, but in those days it was a sound policy based on solid facts which recognised the popularity of Urdu form of speech. The utter infancy of the Hindi Prose can well be seen in the following passage, a description of nature, with bracketted Urdu equivalents, published in the same “Patrika”:

बसंत रितु आही गया है, सूर्य महाराज अपनी तेजी की चाल बदल दी है, प्रातः सायं को शीत (शर्दी) का उष्म (उषम, वा गर्मी) मानो समान बल मल्ल (पहलवान) के समान परस्पर लड़कर एक को एक पछाड़ने में असमर्थ होकर अपनी भाविनी जीत और हार के लिये भिड़े ही रह गये हैं। किन्तु जिस प्रकार रात्रि में उषम पछाड़ा जाता है, उसी प्रकार उस (उषम) के परम मित्र मित्र (सूर्य) मानो निज मित्र की मानहानि से परम क्रुद्ध हो अपने ईषत्तु करों (किरणों) से शीत को जीत लिया है”।

(खंड २, सं० १२ फाल्गुन सं० १६४७, १८६१)

There was no attempt at the use of apt punctuations, nor uniformity of style or expression. Persian and Sanskrit would jostle together—

महाशय ! जो कि आपने कृपा करके कासगंज पुलिस का अत्याचार मेरा भेजा हुआ प्रकाशित किया बावत उसके जितना आपको धन्यवाद दिया जाय

<sup>23</sup> Vidya Dharam Dipika, 1889, combined issues 6, 7, 8, by editor Pandit Chandra Shekhar Dhar Sharma.

थोड़ा है इस समय आपही एक ऐसे सत्य, रूप दृष्टि पड़ रहे हैं जिनको दिनरात देश की विपत्ति सूझ रही है परमेश्वर आपकी सहस्रायु करे—पश्चात् उसके कासगंज पुलिस ने जो २ बनाबटें अपनी व रियत और दुकानदारों को फाँसने के लिये की हैं उनको भी सुनिये और अच्छे प्रकार मुद्रित कीजिये—<sup>24</sup>

12. Newspapers and journals played a vital part in the development of Khari Boli language. They suppressed slang, dialectical mannerism and diversity of style, and made the corrupt, poetic, lisping tongue an organ of every day social and political communion of thought. Without the help of a rapidly growing and influential Press, Khari Boli would still haunt the labyrinths of poetical jargons and pedantic cells where traditions keep their nocturnal watch. So far as language is concerned, journalism has been the most effective liberalising and levelling instrument.

While dealing with 'Oodunta Martand' (established 1826), we have given extracts from it, and analysed them from the points of view of lingual history.<sup>25</sup> Next important contribution is Samachar Sudhavarshan (1854) which we have dealt with elsewhere.<sup>26</sup> Henceforward we have a continuous stream of articles and editorials on the basis of which we can well build up the progress of Hindi Journalism. However, we see that the early attempts of Hindi Journalism (1826-1854) were chiefly from Calcutta, and the language used was Khari contaminated by the free use of Brij Bhasha which was widely franchised due to the currency of Brij Bhasha Poetry, and the local Bengali dialect and the standard Bengali language. It was free of Urdu, Persian and Arabic Vocabulary.

The real tussle and forging of standard Khari Boli began in the Hindi Pradesh. Benares Akhbar (1845) was a pioneer paper of Kashi sponsored by Raja Shiva Prasad, but its language showed a disproportionate zeal of Persianisation as can be seen from the following extract :—

यहाँ जो नया पाठशाला कई साल से जनाब कप्तान किट साहेब बहादुर के इहतिमाम और धर्मात्माओं के मदद से बनता है उसका हाल कई दफे

<sup>24</sup> A letter in the correspondence column from Durga Das Verma, Muttra, Published in Bharat Mitra, July 12, 1888.

<sup>25</sup> Vide, Chapter VIII, the Periodical Press.

<sup>26</sup> Chapter III.

जाहिर हो चुका है। अब वह मकान आलीशान बनने का निशान तय्यार हर चेहार तरफ से हो गया बल्कि इसके नकशे का बयान पहले मुंदर्ज है सो पर-मेश्वर के दया से साहब बहादुर ने बड़ी तंदेही और मुस्तेदी से बहुत बेहतर और माकूल बनवाया है। देखकर लोग इस पाठशाले के कितने के मकानों की खुबियाँ अक्सर बयान करते हैं और उनके बनने के खर्च का तजवीज़ करते हैं कि जमा से ज़ियादा लगा होगा और हर तरह से जायक तारीफ के हैं सो यह दानाई साहब ममदूह की है खर्च से दूना लगावट से मालूम होता है।

The extract clearly shows the Urdu type of diction, a frequent use of Persian vocabulary and an attempt at such catch devices as alliteration which marked the Urdu Prose of this time and which reminds one of Insha's Rani Ketki ki Kahani. This kind of Prose was a sheer insult to Hindu genius, and it was aptly satarised by Munshi Shital Singh Sahib in a Ruba-i :—

Benares men ek jo Benares Gazette hai  
Ibarat sab uske ajab oot-pat hai  
Moharrir bichara to hai ba saliqa,  
Vale kaya kare yah K' tahrir-i-Bhatt hai.

To combat the propagation of this hybrid, Sudhakar (1850) was started, but it shot above mark towards sanskritised Hindi. The paper was edited by Tara Mohan Maitra. As time passed, the language used by Benares Akhbar tended more toward Persianisation :

दूसरी बजह बाकी हफ़्ते गुजरते की मुहतरिया आफ़तावे हिन्द यों बयान फर्माते हैं कि सरकार से मुशाहिरा अमलों का मुहकमात माजहत में एक-जाई मुकर्रर है व तजवीज़ मुकर्रर मशाहिरे का अमले मुनहसर पर राय हाकमान मातहत की है इसलिये इस बात में थोड़ी सी कवाहत है क्योंकि बाज़ अहलकारान और मतअहिद खातिरदारी और दोस्ती की राह से अपने अजीज़ दोस्त को खाब नज़र गरीबपरवरी एक शख्स के दो या तीन अमले मुकर्रर कर देते हैं गरज इससे यह कि मुमदूहअलेह को उनकी परवरिश मंज़ूर रहती है इस वास्ते एक मुशाहीरा मुकर्रर कर्के इसिमननवीसी उनकी कर लेते हैं

This is cent-per-cent Persianised Urdu of the highest sort. It is only for courtesy's sake that a paper trading in such language should be taken as a pioneer of Hindi journalism.

This is partly due to the script which is Devanagari, partly to Raja Shiva Prasad's position as a pioneer Hindi writer of the mid-nineteenth century.

A saner view is taken by 'Buddhi Prakash' (1852), as can be seen from the following extract :—

### नर्मदा नदी में धुवें की नौका के नमूने आने के समाचार

बम्बई गज़ट में लिखा है कि थोड़े दिन हुए एक छोटा सा धुवें का जहाज़ लोहे का बना हुआ बलायत इंगलिस्तान से महाराज हुलकर के लिये आया था। लम्बाई में ३६ फुट और चौड़ाई में ६१ फुट। यह सौगात नवम्बर महीने में बम्बई में पहुँची थी वहाँ से उसके टुकड़े जुड़े २ करके नीचे के भाग को रूई की नाव पर घर के नर्मदा नदी तक लाए और उसकी कलें और वह लाठ जिससे धुवाँ निकलता है, कड़ों पर घर के मंडलेश्वर—तक जो नर्मदा के निकट है पहुँचाया। जब सब विभाग उसके आ चुके तब उस स्थान के साहिब पोलिटिकल अजंट ने उनकी अपनी युक्ति से इंजीनियर साहेब की सहायता बिना जोड़ के नर्मदा नदी में चलाया। वहाँ के सब हिन्दुस्तानी—जिन्होंने ऐसी वस्तु कभी नहीं देखी थी—इस अद्भुत नौका को अचम्भे से देखते हैं और बिना चम्पू और पटक के नदी में उसको चलती देखकर आश्चर्य-भँवर में पड़ जाते हैं।

This language is specially important when it comes from Agra and from a paper edited by a Kayastha. This is pure and uneffected Hindi. Such Hindi would have been current in the masses, before an attempted standardisation was brought about by Harischandra.] Even Government advertisements for the period were a better specimen than those of our days, e. g., Buddhi Prakash published a notice from the Postmaster-General, North-Western Province, in this vein :—

प्रकट हो कि सरकार से किराची की डाक बनारस से कलकत्ते तक भी नियत हो गई है इसलिए पश्चिम देश के जो पोस्ट मास्टर किराची का अधिकार रखते हैं उनको आशा है कि जो कोई मनुष्य कुछ माल कलकत्ते को वा कलकत्ते की बड़ी सड़क पर होकर किसी स्थान को किराची की डाक के द्वारा पहुँचाने के लिए चाहे तो उनके डाक घर में भेजे व उस माल को लेकर पहुँचा देंगे और भाड़े का व्योरा इस भाँति है—

कलकत्ते से काशी तक ३॥), काशी से कलकत्ते तक २॥) etc. etc.

कलकत्ते से काशी तक माल आने में बहुधा १२ दिन से अधिक न लगेंगे।



The language of Kavi Vachar Sudha and Harishchandra Chandrika (1868, 1873) ran a mid-way course, and put before their contemporaries an example of chaste Hindi, for example :—

गत बुढ़वा मङ्गल में यह बात ऐसी अपूर्व हुई थी सर्वदा स्मरण रहै वह यह है कि शुक्र के दिन वायु इस वेग से बहती थी कि उसने सब मेला इधर-उधर कर दिया और रामनगर के नीचे नावों का पहुँचना असम्भव हो गया वरन् श्री महाराज विजयनगर के कच्छे इसी पार रह गये परन्तु श्री महाराज काशीराज ने जब देखा कि कच्छे आगे नहीं हटते तब अपने हाथियों को बुलवा भेजा । आशा होते ही बड़े-बड़े मतङ्ग नङ्ग-धिङङ्ग भूमते हुए एक सङ्ग गङ्गाजी में हल गये । कोई तो अपने दाँतों से दबाता था और कोई शिर से ठोकर देता था और कोई पुट्टे का बल लगाता था ।

Even here, there is very little of punctuation ; there is an attempt at alliteration and use of dialectical expression. These vices were seen in the preceding extracts to a great extent. Bhartendu slowly got rid of these till in 1873 we get better prose from him :—

“सम्पादक साहब का सब काम चला जाता है यों ही लोग हाय हाय मचा रहे हैं—और न चलौ तो हमें कुछ नहीं—और सम्पादक महाशय ने लिखा है कि जल्द लिखने की बाबत जबानी बहस बेजा है यह बात इमतहान से फैसल हो सकती है । इसको हम भी मानते हैं दो शीघ्र लिखने वाले बैठ कर लिखें तब अपने आप झगड़ा मिट जाय, परन्तु भाई हमको संदेह है कहीं हिन्दी वाला पोछे न रह जाय नहीं सम्पादक साहब ऐसे निडर हो यह युक्ति न बताते । जान पड़ता है उनको यह भरोसा है कि जब तक सङ्ग लिखा जायगा तब तक लिखेंगे फिर लकीरें खींच अपनी बात का पूरा पारेंगे क्योंकि उर्दू अच्छों में टेढ़ी सूधी लकीरों में कोई भेद थोड़े ही है ।”<sup>27</sup>

Bhartendu was so well aware of the worth of his style that he took pride in saying that standard Hindi began with his Harishchandra Chandrika (1874). However, we see that Bhartendu's Journalistic Hindi does not present a single model. His is an experiment going on in the pages of KVS (1868-1873) and Chandrika (1874-80). Both these papers were reckoned as models and, as we have earlier seen, they had an immense influence on the language and style of writers and journalists who wrote in these, and later carried on the banner of Bhasha so industriously unfurled by Bhartendu.

<sup>27</sup> From Editor's Pen, KVS, October 13, 1873.

Hindi Pradeep (1877), Brahman (1883) and Bharat Jiwan (1884) were such organs as traded in the language of Bhartendu and carried it on to logical literary developments. The age, however, was not keen about the individuality of Khari Hindi, and fluctuations were frequent. There were several kinds of prose prevalent after Bhartendu (1885) :

(1) Persianised Hindi, quite akin to Urdu in papers bilingual (Hindi-Urdu) and chiefly edited by those who were pioneers in the field of Urdu journalism.

(2) The followers of Raja Shiva Prasad who had great influence in the educational circles and whose language was admired and closely copied by primary teacher, inspectors, etc.

(3) The Pandit School of Kashi which was earlier represented by Sudhakar (1850) but which was steadily losing interest.

(4) The Bhartendu School of writers—This school was very important, as the personality of Bhartendu had gathered quite a lot of votaries to his style. This group of writers carried his prose style forward to the 20th century. Hindi Pradeep and Bharat Jiwan were the most important organs.

(5) There was a revivalist tendency among men who had not the inspiration of Bhartendu's school, but who had nationalist point of view. This tendency sometimes resulted in overstrained language.

But the real trouble lay with the bilingual nature of the population of a part of Hindi Pradesh. Persian, and later Urdu, as court languages and languages patronised by the British authorities had gained way with the masses. Hindi language and script were difficult to understand, as Persian script and Urdu had loomed large, and dislocated the mother tongue. As a result, the journalists of those days had to face an unprecedented problem. Even in the last decades of the 19th century, the dual between Hindi and Urdu continued with its full vigour. The story of Vidya Dharam Dipika gives an instance of this state of affairs. The magazine began with such chaste Hindi as this :

इस पत्रिका का मुख्योद्देश्य विद्याधर्म प्रकाशनादि साधनों का संस्कार करना और उसे लाभ पहुँचाना है पर ऐसा नहीं है कि राजनीति आदि के विषय इसमें न रहेंगे । हमारे समाज-संस्कार में, राजनीति, धर्म का सुधारना आदि सभी विषय आ सकते हैं, हमारा समाज ठीक नहीं है, तो राजनीति

का बर्तान कौन करेगा वा राजनीति से समाज को हानि पहुँची तो समाज ही कहाँ आनन्द में रह सकता है। हम समाज के लाभार्थ समय-समय पर आरोग्य रत्ना पर भी यथासाध्य लेख लिखेंगे। क्योंकि बिना आरोग्य के समाज की हीनतर से हीनतम दशा हो सकती है। हम निन्दा किसी की न करेंगे न किसी का विरोध। चाहे वे जिस सम्प्रदाय, धर्म और जाति के हैं। किंतु अपनी उद्देश्य रत्ना में यदि विघ्न देख लेंगे तो उस समय का लिखा प्रतिज्ञा भंग नहीं कहा जा सकता। × × ×

(विद्याधर्मदीपिका, खंड १, सं० १, श्रावण सुदी, सं० १६४५, २१ औगष्ट, सन् १८८८ ईसवी।)

But soon the magazine was confronted with the demand of a more understandable language, which meant Urdu vocabulary, and the editor had to write under the caption—

हम कैसे बोलें ? to the effect that he would use no Sanskrit word without giving its Hindi or Urdu equivalent within brackets.

This makes it clear that even in the last decade of the 19th century, with all the efforts of the pioneers of Hindi, Hindi had not much progressed in captivating public attention. It was popular only with a section of the middle class, and hence circulation was very small. Due to the bilingual nature of the province, Hindi journalism experienced great difficulty in consolidating its position. Nevertheless, Hindi language itself was very rude in those days. A typical description of nature will clearly show this too clear fact. For in description of natures Sanskrit words and hackneyed expressions were so frequently used that they marred their effect. In fact, even in the year 1891, Hindi journalism was working hard to explore an expression—a workable standard of Khari Hindi Prose—which was left for Bangvasi and Bharatmitra (both of Calcutta) to develop. An important extract would show the efforts in this direction. Writing on the Age of Consent Bill, the editorial column of Bharatmitra (22nd October, 1891) runs as follows—

चाहे हम कितनी ही हानियाँ उससे होनी दिखलाते रहें, पर जो होना था सो हो चुका—सम्भोग बिल कानून बन ही गया। अब देखना चाहिये कि इससे यदि सरल (Direct) नहीं तो असरल (Indirect) रीति से

कुछ लाभ हुए हैं या नहीं ? हम कहते हैं अवश्य हुए हैं और यह भी अनुमति देते हैं कि उन्हें भविष्य में यदि आवश्यकता हो तो ( जिसे परमेश्वर न करे ) हाथ से नहीं जाने देना चाहिये । पहला लाभ हमारी समझ से यह हुआ कि जो हिंदू विषयक रीतियों को बुरा समझते थे और विलायती प्रथाओं के भक्त थे, वे चेत गये कि हमारी रीतियाँ कैसे दृढ़ आधारों पर स्थित हैं और उनमें से बहुतेरे इस ओर प्रश्न हो गये, क्योंकि हम लोगों को इस बीच उनके विषय लिखने का अवसर मिला है । दूसरा, हम लोगों में एक प्रकार का नया जीवन आन्दोलन करने का समय आ गया है क्योंकि हमें यह विदित हो गया है कि यदि चुपचाप बैठे रहेंगे तो हमारे धर्म के लिए अच्छा नहीं, इसलिये जहाँ तक हो सकेगा हम अपनी समाज की प्रचलित उत्तम रीतियों की पुष्टता करते रहेंगे । तीसरा, सरकार भी जान गई है कि सामाजिक विषयों में एका-एक हस्तक्षेप करना कुशल नहीं, क्योंकि साधारण प्रजा उससे विरुद्ध है और कई अंग्रेज महाशय भी उसे नहीं चाहते हैं । और चौथा यदि सबसे थोथा नहीं, लाभ यह है कि इस ही कानून से 'बंगवासी' अभियोग का जन्म हुआ जिसके कारण कि अति लाभदाई 'सम्पादक समाज' कलकत्ते में स्थापन हुई, जिससे कि समाचार-पत्रों ( देशीय ) की उन्नति होनी और रक्षा रहनी अवश्य है ।

### 13. Prose : General

Journalism was the most prominent factor for the development of Hindi Prose in the later half of the 19th century. It helped it in many directions :—

- (1) Propagation of khari,
- (2) Standardisation of the language,
- (3) Development of style, and

(4) Development of the different parts of literature, such as essay, novel, drama, short story. The number of papers went to contribute much in this direction. Organs like Dharam Divakar Bhoogol Rahasya, Hindi Pradeep, Harischandra Chandrika and Anand Kadambini were insistently contributing towards the enrichment of Hindi Prose. The contributions are marked by a developing tendency towards more and more knowledge, specially scientific.<sup>28</sup> We have seen in the preceding chapter that Hindi journalism had accepted Bhartendu's leadership so far as language is concerned, and the language he used in Haris-

<sup>28</sup> Vide, Sahitya Sangrah, by Vireshwar Chakarvarti 1886.

chandra Chandrika (1874) had become the model of standard Hindi Prose. Bhartendu himself regards 1873 as a landmark in the developments of Hindi Prose style.

This 'Harischandi Hindi' was widely practised between 1873-83. Bhartendu was dead in 1885, but his style outlived him. Throughout the century it was the model before Hindi journalists. The prose of Bhartendu went more on 'tadbhavisim'. It did not ordinarily borrow from Sanskrit and Persian. But it used foreign words, including English vocabulary, in the Tadbhha form. The judicious and balanced view of language made it chaste in expression and extremely mobile. It was used in journalism and books on every topic by Bhartendu school of writers with the result that it developed very rapidly. Dharam Diwakar, Bhoogo Rahasya, Pradeep, Brahman, Harischandra Chandrika Anand Kadambini, Uchit vakta, Sar sudhanidhi, Bharat-mitra and Hindi Bangvasi were some of the best magazines and periodicals which used this language and developed it to a great strength. The Mazagines were almost over enthusiastic over the new knowledge of several branches of science with the result that contributions on all new topics were profusely published, and they extended the range and the sweep of the working language and worked for the diversity of styles. Any extract from a page of journalism would show that the language was good enough for ordinary journalist work, and now on we could depend on it. In fact, the whole of this period saw the flowering of journalism, and we get such material in the shape of editorials and leading articles as would well compare with the journalism in any other language.

Another important force forging a new prose style was the Arya Samaj started by Swami Dayanand (1875) Satyarth Prakash (1874) broke new ground of an emphatic controversial prose style. This was greatly practised by Arya Samaj journals and periodicals as Bharat Sudasha Pravartak (1878), Aryamitra (1890), Arya Darpan (1880) and a host of others. This branch of Hindi journalism was responsible for a vigorous, active, nervous, day-to-day Hindi prose as against the literary style of Harischandra. The bane of this style was that it was too emotional and irrational. It did not decorate itself with literary ornaments. Nor did it much care for grammer and accuracy. In fact, it was more suited to platform than to journal. Yet journalism profitted by the National bass notes of the Arya Samaj magazines and periodicals. Some of these Arya Samajistic enterprises began with simple Hindi with plenty of Urdu

vocabulary just for winning mass support for their movement, but soon after they dropped this attitude, and began to learn on Sanskrit. The language itself was named as 'Arya Bhasha' by Swami Dayanand, but the name could not get any stability. Nevertheless, Arya Samaj journalism proved a big force in strengthening Hindi language and its prose-style.

It is clear that the religious journalism of this period (1883-1900) gained from Arya Samaj movement, while the journalists in common borrowed much from the language of Harischandra (1873-85). But the later class of journalists had soon to stand on their own legs. And Hindi language and prose style owes much to Hindi journalists too as would be soon evident from story callings. Men primarily responsible for this developments were Bal Krishna Bhatt (Hindi Pradeep 1877), Pratap Narain Misra (Brahman 1883), Radha Krishna Das (1865-1907), Swami Dayanand (1824-1883), Kartik Prasad Khattri (1851-1904), Radha Charan Goswami (1859-1925), Badri Narain Chaudhry 'Premchand' (1855-1923), Balmukund Gupta (1865-1907), Durga Prasad Misra (1859-1910), Tota Ram Verma (1847-1902), Damodar Shastri (1858-1873), Navin Chandra Rai (1837-1890), Devki Nandan Khattri (1861-1913) Babu Shyam Sundar Das (1875-1945), Mahabir Prasad Dwevedi (1864-1938) and Ambika Datt Vyas (1858-1900). The various magazines and periodicals which they contributed and edited were the novels of Hindi Prose, and it was through their journalistic and literary enterprises that Hindi has developed from a drawing room language to the language of the masses comprising thirteen crores of our people. The fact is that journalism is everywhere prominently linked up with the rise and growth of prose. Hindi Prose itself can be called the "Child of Hindi journalism in the 19th century." Organs like the Dharam Divakar, the Bhoogol Rahasya, the Pradeep, the Brahman, the Chandrika, the Kadambini were insistently contributing towards the enrichment of Hindi prose. Journalism was also responsible for ushering a better world of thought. The earlier papers clamoured for more and more true and scientific knowledge. With the publication of Nagri Pracharini Patrika (1897), articles written after profound research began to be published which raised the standard and taste of the reading public and created in them a spirit of scientific accuracy.

#### 14. Essays

Most of the journalism of the 19th Century is important for its essay-quality. It was the most important branch of

periodical literature, and in no part of earlier or later journalism do we find so many varieties of essays, not even today when life and its activities are many-times manifold than they were in the preceding century. These essays have a number of varieties, *e.g.*,

1. Political essay
2. Literary or ornamented essay or emotional essay
3. Serious essays on serious subjects

4. Light essays, *e.g.*, Jaunpur ke Jatra, Marjar Mooshak, Dant, Bhon, Ap., etc.

5. "Punch" or humorous or satirical essays. Bhartendu began this form of essays and Pandit Pratap Narain Misra and B. Balmukund Gupta invariably practised it.

6. Essays with story element (light Essays)

7. Psychological essays which Bhatt developed in his magazine 'Hindi Pradeep' and which were later improved by Pandit Ram Chandra Sukla.

8. Essays on festivals and topical subjects. Some of these essays are very important for the study of the tendencies of the author, *e.g.*, Swarga men Vichar-Sabha ka Adhiveshan; for progressive social and religious ideas, *e.g.*, Essay of Harischandra; for the development of story through the medium of essays; *e.g.*, Jaunpur ke jatra (Sarsudhanidhi). Radha Charan Goswami wrote no less than 200 essays which are present in one cover in Chaitnya Library, Brindaban. Raja Bhoj ka Sapna (Shiva Prasad) and Swarga men vichar Sabha ka Adhiveshan (Harischandra) are invariably light essay with story-interest. Most of the essays of the 19th century still be buried in ancient files. These must be restored early and presented to the public in handy, cheap volumes. The genius of the 'age is most fully represented in its essays, and it is impossible to know the mind of the age and its revolutionary aspect unless one goes through these random literary pieces of all sorts going under the names "Essay". Bhartendu began the vogue of light essay in his 'Harischandra Chandrika' (1874). Kaliraj ki Sabha (Jwala Prasad), 'Ek Adhbhut Apurva Swapna' (Tota Ram), and a host of other such essays adorn the pages of the 'Chandrika'.

Sarsudhanidhi published essays on social and political subjects. Jampur ki jatra (Radha Charan Goswami) was published in this magazine. A number of essays went

anonymous, such as Marjar Mushak <sup>29</sup> which is a distinguished political caricature on British Policy of presenting Russian Bogey to the Indian Public.

Bhartendu Harischandra (1850-83) began the vogue of essay-writing through his Harischandra Chandrika (1874-1885). This essay writing developed to a great art in the magazines to follow, *e.g.*, Dharam Divakar, Bhogol Rahasya, Pradeep, Brahman, Anand Kadambini, and others. Only a very small section of these essays have been published in collections like Harischandra kala, Gupta Nibanddhavali, Sahitya Navanita (Ambika Datt Vyas) and Sahitya Sangrah (Vireshwar Chakarvarti). Others still are buried in old files. Hindi Pradeep (1877) and Brahman (1883) are the most important treasures of Hindi essays. The real Hindi essay must be said to see the light of day in 1877 with Hindi Pradeep and there was no form of literature so widely and variously practised by the end of the century. They were highly instrumental in the development of Hindi Prose and Prose style.

### 15. Biography

Biographical essays are a common feature in the 19th century journalism. Files of Hindi Pradeep, Bharatoodharak, Sugrahini and others contain a voluminous record of such literary activity. Interest hovered round religious and historical figures chiefly those belonging to the Rajput period of Indian History. This kind of journalistic literature is a proof of the growth of a spirit of Renaissance.

### 16. Short Story

Fiction found place in our journalism only after drama, but all those nineteenth century monthlies and weeklies which could so afford devoted their pages solely to novel which was published serially. The pages of these early magazines were at the most limited to a dozen, and, as a consequence, the space allotted to the fiction was very small and they had to be pulled on for years. Short story was then unknown. The earliest fiction magazines were upanja, (edited by Kishori Lal Goswami, 1890) and Upanjas Lahri (edited by Devki Nandan Khattri, 1898) and they serially published novels, but short story was not indebted to these although in spirit some Navanya or Navakatha (as the 'novel' was then called) of the 19th century approaches to fiction.

The first original Hindi short stories were 'Swapna' (dreams) and they were little dream-phantasies. Such dream-phantasies were published in the last decade of the

<sup>29</sup> Vide, March 3, 1879.



19th century and the serial story (Maya) (Sudarshan, 1900) can be combined under this head. The parents of Hindi short story are—

- (1) Hindi narrative Romances, *e.g.*, Padumavat
- (2) Folk short stories, *e.g.*, Baital Pachchisi and Sinhasan Battisi,
- (3) Light essays of the 19th century with fictional interest,
- (4) Travels, real and imaginary,
- (5) Dream Fantasies.

It was later in Saraswati (1903-06) that the story tendencies were crystallised and the form developed to a great extent and was handed over to such important magazines as 'Indu' (1911) and Madhuri (1923). The most important stories of the 19th century are jampur ke jatra (sar sudhanidhi, June 14, 1880), Ek Adbhut Apurva Swapna (Bhartendu) and Raja Bhoj ka Swapna (Shiv Prasad).

## 17. Novel

Bhartendu began writing his serial novel 'Kuchha Ap Biti, Kuchha jag Biti' in kavi vachan Sudha, but he could not finish it. Many fictional essays like kabiraj ke katha have story interest, but short story is not seen in the pages of the 19th century journalism. Most of the work is done by light essays. But a number of serial novels are published in periodicals, and they are only available there. Here we see the experimental stage of Hindi novels and the influences under which it is developing. A number of these are left unfinished. Some are novelettes, other full length novels. Some are written in ornamental style, others smack of modern simple prose. They have great research value, *e.g.*, Malti Upanyas (Harishchandra Chandrika), Pade-likhe Bekar ki Naqal (Hindi Pradeep), Tapaswini (Sarsudhanidhi), Aqal Chandra and others (long stories, published in Bhartendu). The richest source is Hindi Pradeep, and a study of this source alone shall show the influence on our fiction literature :

- (1) Kadambari
- (2) Bengali novels
- (3) Essays
- (4) Dramas
- (5) Rasa shastras and ancient poets and poetries.

The Kavi Vachan Sudha in its first year's issues published no fiction. Of course, it published poems and dramas. The reason was that this kind of literature was totally absent though Urdu and Bengali journals were full of novels and novelettes published serially. The first Hindi novel was Pariksha Guru (1884), but it did not first see the light of the day in a magazine. The novel began to find place in magazines and weeklies in the Eighties, and we see many interesting developments of this branch of literature in the last two decades of the 19th century Journalism. Here are two first chapters :—

## प्रथम परिच्छेद

“बचै नहिं नैन भुअङ्ग डसे”

सध्या का समय समीप आ गया है, भगवान् किरणमाली (सूर्य) मानों ग्रीष्म ऋतु की गर्मी से व्याकुल हो पृथ्वी की छाया में छिपने वा पश्चिम के समुद्र के अवगाहन (स्नान) करने के लिए आकाश से उतरना चाहते हैं। गर्मी से ग्राम के सभी भूमिनिवासियों का जो जो व्याकुल हो रहा था, अब सूर्य के किरण मन्द होने और कुछ धीरे २ निकटवर्तिनी रापती नदी की शीतलता लिये हुए दक्षिण दिशा से प्राणप्रद वायु के बहने से है।

इसी अवसर में हमारे उपन्यास के नायक बाबू चट्टोसिंह की भी हवा खाने की इच्छा हुई, और अति शीघ्रतापूर्वक अपने दो चार पार्श्ववर्तियों (मुसाहिबों) के साथ एक सुन्दर फिटिन गाड़ी पर सवार होकर अपनी फुलवारी की ओर चले।

बाबू साहब की दृष्टि पश्चिम दिशा में पड़ी, देखा कि सूर्य का चक्का अस्त से चतुर्थ्योश शेष (बाकी) है, और पश्चिम भूमि के समीप का गगन मंडल रक्तवर्ण हो गया है। आकाश मंडल में पक्षीगण अंगरेजी पलटनों के योद्धाओं की भाँति सीधी सीधी लाइन में, कभी कभी वर्तुलाकार, कभी मंडलाकार व्यूह (मोरचों) की भाँति पँक्ति बाँध बाँध कर भूमंडल की शोभा देखते चले जाते हैं, और भाँति-भाँति के शब्द कर रहे हैं। कभी मध्यवर्ती, वा पार्श्ववर्ती, एक पक्षी बोलता है, तो शीघ्र ही उसके साथ सम्पूर्ण पक्षियों के बोलने से अंगरेजी पलटन ‘कवायद’ (युद्ध कार्य, शिक्षा शब्द) का स्मरण होता था। इधर बन के बागों के अनेक भाँति के पक्षीगण कलरव करते निज निवास वृक्ष को सुशोभित कर रहे हैं।

अब हमारे बाबू महाशय अपनी रमणीय पुष्पवाटिका में पहुँच गये और धीरे-धीरे टहल-टहल कर अपने मित्र गुद्दीसिंह से कहने लगे कि “यार ! आज जितनी ही जियादे सिद्धत से गर्मी पड़ी है, और जितनी ही तबीयत घबराई थी, उतनी ठंडी-ठंडा खुशबू से भरी हुई मनभावनी हवा से मिनाज ठंडा और तर हो आया, इन सुन्दर और मनोहर खुशबूदार फूलवाली लताओं को अपने समीपवर्ती पेड़ों में लिपटी हुई देख कर जी में कुछ और ही असर होता है। अहा ! ये सुनो, कोइल की मीठी आवाज ! फिर यह पपीहा की पुकार ! ओः हो ! अब तो मिनाज ही कुछ और का और हो आया ! —

बाबू साहब इसी भाँति की अनेक बातें कर रहे हैं और दो जन और भी बाहर से वाटिका में आये, बाबू साहब को आपस में बातें करते देख एक वृत्त की आड़ में कुछ ठहर गये जहाँ से बाबू की बातें सुन सकते थे। इन लोगों ने विचारा कि इसका मिनाज कैसा हुआ है, सुनना चाहिए, इस एकान्त में अपने मित्र से अवश्य खुल कर कहैगा।

बाबू साहब कहने लगे—“खुदाबख्श ऐसा बदमाश है कि अभी तक इस बाग को रौनक बख्शने वाली मेरी जान मुन्नाजान को नहीं लाया और न उन बदजात कुटनियों ही की कुछ करामात की खबर मिली जो घोंघाचन्द के बच्चे की बहू को बहकाने, और मिस्टर सी० पी० चन्द्र चाटुर जी की १६ बरस की, कलेजे में घाव करने वाली अनव्याही लड़की के फुसलाने के लिए मुकर्रर हुई हैं —

गुद्दीसिंह ने कहा “यार ! अब आगे मत कहो रहने दो, मेरे बदन के रग-रग में जहर फैल गया है। मुझे भयंकर सांप ने डसा है। बचने की उम्मीद नहीं। हाल यह है कि “कल ४ बजे दिन को मैं बाज़ार से घर को आता था, मनमें सोचा कि सी० पी० बाबू की लड़की की बड़ी तारीफ़ सुनता हूँ सो किसी बहाने से देखता चलूँ। बस इधर की राह छोड़ सी० पी० बाबू के बँगले की राह ली। मैंने जाना कि बाबू साहब वकालत में गोरखपुर गये हैं, दांव खाली नहीं जायगा। मैंने बँगले पर जाते ही बाबू के खिदमतगार से कहा कि “मुझे अभी चार मिनट हुए, राह में गौहुअन ने सांप काट दिया है, अगर कोई दवा बाबू के घर हो तो लेते आओ जान बचाओ, नहीं तो हाय ! हमारे घर के लोग जानेंगे कि बबुआ बाज़ार गये हैं, इधर मैं बीच ही में मर जाता हूँ”। जब नौकर भीतर गया तो तुरंत मैंने कुछ सोच कर पाकिट से छुरी निकाल उसकी नोक से छाती पर बहुत ही थोड़ा-सा चमड़ा काट दिया जिसमें लोहू

न बह सके। इतने में एक परी से भी खूबसूरत लड़की बड़ी जल्दी से हाथ में एक छोटी-सी शंशी लिये पहुँच गई, और मुझे देखकर बोली कि “बाबू कुछ भय मत करो हम अभी आराम कर देती हैं” इतना सुनते और उसकी ओर नज़र करते ही मुझे गोया सचमुच गोंदुअन साँप ने काट दिया मैं बेहोश होकर गिर पड़ा ‘परी’ ने बड़ी शीघ्रता के साथ साँप के काटे हुए स्थान को छुरी से थोड़ा चीर कर दो तीन बूँद दवा देकर अपने हाथ से मलने लगी। मुझे तुरन्त ही होश हो आया ‘देखा कि जिसके लिए हज़ारों लोग तड़फ रहे हैं, जिसका सपने में भी मिलना मुमकिन नहीं वही अपने एक हाथ से हमारी छाती मल रही है और दूसरे से पंखा डुला रही है। मेरे बदन में पसीना हो आया, तमाम बदन के रोयें खड़े हो गये, बदन थर थर कांपने लगा।

‘परी’ ने मेरी यह दशा देखकर पंखा डुलाना बन्द कर शीशी से निकाल गर्म पानी में पाँच बूँद दवा पिलाई और कहा कि आप “कुछ मत डरें गाजीपुर का मिस्टर लाटवियर साहब का दावा अमोघ है इसका व्यवहार से गोंदुअन साँप का काटा आदमी भी नहीं मरने सकता हमारा बाबा चार दिन हुआ कि इस दवा को मँगाया है। हम भी आज परीक्खा लिया। बाबा को हम लिखता है कि यह दवा परीक्खित हो गया। और आप अब आराम हो गया, पंद्रह-बीस मिनट में आरोग्य हो सकता है, अब त्रीश मिनट हो गया, कुछ डर नहीं।”

मैंने देखा कि अब तो खेल जाती रहती है, यह परी तो आराम करने आई पर आराम आदमी को बीमार कर चली जाती है, मैंने धीरे से कहा— “मुझे प्यास लगी है”। प्यारी ने नौकर को पानी के लिए भेजा। हमारे तकदीर के जोर से बाज़ार का वक्त था, सब लोग बाज़ार गये थे, साँप के काटे हुए लोगों को देखने कींजो लोगों की भीड़ इकट्ठी होती है, सो नहीं हुई, और न साँप काटने का समाचार प्रसिद्ध किया गया। मैंने प्यारी से कहा कि, मेरे बदन में ऐसा ज़हर फैल गया है, कि मैं जी नहीं सकता, मैं बड़ा अभाग हूँ, दुनियाँ का सुख कुछ भी नहीं देखा, मिहनत करो, अगर आराम हो गया तो जिन्दगी भर तुम्हारी गुलामी करूँगा।”

इतना कह कर मैंने आंखें मूँद ली, अपने को बेहोश सा बना लिया; पर उसी हालत में थोड़ी सी नज़र पलक से बाहर कर देखता रहा। उस समय यही जी चाहता था कि हमेशा मैं इसी हालत में रहूँ। उस अलौकिक शोभा को एकटक लगा कर देखता था।

प्यारी थी तो उम्र में कम, उसमें थो लड़की, दवा देने की रीत ठीक ठीक नहीं जानती, दूसरे मेरे विष के बढ़ जाने और मरने की बात सुनकर घबरा गई, दवा पिलाने का यत्न करना छोड़ दिया कुछ मंत्र जानती थी, दहने हाथ को मेरी छाती पर फेर कर मंत्र से झारने लगी बाएं हाथ से पंखा डुलाने लगी। उसका मुख देखकर ऐसा मालूम होता था कि अगर उसके प्राण जाने से भी मेरी जान बच जाय तो वह मुरेगी नहीं। वह मेरी आंखों की ओर बराबर देखती थी कि कुछ होश होता है या नहीं, मैं भी अपनी आंखों को क्रमशः उधारने लगा और बिना पलकों को गिराये उसकी आंखों की ओर देखता रहा। मैंने कहा प्यारी तुम्हारे मंत्र के प्रताप से अब मैं बच गया। तुम्हारी दवा और मिहनत से मैं बचा मैं अब तुम्हारा ही हूँ। 'वह देर तक चुप रही, और सिर नीचे कर लिया मालूम होता था कि वह कुछ विचारती है, फिर मुझसे पूछा कि आपका "विवाह हुआ है?" मैंने कहा नहीं फिर पूछा कि "आप कौन सा रोजगार करता हैं?" मैंने कहा "ज़मोदारी" फिर वह मेरी ओर तिरछी नज़र से देखने लगी और मैं भी साथी हुआ, बाद मैंने हाथ पकड़ कर कहा कि गोंदुअन नहीं अगर तत्काल नाग काट दे तो भी आदमी बच सकता है, पर तुम्हारे जहरीले नैनों का डसा हुआ कभी नहीं बच सकता। और मैं लोगों से जो यह सुना करता था कि जिस साँप ने डसा हो अगर वही फिर आकर डस कर जहर चूस ले तो जहर जाता रहता है, सो ठीक है तुम्हारे नैनों का डसा मैं मर गया होता, कभी न जीता, अगर तू मुहब्बत की नज़र से न देखती और मेरी छाती पर अपना हाथ न फेरती।

प्यारी कुछ शर्मा गई और फिर बोली कि "बाबू आप तो बड़ा चतुर कवि बोध होता हाथ हाम क्या करने सकता हाय"? मैंने तुरन्त कहा कि भगवान् साक्षी है। तूने अभी कहा है कि "कुछ भय मत करो हम अभी आराम कर देती हैं" तो तूने एक गोंदुअन का विष छुड़ाया पर हजार गोंदुअन का जहर तमाम बदन में फैलाया; आराम न करोगी तो मैं दो ही दिन में मर जाऊंगा और हत्या तुम्हें लगेगी।

इतने में शशी बाबू ने आकर पूछा "मोहिनी, साँप का काटा आदमी बाच गया?" मेरे ऊपर तो गोया बिजली गिर पड़ी, बाबू के पास जाकर सलाम किया और कहा आपकी दवा और बहन न होती तो अब तक मैं मर गया होता मैं अब अच्छे चंगा हूँ। इतने में 'मोहिनी' मेरी ओर अंचल की आड़ किये तिरछी नज़र से फिर डसती हुई बँगले में चली गई, मैं भी अबू महाशय

को सलाम कर वहाँ से किसी किसी तरह घर पर आया पर जहर तमाम बदन में फैल गया ! हाय ! मुझे भयंकर साँप ने काटा ! भगवान बचाव, बचने की तो कोई उम्मेद नहीं 'थार' चट्टू, तू देख लेना अगर वह परी न मिली तो मैं कभी न बचूंगा ! किसी नये कवि ने कहा है :—

अवलोकत ही अंग अंगन में कुछ ऐसी महा विष आनि धसौ । न लगे जड़ी बूटी, न मंत्र न तंत्र, तुरन्त ही होय सहवास नसें । न कोई या बलाय में हाय फसें, पल एक में प्रान चहैं निकसें, कोई साँप के काटे बचे तो बचे पै बचे नहिं नैन भुअंग डसे ॥ १ ॥

(Vide, Vidya Dharam Dipika, Vol. 1, Nos. 9 and 10, combined, 1889).

Another may be taken from Bharatmitra of 25th August, 1889—

## नवीन उपन्यास

प्रतापसिंह

प्रस्तावना

एक बड़ा वन दूर तक धरती ढँपकर खड़ा है । उसमें साल के वृक्ष अधिक और भी रंग बिरंग के तरु हैं । सिरों से सिर, पत्तों से पत्तों मिल-मिलाकर दूर-दूर तक सिलसिला बना है । उनमें छेद नहीं, भेद नहीं, उजाला आने का पथ भी नहीं, ऐसे पत्तों की अथाह नदी, पवन की लहर में लहराती हुईं कोसों तक चली गई है । नीचे गाढ़ी अंधियाली सी छाई है । दोपहर चढ़े पर भी यही हाल । भय से मन अकुलाय जाय । उसके भीतर मनुष्य कभी गया नहीं । पत्तों की खरखराहट और बनैले जीवों की चिल्लाहट के सिवाय कोई आहट सुनी नहीं जाती ।

वन तो प्रशस्त और अन्धियाले की खानि है, तिस पर रात दोपहर का अमल—रात्रि अन्धियाली अति कठोर है । वन को मसी की नाई काली बनाई है—वन के बाहर भी वही दशा—कुछ सूझ नहीं पड़ता ।

पशु पक्षी सन्नाटे मारे पड़े हैं । कितने लाख-लाख करोड़ पाखी-पंख, कीड़े-मकोड़े उस वन में रहते हैं पर किसी के गले में जरा भी शब्द नहीं । उस गाढ़े अंधियाले पर ध्यान लग भी सकता है पर शब्द भरी पृथ्वी की वह

अशब्द दशा चित्त में जमती नहीं। उस गाढ़े अंधियाले पर ध्यान उस अनेक वन से मसी की नाईं घोर अंधियाली रात्रि में निरे सन्नाटे को काड़ कर प्रश्न हुआ, 'क्या मेरी कामना पूरी होगी ?'

फिर ज्यों का त्यों। सन्नाटे में वन डूब गया। तब कौन कह सकता था कि उस वन से कुछ पहिले मनुष्य का स्वर सुन पड़ा था ? कुछ काल बीतने पर फिर वही प्रश्न हुआ। वन में कर ध्वनि हुई 'क्या मेरी कामना पूरी होगी ?'

तीन बार उस प्रश्न ने अंधियाले और सन्नाटे के समुद्र में हलचल मचाया। तब उसके उत्तर में और किसी ने पूछा—“तुम्हारा प्रण क्या है ?”

प्रश्न करने वाले ने कहा—“प्राण तक दे सकता है।”

उत्तर हुआ “प्राण का क्या हाय, ? वह तो सभी कोई दे सकता है।”

प्रश्न। “तब और क्या है ? और क्या दूँ ?”

उत्तर। “भक्ति”।

The two long quotations will tell us the three main sources of Hindi novel : I Element of Descriptive Poetry II Element of Erotics, well-known to Hindi-world through poems of love-errend of Radha Krishna (we can compare these with Shyam Sagai or Prem Bhajangam of Nanddas and Surdas). III The influence of Bengali Novel with an element of imagination and emotional atmosphere. The pieces of poetry introduced at random show how the public took more interest in poetry and the story-tellers were in their art imitating the folk-tales which told stories alternately in verse and prose. The most important novelist of the age who contributed to many monthlies was Kishori Lal Goswami. Another source than what we have lately spoken of will be inferred from the novel '*Parasanna Patrika*' va '*Path Pradarshini*' contributed by Kishorilal Goswami to 'Bharat Barsha' (of 1891). This is nothing more than a love-romance, and we can safely put it under the head of long love-romances of sufi mystics and other long narrative poems. Of course, Kishori Lal Goswami could not be directly influenced by these, but there were hundreds of such stories prevailing by words of mouth and in printed folk-tales.

The above will show that the Hindi novel was an important feature of the 19th century journalism. A number of important contemporary novels were first published serially in magazines. "Hindi Pradeep," Volumes 14, 15, 17,

18 (1892) published Bal Krishna Bhatta's 'So Ajan Ek Sujan'. The first chapters of Nutan Charitra (1883) by Ratan Chandra, Pleader, High Court, were published in Hindi Pradeep (1883, March, Volume 6, No. 7). It continued in the subsequent numbers. In 1900 Hindi Pradeep published an Indian adaptation of Shakespeare's Pericles entitled 'Bhagya ka Pher Ya Pyare Krishna ke Kahani' in the form of a novelette.

By the end of the 19th century Hindi novel had grown popular and a field had been prepared by the popularity and wider appeal of novels of Kishori Lal Goswami so that the papers devoted solely to novel-writing could be expected to flourish well. Hence we see an attempt being made in this direction by no less a man than Goswami himself who in 1896 started a journal 'Upanyas' strictly devoted to Hindi Fiction. Thus, we see that the development of fiction in the 19th century magazines and periodicals is a long story.

The first appearance of a serial fiction can be traced from KVS (10th July, 1873) when under the heading 'Sangrah', the editor published 'Madhumati ka Upakhyān' taken from 'Bang Darpan' (Bengali Magazine). Bhartendu could not do much in this direction, but his lead was taken up by other pioneer journalists with the result that fiction became a permanent feature of Hindi Journalism in the 19th century. By the end of the 19th century, fiction was greatly independent, and the popularity of novel in book form struck at the root of the serial novel. Moreover, Sarswati (1900) began short story, and it usurped the place of long fiction. The short story was much suited to the magazine and it soon elbowed out the novel from the magazine page.

## 18. Drama

Throughout the journalism of 1867-1900, we see monthlies and many weeklies publishing dramas. Almost all important dramas of the period have appeared in magazines and periodicals. The beginning was made by Harischandra and afterwards the serially published drama found an important part of our magazine. Till the advent of novel or novelette in the Eighties, it was the chief literary contribution, besides Essay, which formed the pages of contemporary journalism. The vogue for drama was such that no writer was thought great unless he attempted one, and we see the foremost novelist of the age, Kishori Lal Goswami, publishing a drama 'Pranaya Parijat' serially in Bharat Varsh (1891). This literary form was so



much patronised by the Press that it was easier for people to express themselves in this form than in other and we see even Fables attempted as dramatic piece, *e.g.*, there is a letter published in Bharat Mitra, December 24, 1891, written by Kavi Shankar Prasad Dikshit of Cawnpore—In fact, in the last two decades of the 19th century, stage and drama raised much enthusiasm in the public, and dramatic companies were not an unusual feature as can be learned by stray references in the contemporary journals and newspapers, *e.g.*,

(स्थान सघन वन)

एक गड़रिया अपनी भेड़ी और बकरियाँ चराता है।

(गड़रिया) एक सिंह के बच्चे को देखकर। आहा ! ये तो अभी हाल ही का बच्चा है। (मन ही मन) शायद सिंहनी अपने उदर-पोषण के निमित्त कहीं वन में गई है। इसको उठा कर अपने घर ले चलूँ। (गोदी में उठा लेता है) और अपने गाँव की ओर को बकरियाँ समेत चलता है।

(स्थान गाँव)

(गड़रिया को सिंह का बच्चा लिये देखके)

(गवंदू) (गड़रिया से) यो गोद में किसका बच्चा है हो महते ?

(महते) देखो तो हो गवंदू, यो सारो कैसी नीको लगत है। याको तुम पालौगे ?

(गवंदू) दोनों कानों पर हाथ धरिके, ना भैया, मेरो बूतो नाइनें तुमही पालौ न।

(महते) में तो याहि लावो ही हूँ। सो पालों ही गो।

(गवंदू) पालोगे तो सबरी भेंड़ बकरियन खा जाइगो।

(महते) खाइ सारो का जाइगो, मैं याको बकरी ही बनाइ लूँगो।

(गवंदू) सो कैसे ?

(महते) गंगा धुआई फिर देखियो।

(खरक में भेंड़ी बकरियाँ बेड़ता है)

(घर में आके स्त्री से)

अरी लारी को बड़ो डला वाके नीचे या बच्चा को ढाँप दूँ।

(स्त्री) यो दैया का है ?

(महते) यो सिंह का बच्चा है याको बकरीन में पालोंगो।

(स्त्री) अच्छा तो है खवाउगे याकूँ का ?

( महते ) असै दूध पियाइहैं फिर सारे को बास चराइहैं वन में । नैक सयाना होइ तब वन में याहू को ले जावै करोगे ।

( स्त्री ) कहूँ सयाने भये पै हम तुम कौन मार खावै काहे से कि सिंह का बचा है ।

( महते ) मैं सिंहपना सब भुलाइ देंउगो ।

( स्त्री ) तो रोज वन में याहू को, चरैवो को ले जावो करो ।

( महते ) हां सो तौ रोज रोज । अब भोजन को लावौ खाँइ पियें सोवें ।

( स्त्री ) अच्छा चलौ (दोनों भीतर गये ।)

(स्थान पहाड़)

महते गड़रिया अपनी भेंड़ बकरी चराता है, सिंह का बचा भी बकरियों के साथ साथ चरता है और मैं में में में बोली बोलता है ।

(अचानक एक सिंह का गर्जना)

( गड़रिया ) (मन में) नाहर गर्जा (प्रगट) अपने लड़के घसीटा से हांक रे हांक गांव की ओर गल्ला कौं ! सिंह गर्जत है ।

लड़का भेड़ी बकरी गांव की ओर हांकता है पीछे पीछे सिंह का बचा भी चलता है ।

( सिंह ) सिंह के बचा को देखकर ललकार के खड़ा रह ।

( बचा ) खड़ा हो के क्यों ?

( सिंह ) तू कौन है ?

( बचा ) मैं बकरा हूँ ।

( सिंह ) (मन मन) इसको अपना स्वरूप भूल गया है बकरियों के संग से (प्रगट) तू बकरा कैसे ? तू तौ सिंह है ।

( बचा ) सिंह तू होगा तेरा बाप होगा मैं तो बकरा ही हूँ ।

( सिंह ) नहीं नहीं तू बहक गया है ।

( बचा ) वाह मोसँ महते गड़रिया कहे है तू बोकरा है । सो याहि का भूठ मानू ?

( सिंह ) महते है जालसाज धोखेबाज । अरे अंधे तुम्हें सुझत नहीं तेरे ये हाथ पांव मुँह रंग रूप सब अंग मेरी ही सदृश हैं । बकरियों कैसे कान नहीं खू नहीं पूछ नहीं रंग नहीं ढंग नहीं फिर क्यों अपने को बार बार बकरा ही बकरा बके जावै है ।

(बच्चा) मन ही मन अपने अंग और सिंह के अंग को आंकता है और देखता है (प्रगट) हाँ आपका कथन तो सत्य ही होगा। परंच मुझको अभी पूर्ण विश्वास नहीं कि मैं बकरा हूँ अथवा सिंह ?

(सिंह) तू सिंह ही है तुझको बालपने में अभ्यास बकरियों का हो रहा है इसी से तू अपने को बकरा बताता है। तू अपनी आदि जाति को भूल गया है।

(बच्चा) मेरी भूल आप छुटाइये।

(सिंह) अच्छा चलो गंगा तीर चलें।

(गंगा तट)

(सिंह) बच्चे से देख जल में मेरा तेरा स्वरूप एक ही सा है कि नहीं ?

(बच्चा) आश्चर्य से। हाँ बेशक मेरा आपका एक ही स्वरूप है मैं बकरा नहीं मुझको निश्चय हो गया। धन्य हो महाराज सत्गुरु सिंह स्वरूप।

(सिंह) तौ चलौ शिकार मारियें।

(बच्चा) अच्छा चलौ, दोनों भपटते हैं।

(स्थान धर्म सभा)

विदूषक। हे मेरे प्यारे पाठक सुहृद रसिकगण। जिस भाँति ये सिंह का बच्चा अपने स्वरूप को विस्मरण करके अपने को बोंकरा (बकरी का बच्चा) मानता था उसी भाँति ये हमारे बंधु नई रोशनी वाले भी अपने सतस्वरूप को भूल के अपने को अल्पज्ञ जीव कथन करते हैं और मानते हैं। उसमें हेतु केवल इतना ही है कि स्वामी दयानन्द सरस्वती के स्व-वाग्जाल में इनको फाँस कर भुलावा दिया और तुच्छ जीव बकरा सदृश बनाया। अब ये लोग यही दृष्ट करते हैं हिम जीव ही हैं उनके सत् स्वरूप को यदि कोई सिंह रूपी विद्वान् आत्मदर्शी बतावे कि तुम जीव नहीं सत्ता मात्र चिदाकाश हो। तौ कहितै हैं वाह चिदाकाश सतस्वरूप तुम होगे।

In fact, in the best two decades of the last century, stage and Drama raised much enthusiasm in the public, as dramatic companies were not an unusual picture as can be learnt by stray reference in the contemporary journals and newspapers, *e.g.*,

### नाटक

श्रीमान् सम्पादक समीपेषु !

महाशय,

सर्व महाशयों को ज्ञात हो कि इस शहर सीतापुर में एक “भारतोद्धार नाटक” कम्पनी स्थापित हुई है कि जिसकी स्थापना का एक वर्ष समाप्त भी

होने आया। इस कम्पनी ने विशेष विशेष लागत से जैसा कुछ सामान तय्यार कर लिया है दूसरी कम्पनियों में शायद ऐसा कदापि न होगा, लेकिन अब लड़के नाटक के लिए उत्तम मिलने चाहिए यानी खुशगुल स्वरूप; यदि ऐसे लड़कों को जो महाशय तलाश करके यहाँ भेजेंगे मैं उन श्रीमानों का अत्यन्त अनुग्रहीत हूँगा—और बालकों को मासिक योग्यतानुसार भलीभाँति दिया जायगा। आशा है कि हमारे देश हितैषी लोग इस पर अवश्य ध्यान देकर हम लोगों के उत्साह को बढ़ावेंगे।

सबों का सेवक

गुरुबख्श सिंह

मैनेजर भारतोद्धारक कम्पनी

सीतापुर

Commenting on this letter, the editor adds this in his editorial note in the same issue—

बाबू गुरुबख्श सिंह मैनेजर भारतोद्धारक कम्पनी का एक प्रेरित पत्र यथा स्थान प्रकाशित हुआ है। हम लोग उक्त महाशय को इस शुभ अनुष्ठान में प्रवृत्त होते देख अत्यन्त ही आनन्दित हुए हैं। यह कम्पनी यदि स्यात् दैव अनुग्रह से खड़ी हो गई तो निस्सन्देह हिन्दी का और देश का महान उपकार साबित हो सकता है। हम आशा करते हैं कि देशवासी लोग इस महाशय को सहायता देने के विषय में विशेष दत्तचित्त होंगे और साधारण का मंगल साधन करेंगे। इतने बड़े विशाल हिन्दोस्तान में एक भी विशुद्ध हिन्दी नाटक कम्पनी वर्तमान नहीं है जिससे आदर्श चरितों से साधारण को शिक्षा प्राप्त हो सके। यद्यपि पारसी साहब लोगों की कई एक कम्पनियाँ हैं, परन्तु ये हम लोगों के वांछित अभीष्ट साधन में सम्यक सामर्थ नहीं है। क्योंकि उनकी भाषा खिचड़ी उर्दू है और अभिनय बहुधा “लैला मजनू” और आशिक माशूक का ही हुआ करता है, जिसके देखने से दर्शकों को सिवाय हानि के लाभ की सम्भावना स्वप्न में भी नहीं।

It seems that Ramayan of Tulsī Das was enacted in Dohā—chaupais, and was a popular entertainment on the Hindi stage. This can be inferred from an advertisement published in Bharatmitra, December 3, 1891—

“रामचरित नाटक अर्थात् रामलीला : एक नवीन अनूठा नाटक राम-लीला कराने वालों का अति उपकारक सुन्दर सरस उपदेशों तथा नाटक क्रिया विधि से पूरित दोहे चौपाइयों की सरल भाषा टीका सहित ललित गद्य वाक्यों से अलंकृत उत्तम उज्ज्वल पत्र ३१२ पृष्ठ टाइप के अक्षरों में

मुद्रित सारे रामायण का सार स्वल्प व्यय में अधिक प्रसन्नतापूर्ण स्वाद का देनदार ऐसे ग्रंथ का प्रचार अभी प्रथम ही बार है ।

By 1890, the number of Dramas had not reached a large number, and after Harischandra new dramas were hardly forthcoming. The premier Press Bharat Jiwan (September 1, 1890) advertises these dramas—Krisna Kumari, Padumavati, Sati, Vir Nari, Kali Kautuk Rupak, Boore munh muhase log dekhen tamashe, Maha Andher Nagri, Mudra Rakshas Natak, Kya isi ko Sahyta Kahte Hen, Gram Pathsahal and Nikrista Naukri, while novels were slowing giving ground, because it also advertises Kadambari, Deep Nirvan, and Prayani Parinaya. The most popular branch of literature was poetry and a number of collection of folksong, Kajli, Lavni, Ghazal, Swang etc. were published.

### 19. Criticism and Review.

The most important paper for the study of the development of Hindi criticism in the 19th century is "Hindi Pradeep" (1877-1910). For thirty years, Pandit Bal Krishna Bhatt, the editor wrote critical articles and reviews, and he can be reckoned as the first pioneer critic. We shall take his pioneer articles later but first we would discuss the growth of Review column.

There is nothing of what we call criticism proper in the pages of journalism before 1880, but the column of Review is ever present in important weeklies and monthlies just from the time of Bhartendu. After 1880, the Review columns were greatly improved. In 1883 June issue of Bharat Sudasha Pravartak we see a very excellent introduction of 'Pariksha Guru', our first full novel—

परीक्षा गुरु : (लाला श्रीनिवास प्रणीत) इस उपन्यास की प्राप्ति हम लोग अत्यन्त धन्यवादपूर्वक स्वीकार करते हैं । सांसारिक व्यवहार के लिये यह पुस्तक अत्युपयोगी है । और धनिकों के सुधार के लिए तो मानों बनाई ही गई है । प्रायशः बड़े पुरुषों के लड़के जो अपने चुटकी बजाने वालों की बातों में पड़ स्वसम्पदा खो बैठते हैं । मान और ज्ञान की हानि करते हैं । वह विषय अत्यन्त उत्तमता से दिखाया गया है । भाषा इसकी बहुत सीधी है । न ऐसे संस्कृत शब्द भरे हैं जो बोलचाल में न आते हों और न ऐसे फारसी-अरबी के जो व्यवहार से रहित हों ।

ग्रंथ का ढाल भी अंगरेजी उपन्यासों के ढंग पर है । बीच बीच में फारसी, अंगरेजी और विशेषतः संस्कृत का सार बड़े सुधार से रखा है ।

दृष्टान्त रूप में समुचित प्राचीनेतिहास ऐसे आते हैं कि ये स्मरण रखने योग्य हैं। ये बातें ग्रंथकर्ता की विद्वता का परिचय देती हैं। एकद्वितीरिक्त न केवल गद्य में वरन् पद्य और विज्ञान में भी योग्यता पाई जाती है। क्योंकि संस्कृत, अंग्रेजी और पारसी पद्य का भाषा पद्य में अच्छा आशय का दिया है। हम ऊपर लिख चुके हैं कि दृष्टान्त रूप में समुचित प्राचीनेतिहास ऐसे डाले हैं कि वे स्मरण रखने योग्य कोई ऐसा विशेष दोष हमारे निकट नहीं कि इस ग्रंथ पर समेटा जावे। सच तो यह है कि भाषा में इस उपमा का दूसरा उपन्यास नहीं। प्रथम तो उनका (उपन्यासों का) अभाव ही सा है और जो छोटे-मोटे कपोलकल्पित हैं भी ये कदापि इस उत्तमता को नहीं पहुँच सकते। क्योंकि प्रायः उनमें ऐसी बात नहीं है जो देशकाल की गत और प्रवृत्त दशा को भी एक सुघड़ाई से दिखाकर मनुष्य के चरित्र को मृदुता से सुधार सकें। मदनमोहन सरीखे (जिन पर यह सम्पूर्ण ग्रंथ बना है) बहुत घनाढ्य बिगड़ गये, अब भी वैसे कितने ही हैं, जो ठकुर-सुहाती बातों में पड़कर अधोपात पर हैं। उनकी आंखें खोलकर अवश्य इस सद्ग्रंथ का पाठ करना योग्य है। मूल्य भी इसके गुण और विस्तार के आगे ॥१॥ बहुत नहीं है। सदादर्श प्रेस दिल्ली में छपा है।

There is a long line of Review Columns afterwards :—

### रत्नाष्टक

यह संस्कृत का गद्य-पद्यात्मक नीति-विषयक काव्य सरल और मनोहर संस्कृत भाषा में पं० अम्बिकादत्त व्यास (साहित्याचार्य) द्वारा निर्मित और प्रकाशित है इसमें 'हितोपदेश' से भी संक्षेप में और सुन्दर रीति से ८ कथा हैं। इस छोटे, मनोहर, लाभप्रद नीति-विषयक ग्रन्थ को हम चाहते हैं कि संस्कृत के सब छात्रों के विशेषकर जो अंगरेजी के छात्र सेकेन्ड लंग्वेज (दूसरी भाषा) संस्कृत रखते हैं, उन्हें इस काव्य को पढ़ना विशेष लाभप्रद होगा।

### कायस्थ कौमुदी

इस नाम की सामाजिक मासिक पत्रिका मुजफ्फरपुर से बाबू गोकुलानन्द प्रसाद द्वारा कायस्थ जाति के संस्कार के लिए प्रकाशित हुई है और इसे देख हम परम प्रसन्न हैं कि हमारा और इसका मुख्योद्देश्य एक ही है। किन्तु इसके एक ब्राह्मणों पर अनुचित आक्षेप के हम साथी नहीं हैं। विवाह आदिक फिज़ूलखर्चों के विषय में जो इसने लेख दिया है, अत्यन्त

प्रशंसनीय है उसे हम यहाँ उद्धृत कर दिखाते हैं कि उसी के साथ साथ ब्राह्मणों पर कैसा अनुचित स्थल पर नाहक आरोप किया गया है । हम कायस्थ लोगों से निवेदन करते हैं कि यह पत्रिका अच्छी है इसमें सन्देह नहीं । आप लोग इसके ग्राहक बन सहायता करें ।

(विद्याधर्म दीपिका, खंड सं० २, ३, ४, ५, combined, 1890).

शिक्षा सोपान : १ में, और द्वितीय भाग, अलग २ । लड़कों को पहले पहल पढ़ाने के लिए यह पुस्तक अच्छी है । कामा ( , ) आदि के व्यवहार को भी इसमें दिया गया है जो एक आवश्यक विषय है । जिन्हें इच्छा हो, पं० गोविन्द नारायण मिश्र सारसुधानिधि प्रेस बड़ा बाजार कलकत्ते के पते से २) -॥ मंगालें ।

‘देवनागरी की पारसी पर फर्याद’ उद्गू । इसमें फारसी से देवनागरी की उत्तमता दिखाई गई है । बाबू बालमुकुन्द खत्री से मुझे मिली ।

“ब्राह्मण” कानपुर—इसके एडिटर बड़े प्रेमी हैं, वैसा ही पत्र भी है ।

‘साहन सरोज । मासिक पत्र छपरा से पं अवध बिहारी शरण मिश्र द्वारा प्रकाशित । भगवान इस पत्र को चिरायु करें ।

“जयालाल प्रकाश” “जैन प्रकाश” मासिक पत्र जीयालाल जैनी द्वारा फर्रुखनगर जिला गुड़गांवा ( पंजाब ) प्रकाशित । इसके लेखों में वैष्णव और जैनियों का झगड़ा देख हमें बड़ा खेद हुआ । ऐसी कल्पना न लिखकर देश भलाई की कोई कल्पना की जाती तो क्या अनुचित होता ? जो हो, हम इसके सम्पादक के मित्र भाव से सम्मति देते हैं कि देश दशा सुधारने वाली बातें लिखिये । आपके भगड़ों से बहुत हानि हो चुकी क्या अब भी हम लोग न चेते ?

(Ibid, खंड २, संख्या ६ सं० १९४७ )

रामपताका, पाल्कि पत्र—यह प्रयाग सरस्वती यंत्रालय से एक सोसायटी की आज्ञा से पं० राधामोहन शुक्ल द्वारा २ फार्म के आकार में सम्पादित हो १) वार्षिक व्यय से अभीष्ट स्थान में ग्राहकों के समीप पहुँच रहा है । समाज संस्कार विषय में यह पताका अपना प्रभाव ठीक दिखा रही है हम आज्ञा करते हैं कि इस राम पताका से राम फटाका वाले भी सुधरेगे “हिंदी बंगवासी” चार फार्म सुन्दर कागज पर हिन्दी भाषा में हिन्दू धर्म से भरा, तेज और ताजे समाचारों से पूर्ण प्रति संख्या में एक ( कभी २ दो भी ) उत्तम चित्र ( सजीवन चरित्र ) के सहित यह विचित्र सप्ताहिक पत्र ३४ । १

न० कल्लू टोला कलकत्ते से प्रकाशित हो २) रुपये में ग्राहकों के समीप पहुँचता है इसकी अधिक प्रशंसा करनी उचित नहीं एक बार नमूना ही सेत-मेत में मंगाकर देख लीजिए २) चित्र ही की न्यौछावर है फिर भी आप स्वयं लहालोट हो जायेंगे ।

Such primitive criticisms and notices have their own historical importance.

Thus, the review columns of the 19th century are, as seen above, only the beginning of the species, yet they come very near to the standard set by modern critics. Mr. Leonard Wolfe says that the main function of the reviewer is

“to give to the readers a description of the book and an estimate of its quality in order that he may know whether or not it is the kind of book which he may want to read”, and that “reviewing is quite distinct from literary criticism.”

In fact, the 19th century Hindi journalism is not very rich in criticism. There was no contemporary literature worth the name which could inspire the writers for its aesthetic appreciation, and the ancient literature was quickly losing its grip on the imagination of the people with the change of new conditions of life.

As we have seen the earlier criticism appeared in the form of book-review. These book-reviews cannot be regarded as specimen of criticism of a higher order. However, they point out the beginning. It is said that the first critical article was published in Anand Kadambini (1882), but in reality it was not any higher in merit than so many book-reviews which were current in those days under the name ‘Samalochana’. The publication of such reviews does not deserve much notice. The book-reviews going under this head were very poor, as can be seen by a few instances—Kashmir kusum or Rajtarangini in Bhartoddharak, 1884, Volume 1 No. 2, and Balbhadra's book in Brahman, April 15, 1883, Volume I No. 2 pp. 6-7. Such critical reviews fill the files of the last quarter of the 19th century.

The first serious critical contribution to the Hindi journalism was the article ‘Kalidas ke Nirankushta’ contributed to ‘Hindusthan’ (Est. 1885) by Mahabir Prasad Dwevedi. Dwevedi is again important for raising the status of book-reviewing from superficial appreciation

<sup>30</sup> Vide “Reviewing”: Hogarth six-Penny Pamphlet, No. 4 By Virginia woolf, The Hogarth Press, 1939.



ending in applause. His criticism of Hindi reader No. 11 (Revised Edition) set the ball rolling. In his reviews of the series Dwevedi has dealt mostly with idioms, grammar and fault in language and there was much bitterness in his attempt. Later book-reviews were influenced by this and applied themselves by pointing out defects and drawbacks, only without the status and solid backing of Mahabir Prasad Dwevedi.

In 1896, Ganga Prasad Agnihotri published 'Samalochna.' In 1897, with the publication of Nagri pracharni Patrika a new era opened in critical journalism. Serious articles on the theory of criticism began to be contributed. Agnihotri's article is republished in 1897. The same issue also published J. D. Ranade's work 'Samalochnadarsh' and 'Kavya Mimansa' by Ambika Datt Vyas. We must, however, remember that there was very little literature and, hence, literary criticism in the nineteenth century. Later efforts at criticism came through Anand Kadambini (1882), Hindusthan (1885) Nagri Pracharini Patrika (1896). The pioneers were Sri Nivas Das, Pandit Mahabir Prasad Dwevedi, Ganga Prasad Agnihotri, Radha Krishna Das, Ratnakar and Ambika Dutt Vyas.

## 20. Humour

The element of ludicrous formed a part of our journalism. We see it in a well-developed form in KVS as "Punch". The reason for this was that such "Punch"—form of literature was widely cultivated by the writers of Urdu and the "Oudh Punch" had already made a name. The early Hindi Punch was written by men from Kashi, and that place is famous for its jocular spirit. Most of the Jocular literature of the 19th century came as "Punch", but there was no totally punch paper like "Oudh Punch" (Urdu, Lucknow) Another way of putting the ludicrous sentiment was through such nonsense:

दन तड़ाक छू :

अरी श्यामा तुझसे उस रोज विदा हो उस रोज रात को यहां गंगा किनारे ही आ गिरा । यदि पत्र नवाब साहब वाला सोध लिया हो तो गंगा में बहा दीजिये ताकि यहां ही आ अटके तो पाकर किसी घाट में धुलाकर साफ कर गुरु जी के चर्चों में धर पटकूँ क्या मां ने उस रुपये की मिठाई में तो आपको नहीं फाँस रक्खा है स्वयम् नहीं हिलते, और यार यही उस खुंचे वाले की पेट में अभी तक घुली है क्यों न हो मामौवाच ( निगाहें चार होती हैं जिगर को पार करती हैं । ) ( भारतवर्ष, दिसम्बर १८९१ ई० )

The above is only a crude form of humour. Even "Punch" was not much artistic as can be clearly seen by the Punch of Valyee Misra, published in Vidya Dharam Dipika. The writer introduces the Punch with the remarks that it may not be misunderstood for *Nagals* or *Bhandas* or abuses showered on the bridegroom's party at the occasion of marriage. This is itself a criticism on the crudeness of the literary form. In fact most of the 'Punch' were mere jingling of words and closely imitated the play of sound and coincidences used by *Nagals* and *Bhandas*. Let us quote one—

पंच या प्रपंच का सरपंच

मिस्टर—नहीं २ पंडित जी ! घर पंडित जी । कुछ खयाल कर लीजिये, ज़्यादे ! लुफ्त हो गुडमौनिङ । लाहौल बलाक्यत, 'जनाब ! माफ फर्माइएगा भूल गए—नमस्कार, वाह हजरत ! खूब ही बात ! कुशीकरना बी दीख गए ।

वां गैरों में जामें बादये छलके

यां दीदये नम से अश्क ढलके

क्यों यार ये यही शर्त वफा है ? आप तो निरे पिलपिली हो गये यह क्यों ! वज्रादारी की टाँग तोड़ते-तोड़ते पूरा तैमूरलंग बना दिया मेरी ओर से ऐसा मुँह मोड़ के बैठे कि हजार दोहाई तेहाई चौपाई जेखाई उड़ाई मगर आपके कानों पर जूँ तक न रेंगी । यहाँ खैरियत के इन्तजार में आँखें होली की पिचकारी हो रही है वहाँ तिगुड्डी रङ्गरेलियाँ मँच रही हैं सुबहान अल्लाह, यार ! जीते रहो ।

यां लब पै लाख २ सखुन हजतिराब में !

वां एक खामोशी तेरी सबके जबाब में !

कहीं मियाँ चुप पीर का रोजा तो नहीं रक्खा ? यह भी मालूम हो तो फिर सिंग पंछु दबाकर पूछने का हौसिला बाकी न रहे, दो चारपाई का बोझ तो तुम कहाँ तक उठाते कि एक पाई से भी दिल के फफोले न फोड़े, हत्तरी बखालत की नाक में बेवफाई का रस्सा और किसी बेरहम के हवाले । बहुत नाखुश हुआ तो दो चार रोज और न खत लिखियेगा, क्यों ? ज़रा हाथ लाना ! क्रह ! क्रह ! क्रह !

यार नाखुश होने की मसल सच है कि मरता क्या न करता जो सब सर किसी का स्वाहा हो और उससे दूर हो, आप ही गंगा की कसम रेत समेत

खाकर कहिये कि उसको कितना गम होगा ? यार, अबतो अपनी जूती की नोक की पैजार से डरडर की फिटफिट कर करके सँदूके में जफ़ा से हाथ उठा कर एक पुट पुट खत न हो तो एक टुकड़े की धज्जी के पुरजे पर ऊपर ही के जी से सही दो बोल के हफ़ ज़ेरो जबर मिला कसम से उगल दो

राकिम—कालसा गोरासा, मोटासा, लम्बा-सा, बड़ी बड़ी आंख अंधा-सा, जवान-सा, बूढ़ा-सा, पढ़ा लिखा जाहिल-सा, अच्छा-सा, बुरा-सा, जिन्दा-सा <sup>31</sup>

## 21. Cover page or title page

The cover page of almost all 19th century papers is unadorned and inconspicuous. The utmost display is a cover border. The name of the editors and the publishers are very conspicuous, often printed in big type used for the Magazine title. Today editors and publishers have to content themselves with smaller types below the page and are often ignored on the cover page. Most of the magazines and periodicals printed their names in English also, and also the place of publication and the number of the issues.

It is noticeable that almost all the 19th century newspapers and journals printed some motto, some in Hindi and more in Sanskrit, e.g., Vidya Dharam Dipika printed the motto—

तिमिरनिकरं प्रज्ञार्कासं कुरीतिनिशोज्जितं,  
कलह कलिलाभयद व्यर्थ व्ययचमदीक्षकम् ।  
शिशु शशि विवाहस्येच्छोषभ्युष्य चमत्कृतिः  
सुकृति भवने विद्याधर्म दीपिकया ऽऽप्यताम् ॥

and Bharatvarsh—

नमस्यामोदेवान्तु हत विधेरते पिवशगा ।  
विधिविन्ध्यः साऽपि प्रतिनियत कर्म किं फलदः ॥  
फलं कर्मायतं किममरगणैः किंच विधिका ।  
नमस्तत कर्मभ्यो विधिरपि नमेभ्यः प्रयवति ॥

Some papers changed their motto with every issue e.g., Bharat Jiwan in its first year, but most of them kept a permanent motto. Bhartendu had started the vogue of

<sup>31</sup> Bharatvarsh, February 1, 1891.

Hindi motto and after him many periodicals published Hindi and Urdu motto of the same type. The Aryasamajist journals gave some hymn from the Vedas, and later on, small pertinent quotations from religious books which took the shape of a sloka or a two-line or four-line verse.

## 22. News

We have the earliest instances of news published in "Oodunt Martand" of Sambat 1883 (1826) and some extract would easily illustrate the position of our earliest news and language—

(१) एक यशी वकील वकालत का काम करते-करते बुढ़ा होकर अपने दामाद को वह काम सौंप के आप सुचित हुआ । दामाद कई दिन काम करके एक दिन आया ओ प्रसन्न होकर बोला—हे महाराज ! आपने जो फलाने का पुराना ओ संगीन मोकद्दमा हमें सौंपा था सो आज फैसला हुआ । यह सुन कर वकील पछता कर बोला तो तुमने सत्यानाश किया । उस मुकद्दमें से हमारे बाप दादा बड़े थे तिस पीछे हमारे बाप मरती समय हमें हाथ उठा के दे गए ओ हमने भी उसको बना रखा अब तक उसी भाँति अपना पिन कटा ओ वही मोकद्दमा तुमको सौंप कर समझा था कि तुम भी अपने बेटे-पोतो-परपोतों तक पलोगे था तुम थोड़े से दिनों में उसे खो बैठे ।

( २ ) १६ सितम्बर को अवध बिहारी बादशाह के आवने की तोपें छुटी ! उस दिन तीसरे पहर को स्टार्लिंग साहब ओः हैल साहब ओ मेजर फिंङल लार्ड साहब की ओर से अवध बिहारी की छावनी में जाकर के बड़े साहिब का सलाम कहा और भोर होके लार्ड साहब के साथ हाजरी करने का नेवता किया । फिर अवध बिहारी बादशाह के जाने के लिए कानपुर के तले गङ्गा में नावों की पुलबंदी हुई और बादशाह बड़े ठाट से गङ्गापार होकर गवरनर जेनेरल बहादुर के सन्निध गए ।

The above would clearly show that news were almost written as stories and with all unbelievable details.

With the publication of Kavi Vachan Sudha a new stage of development began in the history of news-writing. Some of the news from KVS will make an interesting reading:

## कौतुक शतरंज

तारीख ६ गुरुवार को श्रीमान् गोपाल मंदिर में एक अपूर्व भाँति की शतरंज खेली गई थी यह खेल ऊपर छत पर खड़ी से बड़े-बड़े कोष्ट बना कर

हुआ था इसमें मोहरों के जगह आदमी बैठाए गए थे राजा यें एक और श्री  
 ५ श्री जीवनलाल दूसरी और श्री गोकुल वाले श्री ५ ब्रजजीवनलाल महाराज  
 की और श्री कृष्ण लाला जी और दूसरी और गण्डा सिंह (अक्खो जी) थे  
 लाल (शतरंज) के चिन्ह में × × × ( ) टोपी उतारे हुए  
 थे इस खेल में यद्यपि गंडा सिंह पुनः-पुनः खेल फेरते थे तथापि हार गये श्री  
 श्री कृष्णलाला जी जीति ॥

(दक्षिण सुख संपदः ।)

नरसिंह पुर के पत्र द्वारा ज्ञात होता है कि तारीख २६ सेप्टेम्बर को  
 श्रीमान चीफ कमिशनर बहादुर सेंट्रल प्रावन्सज वहाँ सुशोभित हुए थे और  
 एक बड़ा दरबार उस जिलह की पाठशाला गृह ताश की झाड़ियों से और  
 नाना प्रकार मंगल के वस्तुओं से सुशोभित था और उस प्रांत के सब रईस  
 और गवर्मेंट कार्याध्यक्ष दरबार में आए थे और डेपुटी कमिशनर द्वारा सभी  
 की भेंट हुई ॥ <sup>32</sup>

These were most important news published under the motto  
 but more news went under 'Samacharavali' (Summary of  
 news) :—

लाहौर—में धरणी कम्प हुआ था ।

बङ्गाल—प्रांत में इस वर्ष भली भाँति पर्जन्य नहीं हुआ ।

बङ्गाल—प्रांत में देश भाषा में ३८ समाचार-पत्र मुद्रित होते हैं ।

स्टेट सफ़्टरी—ने सेप्टेम्बर के अंत तक हिन्दुस्तान के ऊपर ५४,०३१,६०  
 रुपयों की छुड़ियाँ थी इसमें इस देश को ५१००३६ रुपये की हानि हुई ।

विलक्षसौदार्य—मि० टाम्स हालोवे ने विक्षिप्तों के औषधालय के निमित्त  
 १०,००,०० रुपया दिया ऐसा पूर्व ही ज्ञात हुआ है अब स्वतः हालोवे साहब  
 की ओर से प्रसिद्ध हुआ है कि मध्यम अवस्था के लोग विशेष दुःख से ग्रस्त  
 हुए हैं इस हेतु उनके उपयोग के हेतु के ५०,००,०००, रुपया देने  
 वाले हैं । <sup>33</sup>

A list of the headings of KVS, July 10, 1873, will show the  
 wide scope of the news published—

पर्जन्य, जर्मनी, सिलोन, बम्बई, पूना, आफ्रिका खंड, जापान, सातारा,  
 कलकत्ता, वृन्दावन, अहमदनगर, स्यारिस, बेलगाँव, मध्य हिन्दुस्तान । <sup>34</sup>

<sup>32</sup> KVS, Monday, 13th October, 1878.

<sup>33</sup> Ibid.

<sup>34</sup> Ibid.

We have given the news-heads in the same order as they are published simply to show that "News for India" were scattered in "News from abroad", and there was no attempt at distinction. The Indian news chiefly concern weather, the expenditure on soldiers and military, theft, increment of pay and character of authorities. The news from Vrindaban and Ahmadnagar are extraordinary :

वृन्दावन—के श्री गोविंददेव जी के प्रसिद्ध मंदिर के जीर्णोद्धार के निमित्त ५०००० रुपया जयपुर के महाराजा ने वायव्य प्रांत के अधिकारी लेफ्टिनेन्ट गवर्नर के कहने से दिये ।

अहमदनगर—में वक्तव्योत्तेजक सभा स्थापित हुई है २२ तारीख सप्तेम्बर से यह खुलेगी इसमें दो विषय नियत हैं पहिला स्वदेश के उत्कर्ष में कैसा भान करना और दूसरा विसाजी पंत सूबेदार ( तहसीलदार ) ने लोगों पर किसी विषय में बलात्कार किया इसलिए रामशास्त्री जी का न्याय के समय जो भाषण हुआ वह प्रथम में २५ व दूसरे में ३५ पारितोषिक है ॥ <sup>35</sup>

There are only 4 foreign news each concerning one country—

जर्मनी—के महाराज की पत्नी इम्प्रेस अगस्टा वायना में गई हैं ।

स्पारिस्—यहाँ एक ऐसी खबर हो रही है कि जर्मनी के बादशाह की प्रकृति इतनी मांदी हो गई है कि उनसे राजकीय कार्य नहीं होगा, इसलिए युवराज को सब अधिकार दिया चाहते हैं, लंडन की तारीख २३ की तार ।

अफ्रीका खंड—में भ्रमण करने के निमित्त गए हुए प्रसिद्ध डाक्टर लेविंगस्टन को २००० वार्षिक रुपया देना श्रीमती महारायो ने स्वीकार किया है ।

जापान—सरकार मए जलयुद्ध के लिए लोगों को तैयार करती है, और इस हेतु अंग्रेज सरकार की ओर से शिक्षक जाने वाले हैं । <sup>36</sup>

The news are taken from these sources—

(1) English Newspapers, e.g., Indian Daily news.

(2) Letters privately addressed to the editors from other cities.

(3) Local news by the editor himself.

There was no comment on foreign news and most of the home-news went without comments, except those which related to immoral atrocities of the European soldiers or authorities.

<sup>35</sup> KVS, July 10, 1873.

<sup>36</sup> Ibid.

During the ten years following the KVS (1873-1883), the news-writing as an art did not develop much. Even in the middle of our period, it was unpunctuated, and smacked more of literature than of journalism. For example, we read in 'Bharatvarsh' of Vithur (Est. 1889 June) :

गत ३ जनवरी को श्री किशोरीलाल जी गोस्वामी आरा निवासी (सहकारी सम्पादक भारतवर्ष) यहाँ (विठूर में) पधारे और ता० ४ जनवरी को सूबेदार वक्तवोत्तेजक समाज में संस्कृत विद्या पर और ता० ५ जनवरी को महादेव पाठक के मंदिर में राजनैतिक, सामाजिक और आध्यात्मिक दशा के तात्पर्य पर अति उत्तमता से व्याख्यान दिया ।

The defect as news are its literary air, hard sanskrit words, indistinct idioms, and absence of Punctuation. A close study of the issue at hand would show that the news are published continuously in the same type. No head-line. Every news begins with a distinct paragraph. The news are divided under two heads—local news under 'Vithur' which is bordered and printed in big type, and selected news (Chune Huai Samachar), which contain both country news and foreign news, begin with of the time concerned either in big type or in small in the vein : Cawnpore dated 22nd January or 'Cawnpore men', 'Faizabad men', etc. Most of the news were borrowed from other papers, e.g., the Bharatvarsh dated 1st February, 1891, contains news borrowed from Aryavarta, Prayag Samachar, Bharat Bhrata, Subhchintak, Rajasthan Samachar, Hindi Pradeep and Nigmagam Chandrika. The language of the news was extremely unstable. We have words like

लोकलस्तंभ, रजिस्टरार, थियेटर, अकटूबर, टेलीफोन (मुँह से बात करने का तार), यह बात सानन्द प्रकाश की जाती है ।<sup>37</sup>

Death news (obituary) are emotional, e.g.

महाशोक !!!

हाय क्या ईश्वर हम सब भारतवासियों को अनाथ ही कर देगा ? हमारे परम मित्र और हमारे पत्र (भारतवर्ष) के सहकारी सम्पादक लाला काशीनाथ जी खत्री सिरस जिला प्रयाग निवासी.....<sup>38</sup>

Newspapers are extremely vigilant about news regarding Congress activities—

<sup>37</sup> Bharatvarsh, 1st February, 1891.

<sup>38</sup> Ibid.

यह सुनकर किसे हर्ष न होगा कि वलायत के समस्त समाचार पत्रों ने कांग्रेस का पूरा वृत्तांत छापा और क्या सब पत्र सहयोगी हिन्दुस्तान के पत्रों सरीखे थोड़ा ही है।<sup>39</sup>

Weather-news are coloured—

थोड़ा थोड़ा जाड़ा चमकने लगा

( भारतमित्र २२ अक्तोबर १८६१ )

शरद अपना भाव दिखाने लगी

( वही, १ नवेम्बर सन् १८६० ई० )

Most of the news could be well-classed as sweet exaggeration ('gap'), and they could well attract the readers—

“बाँकीपुर का एक पत्र लिखता है कि मुजफ्फरगंज के मौजे लालगंज में एक ब्राह्मण ऐसा आया है जिसमें विलक्षण शक्तियाँ हैं। उसमें एक शक्ति तो यह है कि वह जब चाहे तब लोप हो जाता है और जब चाहे तब दिखलाई पड़ता है।”<sup>40</sup>

The news-writer had an eye for strange news, especially in social sphere :

फ्रांस में दो आदमी एक स्त्री के लिए गुब्बारे पर चढ़ के युद्ध की कि जो कोई जीते सो ब्याह कर पावे दोनों गुब्बारे उड़े और युद्ध हुआ एक तो नीचे गिर कर धूल से व्याहा दूसरे ने स्त्री से व्याह किया यूरोपियन सम्यता देखी ?”<sup>41</sup>

कलकत्ते के एक ब्राह्मण ने अपने ससुर के ६ हजार रुपये चुराये ससुर ने दामाद को एक महीने के लिए बड़ी सुसराल में भिजवा दिया बाह।

( भारतवर्ष १ नवेम्बर सन् १८६० )

Social news were almost universally published with comments :

जापान में एक ८० वर्ष के मनुष्य ने ३६ बार विवाह किया और ३५ स्त्रियों को छोड़ दिया। शाबास कातिकी कूकुर से भी बढ़ गए।

( वही, १ दिसम्बर १८६० )

In those days when facilities of news-communication were few and costly. Hindi newspapers could only publish their news after borrowing them from others. Each newspaper

<sup>39</sup> Rajasthan Samachar quoted in Opt. cit.

<sup>40</sup> Quoted from Bharat Jiwan in Opt. cit.

<sup>41</sup> Quoted from Pragag Samachar in Opt. cit.



published local news, which were borrowed from others, and the source was given. In this way, they would manage to give country-wide news. Let us quote some of the news—

खबर है कि आगामी साल से तार का महसूल आधा कर दिया जायगा । ता० १२ फरवरी से जगन्मित्र नामक एक हिन्दी मासिक पत्र मथुरा से प्रकाश हुआ है ईश्वर उसे चिरायु करे

( वही, १ मार्च सन् १८६१ ई० )

नशेबाज पादरी—मदरास के एक मदुरा स्थान में पादरियों के लिए किस-मिश का शराब भुलाया जायगा, क्योंकि बाइबिल में किसमिश की मदिरा को पवित्र कहा गया है । यार अगर सच पूछो तो वही मसल है कि चाम की जूती नहीं लगी है किन्तु मखमली ॥

( दिसम्बर सन् १८६१ ई० के 'भारतवर्ष' में व० बा० से उद्धृत )

गत सोम्बार रात के समय एक मेम साहिबा घोड़े पर गंगा किनारे सड़क पर से कहीं जाती थीं । घाट के निकट घोड़ा बिगड़ कर एक कुली पर जा पड़ा । घोड़े ने मेम साहिबा का भी पिंड नहीं छोड़ा ऐसा सनासन दौड़ने लगा कि आगरा ब्यांक के पास वह जमीन पर लोट गईं । पर हड्डी विलायती है—चोट न आई—

(भारत जीवन २३ जनवरी १८८८ ई०)

It is clear that the editors hankered after story-element in news—

अमृतसर

१० अगस्त

गत परसों बकराईद की रात को यहाँ के एक मुसलमान ने अपनी बीबी को कुठार से मार डाला । भीमाइन की एक मुसलमान से यारी थी बकराईद की मुबारिक रात थी आशिक मासूक एक चारपाई पर बहार करते थे कि बाहर सगा खसम भी आ हाजिर हुआ भला किस पर सहा जाय भीमा कुलाड़ी लेकर दौड़ा आशिक तो भाग गए पर माशूक का “कीया इश्क ने काम आखिर तमाम !”

(भारतमित्र, १५ अगस्त सन् १८८६ ई० )

This is a development on later news, but most of them are written in swift and stale style, and it is this later style that has developed news-writing and given it objectiveness necessary for news-column :

बीफे की रात को मेरठ के हिन्दू मुसलमानों में भगड़े का भय था । सो शहर के हर हिस्से में पुलिस के जवान घुम फिर रहे थे ।

हाल में एक व्याह की गड़बड़ी होने से लाहौर के दो दल मुसलमानों में भारी दङ्गा हो गया ।

There is no attempt at constancy of language and people who wrote in Urdu were given their news in it without any change—

#### ब्रह्मा

जिला एजेंट में एक सिपाही ने एक हवलदार और एक दूसरे सिपाही को गोली से मार डाला । इसलिये कि उसको रेशन कम दिया गया था जब उसने उजर किया हवलदार ने गाली दी इस पर गोली भर शूट मार दी सो अच्छा किया क्यों ? कोई इज्जतदार श्रीमती राजराजेश्वरी का सिपाही हो गाली खायगा । जिला सीबू पोष्ट मेंडू में एक सिपाही अपने को गोली मार कर मर गया अभी इस बात का ठीक पता नहीं दरियाफ्त हुआ कि उसने क्यों ऐसा काम किया

story-element persists in many news throughout the Period :

हेमकुमारी दासी एक बंगालिन है । दैवसंयोग से एक दिन उसने खराब खाना पकाया । उसके पति बड़े तेज बङ्गाली माशा हैं । भूट गुस्से में आकर बिचारी स्त्री को एक गम' लोहे की सीक से खूब जलाया है । अब माशा को विचार का मजा चखना पड़ेगा ।

एक हिन्दुस्तानी बजाज ने थोड़ी दूर का टिकट लेकर बड़ी दूर जाने की कल्पना की थी पर श्री रामपुर में पकड़ा गया और पाँच रुपया जुर्माना दिया

दक्खिन में एक भिश्ती का एक बैल था भिश्ती मर गया है । इस दुख में बैल ने खाना पीना बन्द कर दिया है और अपने को इस दशा में घसीट रहा है कि उसके प्राण निकलने की सम्भावना है ।

( भारतमित्र, १२ जुलाई सन् १८८२ ई० )

The analysis of the news-column, say from Bharatmitra, 12th July, 1888, will itself reflect much on the temperament of the news-writers : Social and moral 4, court sentences reflecting the morals of the authorities or Government servants 2 ; Home Politics 2 ; Foreign Politics 3 ; Army 1 ; Reflection of satisfaction 2 ; accidents 2 ; Passing of High examinations 1 ; State 1 ; Literature 1 ; contradicting prior news 1 ; foreign news 3. This will reflect the all round interest of news-columns. Bharatmitra is the first weekly that began the tradition of one or two line (short) news—

style under its head 'Vividh Samachar' and this was long followed.<sup>42</sup> This saved much time and trained news-writers in the art of condensation. Two decades later the character of the news-writing was highly changed. Let us compare the obituary published in the Bharatvarsh and the following :

बड़े शोक का विषय है कि रीवाँ निवासी कवि रामानन्द जी जो कुछ दिनों से लहरी प्रेस काशी में वास करते थे, दस बारह घण्टे की बीमारी से तारीख २६ जुलाई को ३ बजे दिन के समय परलोक सिधार गये। ऐसा प्रसन्नचित्त और निर्लोभी मनुष्य बिरला ही देखने में आयेगा। उनकी अकस्मात् मृत्यु से उनके स्नेहियों की बड़ा ही कष्ट हुआ। ईश्वर उनकी आत्मा को सुखी करे।

( भारतजीवन, २६ जुलाई १९०० )

This is a balanced and simple statement of facts against the unbalanced and emotionally tuned note of earlier age. Another change that has taken place is this—there is still no news-head but every news is separated from the other by some space and a bold line between. Also the subject of the news is expressed separately :

लार्ड कर्जन। लार्ड कर्जन केप्टान में गये थे बुधवार को अपने देश के लिए प्रस्थान करने वाले थे।

अमीर। काबुल के श्रीमान् अमीर इस मास के अन्त पर्यन्त जलालाबाद में रहना विचारते हैं।

दिवाला। गत पहिली फरवरी को मञ्चेस्टर में कपास की एक बड़ी भारी आदृत का दिवाला निकल गया। स्वदेशी का प्रताप।

( भारतजीवन, ८ फरवरी १९०६ ई० )

(Note bad proof-reading resulting in the breaking of words)

The news-heads are still premature like—

‘प्रोफेसर राममूर्ति’ ‘मिथ्या ठहरा’ ‘धर्म संघ’, ‘साहाय्य का अस्वीकार’

Many of these are indistinct, and when they are concerned the activity of some persons, only name of the person is considered as a good news-head. Similar is the case when the name of a place, which is concerned, is given as the head of the news concerning that place. But certain papers at the time like Bharatmitra and Vir Bharat, were slowly

<sup>42</sup> Vide 3 December 1891 issue.

carrying news to great personality. This news-head is now placed on the head. This made the middle bold-line unnecessary and sometimes there are sub-heads also :

नासिक का खून

— X o X —

विद्यार्थी पकड़े गये

The above is in much bolder type while the sub-head is printed in the type used for ordinary news. In facts most of the heads are not published in bold type, and are inconspicuous.<sup>43</sup>

We must remember that till this time there was no established daily, and the development of news-writing is the affair of a daily Press where hundreds of news are handled everyday. With the beginning of the Great War (1914-18), news began to be featured most, and achieved an importance not hitherto obtained. More than half a dozen dailies published war-news day by day, and headings, sub-heads, contents—almost everything—was handled with swiftness and in the shortest space possible, for news-print had grown scarce and costly.

### 23. Comments or Notes.

We do not find comments or notes in the early journalism. Even Kavi Vachan Sudha is devoid of them. There is nothing in the periodical which goes to tell that Bhartendu ever considered the news given in Samacharavali and editorial is never based on such news. Of course weather-notes are present, *e.g.*, there is a note on rains. Even important weeklies of the 19th Century, like Bharat-mitra and Bharat Jiwan did not comment on the important news given in their pages. Whatever criticism they offered was in the shape of certain exclamatory words, and a pregnant sentence at the end of such news itself. The later periodicals wrote excellent and powerful editorials on topical subjects, but as commentaries on news, we find nothing.

The vogue of the notes was begun by the magazine and Saraswati under Dwevedi was the first to give influential comments. As a literary comment writer, Dwevedi was excellent, but he wrote on nothing except literature or culture. Some other magazines and periodicals began to give comments, but the comments on news began with the

<sup>43</sup> Vide Vir Bharat est. 1909, weekly, Calcutta : January 16, 1910 issue,

rise of Political journalism. The first great periodical to give market value to comments writing was *Kesari* (Est. 1907). Of course, the comments were, all leaving some, relating criticism of Tilak in Hindi journals, translated from the Marathi *Kesari* of Tilak. Later on, when Tilak was interned Madhava Rao Sapre tried to give an individuality to the periodical and wrote many good comments. The example of *Kesari* was soon adopted by important Hindi weeklies and, after it, the most important political comments were published in *Pratap* (Est. 1912). One cannot write an editorial on every important news—there can be only one editorial or leader in a weekly. But they are handicapped when they are against dailies which can easily write seven editorials against one of a weekly. Moreover, comments on news are important things for a weekly for many reasons:

1. The weekly must educate people in politics, literature, or other thing ; mere giving news is no training for the masses.
2. It must choose the most important news of the week, and divert public attention to them. Thus, weeklies have more time than dailies to let the news crystallise, and they can comment more leisurely. Hence, they cannot overlook this important branch.

## 24. Advertisements

The earlier newspapers did not trade in advertisements and this was a factor which bound them to their subscribers for finance altogether. Government reports till the beginning of the period (1883) strongly comment on the absence of this profitable aspect of journalism. But soon advertisements began to appear and in the Eighties and the Nineties, they were a very prominent feature—

### (1) Advertisement of books

Most of the periodicals and newspapers were published from Presses. Sometimes the Proprietors were printers too. Anyway, the Presses advertise their publication, and much credit must be given to these early advertisements, for they popularised literature, and made it a country-wide affair. They simply gave a list of books published by them with their prices against them. Or sometimes they classified them under 'Natak' and 'Upanyas', 'Dharam Siksha' etc. But only more important publications were advertised although the name of the authors seldom appeared.

It will be interesting to note the advertisement of Chandrakanta the most popular book for a quarter of a century :

## चन्द्रकांता

आज तक पाठकों ने बहुरूपियों के नाम सुने होंगे । मगर वे कैसे होते हैं क्या फ़न जानते हैं इसको बहुत कम लोग जानते हैं—किसी ज़माने में वे लोग अमर कहलाते थे । दरबारों में रहकर बात बात में इनाम वो इज्जत पाते थे । बिना लड़े-भिड़े राजाओं की लड़ाई ख़तम कर देते थे, इसका हाल इस उपन्यास में पूरे तौर से लिखा गया है—ग़िसवाय इसके पहाड़ के घाटियों-दरों जङ्गल की पूरी २ छूटा (सिनरी) दिखलाई है, अभी तक हिन्दी में इस जोड़ की कोई पुस्तक नहीं छपी है, इसके बनानेवाले बाबू देवकी नन्दन खत्री हैं । देखने से मालूम होगा कि इस पुस्तक में क्या काम किया, मैं और कुछ न कहूँगा, मुहबत वो चालाकी वं राजदरबारों के कायदे को कूट २ के भरे हैं ।  
दाम कम ॥ आठ आना डाक म० —)

पन्नालाल कम्पनी

महल्ला लाहौरी टोला, बनारस सिटी <sup>44</sup>

In 1890-91 the chief ancient books advertised are invariably poems—Rasraj, Jagvinod, Ramayan, Vinay Patrika, and Ras granthas like Sabha Vilas, Lokokti Ras Kaumudi. These show that the interest centred on religion and Sringar, and Tulsi, Matiram and Padmakar were most appreciated. Almost every new original novel was advertised. Translation of Kadambari was also very popular, and must have influenced the contemporary novel writing—

“कादम्बरी”

इस परम मनोहर उपन्यास के विषय में पाठकों के समीप कुछ प्रशंसा करके इसके लीला चमत्कृत गुणों के समझाने की मेरी जरूरत नहीं है क्योंकि इसको कथा पाठकों को रिझाया कि थोड़े ही दिनों में इसकी हज़ार पोथी उड़ गई थी . . . . . <sup>45</sup>

The public taste for particular type of poetry is clearly reflected in this advertisement—

क्या मजे की बहार  
इस्से एक बार देखिए  
दिल बहलाय की पुस्तक

<sup>44</sup> Bharatmitra, December 24, 1891.<sup>45</sup> Bharat Jiwan, January 23, 1888.

दिल कैसे ही शोक में हो यदि बहलाना हो तो ॥ आने का लालच छोड़िये और इस पुस्तक को अवश्य अवलोकन कीजिए । इसमें होली के गाने लायक खयाल, लावनी, ठुमरी, गज़लें, नज़्मों की शैरें । झुलनाद्विर के बगीचे की गज़ल इत्यादि दिल बहलाने की अच्छी सामग्री एकट्ठा है नीचे लिखे पते पर मिलेगी

मन्नू गुरु

नं० १२ हंस पोखरिया, कलकत्ता” 46

(2) Advertisements of contemporary newspapers and journals—The period (1883-1900) is full of such advertisements, and if we could get all the important journals of the period, we could easily build the history of contemporary Hindi Journalism from the pages devoted to notices and advertisements. These advertisements clearly reflect the struggling nature of Hindi Journalism, e.g., here is the advertisement of Bharat Bhrata :

योग्य पुरुषों के देखने योग्य

भारत भ्राता

यही पत्र है जो पूरे चार वर्ष भी अपनी पाक्षिक अवस्था में रहने नहीं पाया कि इसके पढ़ने वालों ने इसके साथ ऐसी रुचि प्रगट किये कि अब गत जनवरी सन् १८९१ ई० से यह साप्ताहिक कर दिया गया है—राजा-महाराजों, रईस-सर्दारों और सेठ-साहूकारों के लिए इसका वार्षिक मूल्य ४ चार रुपये और पश्चात् ३ तीन रुपये रक्खा गया है—कहिए ! और क्या चाहते हैं अच्छा :—

एक और लाभ

इसी रीति “भारत भ्राता” यन्त्रालय से “विन्ध्य रत्नाकर” नामक मासिक-पत्र भी आगामि मार्च से प्रकाशित होने वाला है इसमें कैसे कैसे उत्तमोत्तम और लाभदायक लेख होंगे इसे अपने मुँह कहना नहीं चाहते देखने ही से मालूम होगा आकार इसका २० पृष्ठ का और अग्रिम वार्षिक मूल्य केवल १) एक ही रुपया रक्खा गया है । परन्तु लोग कहेंगे यह तो कुछ और ही बात है वह “लाभ” क्या है ? सुनिए :—

लाभ यह है

कि सभी महाशयों को जो भारत भ्राता का अग्रिम (पेशगी) मूल्य २) दो ही रुपये ३१ दिसम्बर से पहले भेजकर “भारत भ्राता” के ग्राहक बनेंगे

उन्हें “विन्ध्य रत्नाकर” साल भर तक उपहार (मुफ्त) ही दिया जायगा अब बत्ता डाक महसूल के तीन आने तो भेजने ही होंगे लीजिये अब “साप्ताहिक “भारत भ्राता” भी १) एक ही रुपये को पड़ गया अब भी समाचार-पत्र न पढ़िए तो कहिये किसका दोष है ।

जिन महाशयों को दोनों पत्र लेना ही केवल २३) दो रुपये तीन ही आने मनीआर्डर द्वारा नीचे लिखे पते पर पहले भेज दें—ऐसा अवसर फिर शायद ही कभी मिलेगा” 47

What the weeklies aspired for (although none reached such height) can be seen by another advertisement of Shubhchintak, a Hindi English weekly of Jubbulpore—

इसमें यूरोप (विलायत) एशिया, अमेरिका आदि दुनिया के प्रसिद्ध २ महाद्वीपों के उत्तम उत्तम समाचार रहते हैं, हिन्दुस्तान का तो कोई भी विभाग नहीं छूटता । इसके सिवाय सामाजिक राजनैतिक धर्म और वाणिज्य-सम्बन्धी तथा लोगों की शिक्षा और उपकार के अनेकानेक विषयों पर उत्तम २ पक्षपात रहित लेख लिखना व आलोचना करना इसका नित्य विषय ही है । पाठकों के विनोदार्थ हास्य रस तथा शिक्षा से पूर्ण कई चुटकुले व नाटकादि भी रहा करते हैं । यह पत्र मध्य प्रदेश के एक प्रख्यात नगर जबलपुर से प्रकाशित होता है, जो महाशय उक्त स्थानों के सिवाय मध्य प्रदेश, बरार और दक्षिण भारतवर्ष का विशेष समाचार जानना चाहें वे इसे अवश्य लेवें । इसका अग्रिम वार्षिक मूल्य सर्वसाधारण से डाक महसूल सहित २।) रु पर पाठक तथा छात्रों को यह केवल १।।) डेढ़ रुपया ही में मिल सकेगा ।” 48

The advertisement of ‘Brahman’ in the same issue shows that prior to this when the paper was still published by Pratap Narain Misra, it was solely written by him, and this change of proprietorship brought other contributors to it, although it was still mainly written by Pandit Pratap Narain Misra.

(3) Business advertisements chiefly related to medicines and we see all kinds of queer, decent and indecent pronouncements on sex-tonics and sexual chronic diseases. There are some such advertisements constantly seen on the pages of newspapers. Hair oil, watches and clocks, Darlingsons Pain-curer, Som Pushpa Oil, Preparations of Dr. S. K. Burman and musical instruments of The Calcutta

47 Bharatvarsh, March 1, 1891.

48 Bharatmitra, December 17, 1891.



Music Depot (Herold & Co)—these are some of the many hundred advertisements of Miscellaneous type.

Most of the newspapers in the Eighties and the Nineties gave advertisements on their cover pages and pages next to cover, although some like Vidya Dharam Dipika printed these in the reading matter and almost indistinguished. However, the advertisement rate was very low indeed when compared with those of to-day. The Bharatmitra, a prominent weekly in a big business centre, declares—

दो महीने से कमती दिनों के लिए इश्तहार की छपवाई—एक पंक्ति का प्रतिवार

“पत्र में विज्ञापन छपवाने का भाव

३ माह तक प्रति हफ्ता प्रति पंक्ति—)

६ ” ” ” ” ” ” )|||

६ ” ” ” ” ” ” )||

सात भर तक ” ” ” ” )|

It was this low rate which was responsible for low finances but then we should also consider that there was no precedence of publishing such advertisements and traders had very little interest in these affairs. Hence, it was a period when Hindi newspapers and journals tried to win advertisements at a cheaper price. They could not insist on better payment.

Almost all advertisements were of informing or explaining type. They wrote simple language of everyday speech and did not attempt at attracting the notice at all. Neither did the editor know the art of giving advertisements a good face even when they were quite effective. The reason was that the public was never approached earlier, and in what-so-ever crude way, it was now approached, it believed in what newspapers said and patronised the things advertised in the columns. This was an age of belief, but that was not to last long. However, in the last twenty years of the last century advertisers kept the public lulled into belief. Most of the Ayurveda medicines popularised themselves by preaching sanctity of religion against taking allopathy medicines—*e.g.*,

देशज ( अपने देश में पैदा हुई ) दवा में बहुत लाभ है, विदेशज में नहीं डाक्टरी दवाओं से आजकल जीवन, धन, धर्म बचाने की इच्छा हो मुझे लिखे बेदाम में दवा दूंगा । <sup>49</sup>

<sup>49</sup> Vidya Dharam Dipika, October, 1890

## 25. Hindi Poetry

The Pre-Mutiny Hindi journalism was not enough established to aim at light literature and poetry is prominently excluded from its pages, except for some insignificant Brij Bhasha verses. In fact, the poetry of the earlier half of the 19th century is "the Poetry of decadence", and a projection of 18th century literary and poetic currents. It is to the Post-Mutiny journalism that we look for the rise and growth of what for want of better term we call "Modern Poetry".

The poetry of the latter half of the 19th century comes before us in several forms of which Kavi Goshtti, Kavi Sammelan, Publication of Samasya-purti and poems, and pages of newspapers and periodicals are most important currents and stabilised its newer tendencies. The classifications of the poetry published in the then journals can be made thus :

(a) Brij Bhasha Poetry—(i) ancient currents of Sant, Bhakti and Riti Kavyas in shape of broken eddies, (ii) New currents, e.g., verse-lectures (Gadya-Padya-men Vyakhyan—We have one preserved for us of Harischandra on Hindi), narratives (Prabandha Kavya) e.g., 'Jirna Jan Path' of Sridhar Pathak, translated from English. There were written a number of poems on topical subjects in both serious and non-serious vein. Humorous and satirical poems in Brij Bhasha are a new feature of the age.

(b) Khari Boli Poetry—Most of the Khari Boli poetry of the 19th century is insignificant from the literary point of view but, as poetry of the moment, it exceeds every thing hitherto known. The age is predominantly experimental so far as Khari Boli is concerned. Bhartendu himself wrote some Khari Boli Poetry. His use of Khari Boli poetry in drama is chiefly for ludicrous sentiment, but we meet with a number of his serious experiments in 'Navodita Sri Harischandra Chandrika' (December, 1884) and Harischandra Chandrika (1874). His first serious Khari Boli poem is in Bengali Payar metre and is published in Harischandra Chandrika of October 1874 (मंद मंद आवै देखो प्रात-समीरन) From 1874 to 1881, we see no second attempt, although in this period, he published a number of mixed, Brij Bhasha—Khari Boli poems in his magazine. In 1881, he definitely came with his experiments and contributed three Dohas and a song to Bharatmitra (September 1881) with this preface :—

“प्रचलित साधु-भाषा में कुछ कविता भेजी है। देखियेगा कि इसमें क्या कसर है और किसी उपाय के अवलम्बन करने से इसमें काव्य-सौन्दर्य बन

सकता है। इस सम्बन्ध में सर्व-साधारण की सम्मति ज्ञात होने से आगे से वैसा परिश्रम किया जायगा। × × लोग विशेष इच्छा करेंगे तो मैं और भी लिखने का प्रयत्न करूँगा।” The stanzas published were these—

Dohas—

बरसा सिर पर आगई, हरी हुई सब भूमि ।।  
 बागों में भूले पड़े, रहे भ्रमरगण भूमि ।।  
 करके याद कुटुम्ब की फिरे विदेसी लोग ।  
 बिछड़े प्रीतम वालियों के सिर छाया सोग ।।  
 खोल खोल छाता चले, लोग सड़क के बीच ।।  
 कीचड़ में जूते फाँसे जैसे अघ में नीच ।।

Song

गरमी के आगम दिखलायो रात लगी घटने ।  
 कुहू कुहू कोयल पेड़ों पर बैठ लगी रटने ।।  
 ठंडा पानी लगा सुहाने आलस धिर आई ।  
 सरस सुगंध सिरिस फूलों की कोसों तक छाई ।।  
 उपवन में कचनार बनो में टेसू हैं फूले ।  
 मदमाते भौंरे फूलों पर फिरते हैं भूले ।।

In this poem, we see, Bhartendu used Brij Bhasha metre and style for Khari Boli. The experiment is chiefly in form, but in one of his Khari Boli poems ‘Kahan ho hai hamare Ram Pyare’, Bhartendu has struck deeply the chord of parental love (Vatsalya). The Bharatmitra (1881) publishes a number of Khari Boli poems of Harischandra. The songs published in Navodita Harischandra Chandrika (1883) are mostly ascetic. This shows that Bhartendu was constant in his experiments in Khari Boli Poetry and he never gave it up.

After the death of Bhartendu the controversy Brij Bhasha versus Khari Boli as the language of Poetry dominated Hindi journalism. A number of papers like Brahman and Bhartendu supported Brij Bhasha, while others like Bharatmitra and Hindoosthan sided with Khari Boli. Sri Dhar Pathak and Ajodhia Nath Khattri were the most prominent of all the advocates of Khari Boli poetry. The 1887—8 issues of “Hindusthan”, “Bhartendu”, “Brahman”, and “Bharatmitra” are important for the study of Khari poetry movements.

The most important new metres of Khari Boli were Lavani, Kavitta, Saviyya, etc. Most of the poems of even the best Khari Boli Poets of this period, like Sridhar Pathak, are experimental. The poets of the day had the courage to rise above Brij Bhasha tradition which had a life of 500 years. But they could not easily cast off the influence of their study, and love of Brij Bhasha literature, and their Khari Boli poems developed under the influence of this literature. Khari Boli was a new medium for most of them. Many of them still wrote much Brij Bhasha Poetry and all of them began with it—and their poems breathe of their new zeal and a strange kind of unequality. Still they have life and vigour unknown to the poems of Dwivedi period (1900-1921). They were the torchbearers to the next generation and these experiments under the influence of Sanskrit, Urdu and English metres and matter were the stepping stone to the coming ages. However, the voice of the new age is clearly heard in the new poetry. The love of country, the love of mother-tongue and its literature, the love for freedom, a craving for new experiments and adventures in all fields of human activity—these important traits mark the rising Khari Boli Poetry. A detailed study of poems and verses contributed to contemporary newspapers and journals is essential for the study of the rise and development of modern Khari Boli Poetry.

Even in Brij Bhasha poems of the day we see new elements in language, diction and subject—matter. The Bhakti poetry of this age has a new strength. A kind of devotional element which mingles a personal note with love for country and social reform marks it. Some of the poems of Bhartendu Harischandra can well be compared with those of Surdas and Tulsi Das. But the most remarkable change can be seen in poems of contemporary life and problems in Brij Bhasha. This either takes the form of Folksongs, or approach prose in language, delineation and subject matter. The verse literature of this type is simply immense. Most of the new kind of Brij Bhasha poetry deals with Problems of new taxation, famine, plague, etc. and some of these like 'Triptyanta.n' (1890 ; by Pratap Narain Misra) can be reckoned as the best of satirical verses. Humour, satire, punch—these are common elements of the new Brij Bhasha poetry of the age. Even in poems Eulogical like 'Biralā Swagat' etc., the poet could not refrain himself from this patriotic and realistic note. Even in this age when other literatures dreamt of the Heaven of Peace blessed by British Raj, Hindi poets raised revolutionary notes against Police, British Empire and their Indian pillars. The Government

authorities, the Muslim communalists, and even ranks of Hindoos were against the new awakening preached by these poets, but they worked undaunted and sacrificed their all for a cause they held nearer to their heart. In no age, Hindi literature reached so nearer to the masses, and reflected its dreams and aspirations, a world of its joy and sorrow. And of all branches of literature, poetry was the most revolutionary: Pahelian, Mukriyan, Prashnotter—every form of style conceivable was moulded and experimented upon to meet this end. The poetry of this age is the best reflection of Hindu culture passing through a transition. The vogue for verse was so immense that almost all the journalists of the age wrote verses and satires on politics, religious reform or social revolutions. Quite a lot of Holi, Basant, Alah were written discussing these. Radhacharan Goswami and Balkrishna Bhatt were predominantly prose-writers but they wrote verses on topical subjects like the propagation of Hindi, industries, Swadeshi, new education, a retrospect of Indian History (e.g. Kali kal Tarpan-Premghan). Such variety and volume of poetry has much usurped the place of prose. Verse-lectures or “Champu”—prose-pieces (Prose cum poetry) are commonly met in the pages of contemporary journalism. In fact, there was an attempt on the part of the writers and poets to create a new form of ‘Jan Sahitya’ (literature of the people or folk-literature) in the pages of contemporary magazines and periodicals. Bhar-tendu wrote :

—“मैंने यह सोचा है कि जातीय संगीत की छोटी छोटी पुस्तकें बनें, और वे सारे देश, गाँव गाँव में साधारण लोगों में प्रचार की जायँ । यह सब जानते हैं कि जो बात साधारण लोगों में फैलेगी, उसी का प्रचार सार्वदेशिक होगा और यह भी विदित है कि जितना ग्रामगीत शीघ्र फैलते हैं और जितना काव्य को संगीत द्वारा सुनकर चित्त पर प्रभाव होता है उतना साधारण शिक्षा में नहीं होता । इससे साधारण लोगों के चित्त पर भी इन बातों का अंकुर जमाने को इस प्रकार से जो संगीत फैलाया जाय तो बहुत कुछ संस्कार बदलने की आशा है । इसी हेतु मेरी इच्छा है कि ऐसे-ऐसे गीतों का संग्रह करूँ और उनको छोटी-छोटी पुस्तकों में मुद्रित करूँ । इस विषय में मैं, जिनको कुछ भी रचनाशक्ति है, उनसे सहायता चाहता हूँ कि वे लोग भी इस विषय पर गीत व छंद बनाकर स्वतंत्र प्रकाश करें या मेरे पास भेज दें, मैं उनको प्रकाश करूँगा और तब लोग अपनी अपनी मंडली में गाने वालों को यह पुस्तकें दें ।”

“जो लोग धार्मिक हैं वह नियम करें कि जो गुणी इन गीतों को गावेगा उसीका वे लोग गाना सुनेंगे।”

“जिन लोगों का ग्रामीणों से संबद्ध है वे गाँव में ऐसी पुस्तकें भेज दें। जहाँ कहीं ऐसे गीत सुनें उनका अभिनन्दन करें। इस हेतु ऐसे गीत बहुत छोटे छोटे छन्दों में और साधारण भाषा में बनें, वरंच, गँवारी भाषाओं में और स्त्रियों की भाषा में विशेष हों। कजरी, ठुमरी, खेमटा, कहरवा, अद्धा, चैती, होली, साँझी, लवे, लावनी, जाँते के गीत, विरहा, चनैनी, गजल इत्यादि ग्रामगीतों में इनका प्रचार हो।”

The subject of these folk songs were proclaimed as

बालविवाह से हानि, जन्मपत्र मिलाने की अशास्त्रता बालकों की शिक्षा, अँगरेजी फैशन से शराब की आदत, भ्रूणहत्या, फूट और चैर, बहुजातिव्य और बहुभक्तिव्य, जन्मभूमि से प्रेम और उसको सुधारने की आवश्यकता, नशा, अदालत, स्वदेशी की आवश्यकता, इसके गुण, इसके न होने से हानि वर्णन इत्यादि

This pageant of subjects is astounding both in variety and scope, and at once revolutionary in its character. The last quarter of the 19th century (1875-1900) was an “Age of Interrogation” and the intellectuals had begun to suspect the benevolent nature of English education and culture. Bhar-tendu gave a tremendous impetus to this new angle of vision by his poems, and others followed him. Throughout the 19th century, we see the ideals of Harischandra being closely followed by his ardent admirers. Before his advent, literature was confined to temples, shrines of saints, wandering monks, minstrels or bards, poets attached to courts and others who kept moving from court to court and savant to savant. Now it was chiefly practised by men in aristocratic and middle classes who were also journalists and revealed in printed letters. They had their eyes on the common man. Thus, most of the literature of the period is not pedantic or aristocratic. It is for the masses and in the language that could be understood by them.

With the rise of Khari Boli and its extensive use in the press, the Brij Bhasha poets began to feel inconvenience and there were some poets who wanted to write verse in Khari Boli. What metre should they choose, was the question. They had several fields :

- (1) Sanskrit metres
- (2) Metres of popular Brij Bhasha Kavyas

## (3) Urdu Ghazal metres

(4) Lavani, Alha, Swang, etc. (metres of folk-poetry). The most popular with the ordinary city people were the last two. Some poets wrote Brij Bhasha poems, for novel y's sake, in Ghazal metres, e.g.,

भये तुम नन्द के दानी । नई वृज रीति यह ठानी ॥  
चलत हौ चाल लंगरानी । तुम्हारी छैलता जानी ॥  
जमुनतट हौ चली पानी । मिले मग बीच मोहि आनी ॥  
कहत कित बात संतरानी । चले क्यों न जाओ अभिमानी ॥  
कहाँ तुम फिरत इतरानी । कही मेरी नेकु नहिं मानी ॥  
जोबन गुण रूप गर्वानी । करूँ अब सौँह नकवानी ॥  
बचन सुन ग्वाल मुसकानी । कई रसरीति कहीं ठानी ॥  
रसिक गोविन्द दिलजानी । लगी तोसे प्रीति मनमानी ॥

(by Rasik Govind)

and others in Lavani etc. though these were folk Khari Boli metres. This raised the susceptibilities of some critics, e.g., Vidya Dharam Dipika in introducing the poem 'Basant Kavita' said :

“गज़ल और लावनी आदि के छन्द ब्रजभाषा में ठीक नहीं वरन्च अत्यंत कर्णारुतुद जचते हैं”

and the editor raised certain important issues :

( १ ) ब्रजभाषा काव्य खड़ी बोली का काव्य या विशुद्ध हिन्दी का काव्य या सामयिक हिन्दी का काव्य नहीं कहा जा सकता है ।

( २ ) पुराने काव्य की ब्रजभाषा से साम्प्रतिक खड़ी बोली में भेद हो गया है ।

( ३ ) काव्य क्रमागत साम्प्रतिक विशुद्ध हिन्दी के स्थान में ब्रजभाषा को देना अस्वाभाविक और काव्य के प्रतिकूल है ।

( ४ ) कवियों की स्वतन्त्रता हम मानते हैं पर उसके लिए एक स्वतंत्र भाषा ही कर देना अनुचित है ।

( ५ ) हम भी मानते हैं कि जो सरलता ब्रजभाषा काव्य लिखने में है वह खड़ी बोली में नहीं है वरंच कठिनता है परन्तु जो काम भ्रम से होता है वही बहुमूल्य भी है ।

Pandit Pratap Narain Misra in June issue met the editors half way by these arguments :

(1) The metres Ghazals, Lavani etc. can well be written in Brij Bhasha also, and he gave his poems in these metres.

(2) All the metres except Ghazal and Lavni are insipid in Khari Boli, on which the editor of the 'Dipika' said that the poems kept all their Brij Bhasha charm and gave an instance of a 'Kavittardh' for proclaiming the beauty and attractiveness of Khari Boli verse :

होकर सुधा जो वसुधा ही को अचेत करैं,  
वही विषबल्ली जानगौरव हरैं तो क्या ?  
सैकड़ों मरे हैं प्रेम दृष्टि के विलोकन में  
क्रोध दृष्टिपात से करोड़ों जा मरैं तो क्या ?

In a later issue of Vidya Dharam Dipika (September 1891) we come across a 'Supplementary' (Kror Patra) on 'Varsha Varnan' wherein Savayya, Rola, Kavitta, Chhappay, Malini and Basant Tilika metres are used in Khari Boli. The poems reflect a new current in Native poetry and broad landscape painting and descriptions are fore-runners of Sridhar Pathak, Tripathi and others—

कहीं रोपते पेड़ बाग में मंजुल माली  
कहीं बांधते कलम पकड़ हरियाली डाली  
जोत रहे हैं कहीं खेत को सब किसानगन  
बोते कहीं अनेक ढङ्ग के बीज अन्न गन  
कहीं निराते नरनारी मिल घासपात को  
करते विविध विनोद मोदमय विविध पात को  
हैं उखाड़ती कहीं नारि धानों के पौधे  
कहीं रोपती खेत धान के भी मुँह औंधे  
पथिक कहीं जो उसी राह से होकर आवैं  
लेकर उनके नाम नारि-गान गाली गावैं  
हँसे हँसावैं अपने भी बहु गाली पावैं  
खेत रोपती नारि विविध बहु मोद मचावैं

Thus, we see that the main problem at this period of our history was the problem of language for poetry. In the last two decades (1880-1900) there was a severe contest between the votaries of the two schools of thought. One sided with the Brij Bhasha and the other laid too much emphasis on Khari Boli. B. Ayodhia Nath published a pamphlet 'Khari Boli ka Padya No. 1' and this raised a storm of controversy in the then journalism. It began with the letter of Radha



Charan Goswami in Hindusthan, November 11, 1887, which was replied by Sridhar Pathak in the same paper, 20 December, 1887, which issue also contained a long letter from Pathak. Radha Charan Goswami replied in his article published 15 January, 1888 which was replied by Sridhar Pathak in the 'Hindusthan' February 3, 1888. The editor of the 'Hindusthan' finds a mid-course in one of his articles <sup>50</sup>, but in a subsequent editorial takes the side of those which oppose Khari Boli poetry with their arguments. <sup>51</sup> There is a suggestion that a committee be formed ("Kavita Vicharni") which should decide the thing (23 March, 1888, Hindusthan). To us, all this sounds strange. The most important newspapers which took part were Sarsudhanidhi (1889-1891), Brahman (1883) and Hindusthan (1885). Even Grierson was against Khari Boli as the language of Poetry. The worst part was that some examples were cited, e.g., Grishma Varnan, a translation of Ritu Samhar by Pathak, but the metres used were Vansastha, Malini, etc.; and they evoked no sweet sentiments as Brij Bhasha poetry could easily do. It was not unlikely that such attempts should persuade the lovers of Brij Bhasha poetry. Nevertheless, the controversy and the vigour with which it went on paved the way for the work of Mahabir Prasad Dwevedi (1903-06). Without this background a lot of contributions of the early Khari Boli Pioneers would be just unintelligible.

26. The pioneer journalists of the 19th century had to fight hard against the dominance of Urdu language and Persian script in certain classes of the Hindoos. Most of these were either connected with court and administration or regarded Urdu as the language of urbanity and culture. In fact, it was Persian culture which they had adopted. The journalism of the 19th century is full of a thousand attempts to displace Urdu from its position of usurpation. Hindi Pradeep (volume 1, No. 1) publishes a verse lecture—हिन्दी की उन्नति पर व्याख्यान—delivered by Bhartendu (June, 1877) to the Hindi Vardhini Sabha of Allahabad where he gave the clarion call—

निज भाषा उन्नति अहै सब उन्नति को मूल

Even much earlier Bhartendu wrote an interesting Elegy—Urdu ka Siyapa, Harischandra chandrika, June 1874. There was a controversy in Urdu papers regarding the disservice done to Urdu by Raja Shiva Prasad. This was raised by Aligarh Institute Gazette of Sir Syed Ahmad Khan, and though Raja Shiva Prasada pleaded 'not guilty' in the

<sup>50</sup> March 8, 1888.

<sup>51</sup> 21st March, 1888.

columns of his Benares Akhbar, the Urdu journals were vocal in condemning him. Bhartendu parodied their unmeaning lament :—

“अलीगढ़ इंस्टीट्यूट गजट और बनारस अखबार देखने से ज्ञात हुआ कि बीबी उर्दू मारी गई और परम अहिंसात्मक होकर भी राजा शिवप्रसाद ने यह हिंसा की—हाय हाय ! बड़ा अंधेर हुआ मानो बीबी उर्दू अपने पति के साथ सती हो गई। यद्यपि हम देखते हैं कि अभी साढ़े तीन हाथ की ऊँटनी-सी बीबी उर्दू पागुर करती जीती हैं, पर हमको उर्दू अखबारों की बात का पूरा विश्वास है। हमारी तो वही कहावत है—“एक मियाँ साहेब परदेस में सरिश्तेदारी पर नौकर थे। कुछ दिन पीछे घर का एक नौकर आया और कहा कि मियाँ साहेब, आपकी जोरू रांड हो गई। मियाँ साहेब ने अपना सर पीटा, रोए-गए, बिछौने से अलग बैठे, सोग माना, लोग भी मातमपुरसी को आए। उनमें उनके चार पाँच मित्रों ने पूछा कि मियाँ साहेब आप बुद्धिमान होके भी ऐसी बात मुँह से निकालते हैं, भला आपके जीते आपकी जोरू कैसे रांड होगी ? मियाँ साहेब ने उत्तर दिया—“भाई बात, तो सच है, खुदा ने हमें भी अकल दी है मैं भी समझता हूँ मेरे जीते जी मेरी जोरू कैसे रांड होगी। पर नौकर पुराना है, झूठ कभी न बोलेगा।” जो हो, बहरहाल, हमें उर्दू का ग़म वाजिब है। तो हम स्यापे का प्रकर्ण सुनाते हैं। हमारे पाठक लोगों को रुलाई न आवे तो हँसने की भी सौगन्ध है, क्योंकि हाँसा-तमासा नहीं बीबी उर्दू तीन दिन की पट्टी अभी जवान कट्टी मरी है।

अरबी, फारसी, पश्तो, पंजाबी इत्यादि नई भाषा खड़ी होकर छाती पीटती है :

हे है उर्दू हाय हाय ! कहाँ सिधारी हाय हाय !!  
मेरी प्यारी हाय हाय ! मुन्शी मुल्ला हाय हाय !!  
बल्ला बिल्ला हाय हाय ! रोयें पीटें हाय हाय !!  
टाँग घसीटें हाय हाय ! सब दिन सोचें हाय हाय !!  
डाढ़ी नोचें हाय हाय ! दुनिया उल्टी हाय हाय !!  
रोज़ी बिलटी हाय हाय ! सब मुख्तारी हाय हाय !!  
किसने मारी हाय हाय ! खबर नबीसी हाय हाय !!  
दाँता पीसी हाय हाय ! एडिटरपोशी हाय हाय !!

बातफरोशी हाय हाय ! वह लस्सानी हाय हाय !!

चरब ज़बानी हाय हाय ! शोख बयानी हाय हाय !!

फिर नहिं आनी हाय हाय !

The elegy clearly shows what classes of people and for what quality supported Urdu language. They are Munshis, Mullas, services and courts, journalists, editors—and all these loved it for ornamental style, colloquialism, jolliness and deceitful poems. All of these are attribute of Urban and Darbari languages. For long was Urdu the language of court and polished society, and it were these spheres which held it dear. It had become language of aristocracy. Speaking of the 'Marwar Gazette' Balmukund Gupta writes <sup>52</sup> about the classes which were responsible for propagating Urdu language and Urdu journalism among Hindu folks. This clearly brings forward that a particular class—Ahal-kars—connected with court and administration was traditionally ingrafted in Urdu. The Hindu public at large spoke Hindi dialects and wrote Devanagri script. It was this public which was addressed by the Hindi journalists. It consisted of traders, priests and preachers, saints and sadhus, Bhaktas, ladies of all classes, even munshis, primary school masters, and people living in villages. This belonged to middle and lower middle classes and the proletariat.

Later on Hindi versus Urdu controversy is a constant recurring theme in Hindi journalism. An example will suffice. The December 1, 1890 issue of Bharatvarsh (Vithur) publishes under the head 'Correspondence' a poem by Shiva Nath Sharma—"Urdu Stotra" :

नीमिउ      उदू      फारसी  
हिंदुआन कंठ मध्य हार सी  
दफ़रादिरूढ़      शीनक्राफदा  
त्वानमामि मुंशी बाहनी सदा  
बारबघू सत्यसंध दायिनी  
मांस वा कबाब नित्य खायनी  
जर् सर अर्र फर् बोलिनी  
पोस्त का अफीम नित्य घोलिनी

अर्ब रूप काननेस वासनीम्  
 धर्म कर्म शर्म सर्व नाशनीम्  
 मुर्गपृष्ठ गाहनी विराजनीम्  
 त्वां नमामि दफ्तरेषु राजनीम्  
 लेख अन्य पाठ अन्य सालमी  
 कायमौदरा प्रकर्ष पालनी  
 जेरपाई पादयो सुसेहनी  
 सुत्थने इजारबन्द मोहिनी  
 मूसना निमित्ति लस्य यामनी  
 गैरक्रिता फर्द गजल गायनी  
 उर्दू नाम्नी जवान लशकरी  
 अण्ड वण्ड व्यर्थ अर्थ अशकरी  
 सत्यवृत भ्यो विरुद्ध ते क्रिया  
 त्वां नमामिऽन्तरं मियां—प्रिया  
 हौलविलाकूवतासु गर्जनी  
 आर्य नाम काफिरा कुतर्जनी  
 मुच्छ शिखा शुद्ध केश मुण्डनी  
 उत्सवे नपुन्स चिन्ह खंडनी  
 काव्य छन्द क्षोर कठ काटनी  
 बुलबुलच जाम प्राय पाठनी  
 तीब्र तीब्र तीब्र तीब्र लोचनी  
 थर्ड परीक्षासु नन्त रोचनी  
 किल्लविल्ल अक्षरे सुसोभिनी  
 नागरी गुणां प्रताप शोभिनी  
 ग्राम वासिनच हेतु त्वं छुटी  
 त्वमि वदन्ति ते बुरी बुरी बुरी  
 रोपि चार गोसिचं दौ अंगुली  
 नारि सन्मुखे व भायनीं कुलीं  
 मुन्शटम दरोग वृन्द लालनी  
 पालिसे उदर सदैव पालनी  
 हिन्दवः पन्तित आफते तथा

गच्छ गच्छ काबुले महोदया  
जग प्रमोद हेतवे सुकन्दरी  
गच्छ गच्छ सुन्दरी व बन्दरी

This 'Lagdant' (struggle) with Urdu, gave the contemporary writers and journalists an undaunting competitive spirit, *e.g.*, commenting on *Prayini Parinaya*, a novel by Kishori Lal Goswami, the reviews in *Bharatvarsh*, November 1, 1890, says :—

“बहुत से उर्दू खाँ अभिमान करते हैं कि उर्दू सरीखा रसीला लेख हिंदी में कदापि नहीं होता जिन लोगों ने उर्दू का ( सौदागर बच्चा ) किस्सा पढ़ा है वह इस प्रेम कहानी को पढ़कर एक अपूर्व प्रकार का आनन्द तथा शिद्दा लाभ करे.....”

In fact, throughout the century the controversy Hindi versus Urdu was a great driving force both in the development of modern Hindi literature and the growth of Hindi journalism. In the early period of Hindi journalism, KVS of Bhartendu Harischandra prominently pitched itself against Aligarh Akhbar of Sir Syed Ahmad Khan, and it was round this periodical that all Hindi supporters and agitators gathered. After Harischandra the controversy was taken up by 'Hindusthan' (1885) with such men in its staff as Madan Mohan Malviya and Pratap Narain Misra. Besides these two important papers almost every newspaper and periodical of the 19th century echoed strong sentiment against Urdu and its Hindu advocates, and tried to inspire its readers to cultivate the national language.

## 27. The journalists.

The famous journalists of the period were Devidatt Sharma (1888), Mahta Lajja Ram (1888), Balmakund Gupta (1890), Gopal Das (1891), Panna Lal (1891), Ganga Prasad Gupta (1900), Amritlal Chakarvarti, and Nand Kumar Sharma (1911). A number of these journalists continued their efforts after 1900 and, in a number of cases, their most fruitful work came in the succeeding period, but the period of their apprenticeship falls within the scope of this chapter. Hindi journalism of this period was a beacon light to Hindi Prose writers, and a veritable force in the field of the rising spirit of nationhood. Of the above Lajja Ram, Balmakund Gupta and Ganga Prasad Gupta were the most important. Balmakund Gupta was a great living writer and it was his contribution 'Shiva Shambhoo ka Chiththa' which

made *Bharatmitra* a real treat. It was this period (1883-1900) which saw the rise of news-press and the development of progressive ideas in social field. The undaunted courage and the colourful personality of the later 19th century journalists was greatly responsible for the popularity of this new sort of contemporary literature, the newspaper and the "magazine".

The journalists of the 19th century belong to many classes :—(a) Writers of merit, (b) Poets on excursion into Prose, (c) So-called reformers, (d) Political writers and Public workers, (e) Religious men and personalities. Many combined two or several traits. The one characteristic which was common to them was their exemplary zeal and their untiring devotion to their task. Most of the journalists were men of small means but they were men of undaunted courage. The most important of these are Bal Krishna Bhatt, Devaki Nandan Tiwari, Pratap Narain Misra and Rudra Datt Sharma. Pratap Narain Misra edited '*Brahman*' for a period of 7 years under most discouraging circumstances. He writes :—

“ब्राह्मण को जिस तरह चलाया है, हमीं जानते हैं”

Inspite of all these financial straits, the note of humour is sustained throughout with—what vitality, what luxuriance? That is in itself an evidence of the undefeated spirit of the editor. Of "*Pradeep*" of Balkrishna Bhatt, Pandit Pratap Narain Misra wrote :—

“ 'ब्राह्मण' से कूना उसका आकार है, चौगुनी उसकी आयु है, उसके सम्पादक श्री बालकृष्ण भट्ट हैं, वह हमसे भी गई बीती दशा में ठहरे। कुटुम्ब बड़ा, खर्च बड़ा, सहायक-सगा बाप भी नहीं। स्पष्ट वक्तृपन के मारे ज़बानी दोस्त भी कोई नहीं। ऐसी हालत में सरकार ने १०) टैक्स के ले लिये। हम क्यों न कहें, मरे को मारें शाहे मदारे। यह बेचारे कौन धन्धा करते हैं, जो उनपर टिक्स ! दस रुपये में क्या सरकार का खजाना भर गया। कर्म-चारियों की कौन बड़ी नेकनामी हो गई। कौन बड़ी बड़ी तनख्वाह बढ़ गई, कौन पदवी मिल गई। हाय, क्या ज़माना है कि राजा-प्रजा कोई गरीबों की हाय से नहीं डरता। चार बरस हुए, कुछ बदमाशों ने हगारे भट्ट महोदय पर अपनी बदमाशी दर्शाई थी, तब सहायता किसी ने न की ! आज रुपया चूसने को सब तैयार हो गये।”

Such were the difficulties under which the pioneer journalists of the age had to create a reading public. Pandit Balkrishna Bhatt carried on his journalistic activity for

full 32 years (1877-1910). This a tale in itself, and we shall find it in Hindi Pradeep under the caption—'Chitra Darshan'. Lives of Kartik Prasad Khattri and Devaki Nandan Tiwari have great haloes of sacrifice around them, which inspire us with reverence and stupify us with awe. These Hindi journalists worked day and night and created out of non-entity a cob-web of Hindi newspapers and magazines spread between Lahore, Calcutta, and Bombay. They were not supported by the Government. Government did not subscribe many Hindi papers and magazines, and when it did so, the subscription fell far short of Urdu newspapers and magazines. The Urdu papers like Koh-i-Noor were highly remunerated by the rulers of Kashmir and Patiala and others; but Hindi papers had to stand on their own legs. They never used blackmail or slander (like a number of Urdu papers of those days), and never compromised with the authorities when they found them guilty of a breach of Public trust. They never looked to another support but the public whom they professed to educate and enlighten, and they could courageously address it directly.

Almost all these journalists had no press of their own. That was why the papers were irregular or issued combined numbers. That also accounted for the typographical errors, etc. Many of these were themselves printer, publisher, editor, writer, typesetter and dispatcher—all combined. Yet they did not murmur. Their example fills us with courage and zeal. We are almost stunned at their progressive outlook in all phases of life, Politics not excepted—religion, philosophy, literature, socialogy, etc. For literary progressiveness, we can put forward essays of Balkrishna Bhatt and Pratap Narain Misra. An example of a single essay of Balkrishna Bhatt 'Sahitya Jan Samooch ke hriday ka vikas Hai' will show us how far ahead of our times he was. For courage of expression we have Pratap Narain Misra and Radha Charan Goswami.<sup>53</sup> Their love of their country and their mother tongue, their foresight in political affairs of the age, *e.g.*, their propagation of the cult of Swadeshi and their alliance with the Congress cause, their broad humour, their attempts to solve the problems of their age and a realistic sense of duty—these are some of their attributes which at once make them loving and great. They struggled hard with the traditions of their age and left it far behind. As an example, we can present Radha Charan Goswami, born in the most conservative atmosphere of a

<sup>53</sup> Vide 'Jampur ki Jatra', social harangue by the later.

Vaisnava sectarian temple, and turned a revolutionary, a social anarchist, in his teens. <sup>54</sup>

## 28 Nationalism and Patriotism

Nationalism as such was unknown to India before the advent of the British. What was traditionally accepted as the highest emotion was loyalty towards the thorne, or the group in power. Although the fundamental Geographical unit of the country is accepted and edified by the Hindu priest in such mantras as गंगै च यमुने चैव: and the cultural unit in the use of Sanskrit language and literature, and the same religious texts throughout India, the whole country as one political organism was never a gaining conception.

The British supremacy brought a single state, a uniform system of post and communication, a single coinage, the same system of administration, taxation, etc. This gave birth to the new consciousness of India as one nation under one sovereign rule. Formerly, it was Srimati Company Bahadur—East India Company--which was considered by the largest number of population not a system, but an individual. Later on, it was Victoria. The nature of British Government as an aristocratic rule or a governing empire dawned much later. Till 1857, the Mutiny days, most of the population had known the blessings of the Company Raj in the form of a stable Govt. where communications and everyday life were safe and secure. The disgruntled class with bitter political ferment was the deposed chiefs and suzerains and armies. There was very little of national feeling in the political upheaval of the Mutiny; rather, it was the conspiracy of the Feudal lords and ruling chiefs and their dependents against a system that had dethroned them from their God—like glory. It was for this that there is no reflection of the Mutiny in our literature, except some folk songs. The middle classes were the most benefitted by the change in Government and as they were the people who wrote literature. We see them eulogising on the blessings of the British Raj. From 1857 to 1886 nationalism and Patriotism are equivalent to 'Raj Bhakti', and there is no feeling of disgruntledness.

But the days of peace and plenty were numbered. The Empire had to make itself felt some day or other, and it did so sooner than later. The administration of the company

<sup>54</sup> Vide, Radha Charan Goswami ka Jiwan Charita, Mathura Bhushan Press, Muttra.



was far worse than that of the British Parliament and a hundred years of crime sapped much vitality out of the trading and manufacturing class. It began to be felt in the Hindi Pradesh after 1782 and with its fall after the Mutiny it left the country in a plighted state. The proclamation of Queen Victoria which was read to India at the city of the sacred confluences, gave new hopes and aspirations. People began to think that a single petition in the name of the Gracious Sovereign would remove their grievances. It was such a belief that made it psychologically possible for the people to think in terms of Raj Bhakti and Desh Bhakti at the same time and speak of these in the same breathe. Later events falsified their hopes, but throughout the 19th century the disillusionment was slow to come.

After the Mutiny (1857), land-settlements were made in the Presidencies, and the agricultural rents levied were so high that they were sure to affect the well-being of the Peasantry. Thinking men, even Englishmen connected with administration, of all provinces and presidencies declaimed and deplored these. Within a decade the peasantry was left no where—it could hardly make two and two meet together. Then came the famine (1866). It was clear that rents were assessed too high. Not less than 20 millions of people died in the famine. This huge death-roll astounded the authorities, and colonel Bayard proposed a permanent settlement throughout the country on the line of that of Bengal. This proposal was considered a desirable step by experts and the Government and Lt. Governors of the Provinces who seconded it. Even two succeeding secretaries of state sealed their appreciation to it, but the proposal was never set into practice. Such small relief as the Government offered in other ways than a permanent settlement could hardly effect the masses which stood against it. The famine was followed by a market depression (1867) and another famine (1868-69). Till the end of the century, the country experienced a number of famines, and it closed with a sweeping plague and famine (1900). The Government, however, were unperceptible to the petitions and aspirations of the people, and it carried on a war of expansion and consolidation of its empire in the East and it did so at the expense of the Indian tax-payer. The reflection of this state of affairs is easily found in the journalism of the age, *e.g.*, some one wrote to the editor of Sarsudhanidhi :—

“टैक्स पर टैक्स, अकाल पर अकाल और मरी पर मरी यहीं देखी जाती

है। नित्य नये-नये आईनों से बेधा जाता है और नित्य नई स्पीचों से नोन छिड़का जाता है।”

and Hindi Pradeep published a ‘*Holi*’ :—

“ढफ बाज्यो भारत भिखारी को

केसर रङ्ग गुलाल भूलि गयो, कोउ पूछत नहिं पिचकारी को  
बिन धन अन्त लोग सब व्याकुल, भई कठिन विपत नर-नारी को  
भय उपज्यो महामारी को”

इत्यादि

The attitude of the journalists slowly changed from acquiescence to petition, from petition to satire, and for satire to expression of and disbelief in the sincerity of the Government. Even Bhartendu was conscious of the hollowness of the British Raj when he wrote the enigma (*Paheli*)—

भीतर भीतर सब रस चूसै, बाहर से तन-मन-धन मूसै  
जाहिर बातिन में अति तेज, क्यों सखि साजन ? नहिं अंगरेज  
(नवोदिता हरिश्चन्द्र चंद्रिका खं० ११ सं० १)

But the close of the century with the experience of four decades, and a famine the severity of which was unknown to Indian history (1896) much clarified the vision, and the expression of discontent was direct and challenging, *e.g.*, Hindi Pradeep published an alah—

संबत उनइस सौ तिरपन मा, पड़ा हिंद में महा अकाल ।  
घर घर फाके होने लागे, दर दर प्राणी फिरै बेहाल ॥  
गेहूँ चावल सावाँ मकरा, सबै अन्न एक भाव बिकाय ।  
बिन पैसा सब छाती पीटै, अब तो हाय रहा नहिं जाय ॥  
कोई पात पेड़न के चाबै, कोई माटी कोई घास चबाय ।  
कोई बेटवा बिटिया बेचै, अब तो भूख सही नहिं जाय ॥  
कोई घर घर भीखौ माँगै, कोई लूटपाट के खाँय ।  
बहुत लोग जो अन्न देत हैं, राम निहोरै करै सबाब ॥  
बहुत लोग देते हैं फाँसी, अरु मलिका से चहै खिताब ।  
सी० एस० आई०, के० एस० आई०, राय बहादुर केर खिताब ॥

Thus we see that India entered the Victorian era as a loyalist (Raj Bhakta) and came out of it as a nationalist. After the partition agitation of 1905, Raj Bhakti was a challenge to Desh Bhakti for the large number of people. The process of

change is clearly marked in the history of the contemporary literature of the 19th century.

After home-events, the most important news for the then people and masses were the wars on the border, in China, in Africa and in Europe itself. The period 1867-1900 is as well the period of a fight for colonies and consolidation of Empire. The British policy regarding their neighbours and fellow-states is reviewed with distrust. In every attempt for colonial expansion the process was the same: the British resident was insulted ; a war began on this pretext, and portion or all of the country was annexed. This happened first with Bhutan, then with Burma, of which Arakan, Tennasserem and Pegu were still earlier annexed to British suzerainty. The chief antagonist of the British Empire at this time were the French and the Russian, and wars were begun on the fear of French or Russian forestallation. While professing to bear 'White Man's Burden' of educating the yellow, brown and black races, the British Government was in fact carrying out a Crusade against the sister Empires and forestalling their approaches. The Afghan wars and the zulu wars laid bare the cloak from the shoulders of the Government, and leading articles and editorials from *Sarsudhanidhi*, *Hindusthan*, *Bharatmitra* and other political papers are the most enlightened expression of public resent at the foreign policy of the Government. The Government atrocities and wars in China rose equal resentment.

In these border-wars and colonial expansion, the British Government drew upon its Indian finance. Badri Narayan Chaudhry "Premghan" has rightly said:

करे हाकिमी गोरा जाय । खर्चा भारत सीस बिसाय ॥

This meant ever new taxation or a famine. Strivation and plague wore peasantry. Each new taxation broke some part of the idol of British justice and peace. Discontent grew year by year. The wars brought the foreign policy and the empirical interest in lime-light while the taxations to meet them, the famines and the plague were mute comments on the Government administration and Home Policy.

29. Before the Mutiny (1857), there was very little of Public life in existant. The most important publicmen were Raja Ram Mohan Roy and Dadabhai Naoroji (1825-1917). Hindi Pradesh was far backward in producing great political figures, and the only figure which can be reckoned with in the period before the Congress was Pandit Madan Mohan Malviya. In the period between the Mutiny and the foundation of the Indian National Congress (1857-1885)

there was no organised Indian opinion. When the councils were formed in furtherance of the Councils Act of 1871, and Local Self institutions were introduced, there was some stir in public affairs due to some nominated members with clear Indian stamp like Pandit Ayodhya Nath in North Western Provinces. Organised public life was primarily laid first in the three Presidencies, but more particularly in Bombay and Bengal. "Provincial political associations were established on a firm footing and the way was paved for the united effort that followed in the second period which began with the establishment of the Congress."<sup>56</sup>

The Congress was founded in 1885; the first Congress being held at Bombay on December 28, 1885. The only important figure from the N. W. P. to attend it was Babu Ganga Prasad Verma who was connected with the development of Hindi and Urdu nationalistic Press. The first Congress in N. W. P. (U. P.) was held in 1892, and another at Lucknow in 1899. Henceforward, public men invariably became connected with this organisation and from 1885 to 1900, we see a number of them taking to journalism. The men from Hindi Pradesh were lesser stars but they deserve every credit—Pandit Ayodhya Nath, Pandit Bishambhar Nath (d. 1907), Pandit Bishan Narain Dar, Babu Ganga Prasad (d. 1914) and Pandit Madan Mohan Malviya. Had Bhartendu been alive, we would have changed more, as we well know his nationalistic bearings and his great influence and precedence. But unfortunately, he left us earlier (d. 1883) and his legacy was left to much weaker hands. Nevertheless, the political journalism in Hindi of the Post Bhartendu period (1883-1900) was far inspiring and scholastic than that of Urdu and in progressiveness it can even compete with that of Bengali or Marathi. That it took much from these is no discredit, when it itself can offer much of its own, and when circumstances led it to take a back seat in the political arena.

30. The 19th century was a century of transition from Eastern to Western ideals in education, art, religion and politics. It was, hence, a great age of "Propaganda". Almost the whole of the literature of the later half of the 19th century smacks of propaganda. The chief means in which this propaganda was carried on were societies, clubs, stage, platform, personal approach and the Press. The propaganda itself can be divided into (a) Political, (b) Religious, (c) Social,

<sup>55</sup> Vide, Pratap Narain Misra's essays 'Congress ki Jai', 'Videshi Kapra' and a host of such articles by others.

<sup>56</sup> Indian Politics since the Mutiny, Chintamani, p. 34.

(d) Lingual and literary. The leaders of the Renaissance and the following Reformation were men of great courage, and they invariably used all means conceivable for propagating their thoughts on politics, religion, society, language and literature, which were articles of faith for them. Such was their love and zeal for this great task that they made every sacrifice in time and money. Men like Bhartendu Harischandra and Kartik Prasada Khattri spent all that they had for the cause of Hindi and went bankrupt. Men like Pandit Gauri Datt of Meerut went from house to house with the banner of Hindi in their hands, and left no religion or social congregation without utilising it for their purpose.

The two great religious institutions which established clubs and societies (Samajas) in big cities and carried on journalism were Brahmo Samaj and Aryasamaj. Almost every big town had an Aryasamaj and every big Aryasamaj had an organ of its own. It published local controversies and answers to them, the activities of Dayanand and Paropkarini Sabhas, the text of speeches delivered at Sunday congregations. There were other lesser religious institutions like Tadiya Samaj established by Bhartendu in 1873. Individual religious zeal was responsible for some solitary magazines like 'Bhagvyadbhakti Toshini' of Harischandra which lived for only a few months.

Some societies were formed with the solitary aim of propagating Hindi language and literature. The Hindi Vardhini Sabha was established in Prayag in 1876 and Bhartendu delivered his famous speech in its opening session. It was this Sabha that brought out 'Hindi Pradeep' (1877), and the name itself was suggested by Bhartendu. In 1884, another association, Hindi Uddharini Pratinidhi Madhya sabha, was established which functioned for two years, and the first Sampadak Samaj was established under its auspices and constitutionally within it. The Bhasha Vardhini Sabha of Aligarh and Matri Bhasha Pracharini Sabha of Ranchi are a few others.

Hindi Poetry had disengaged itself from court-patronage, and in this age it had four forms of communion with the public : (a) A number of societies or Goshthis were formed, e.g., Kavikul Kaumidi Sabha of Brindaban (est. by Radha Charan Goswami in 1875), Kavita Vardhini Sabha (est. by Bhartendu in 1870) and Kavi Samaj (Patna). Later on, many of such associations were added and they brought out many poetry magazines ; (b) Kavi-sammelans where

samasyapurti was the most important feature ; (c) magazines which published poems, and (d) books. Of these the third was the most important.

There were other societies like Anath Rakshini Sabha, Penny Reading club, Youngman's association, Brahmamrata Varashini, Vigyan Pracharni Sabha, Tulsi-Smarak Sabha (Kashi) and Mitra Samaj (Shillong, founder Kartik Prasad Khattri). Cow-protection societies were spread throughout the country and the first promoter was Dayanand Saraswati himself. A great part of our journalism came through the efforts and finance of these associations, clubs and societies. Most of the papers issued from such organisations either contained the proceedings of the society or lectures, speeches, debates, or poems recited at Kavi Sammelans or private Goshthis. In some cases, local news were added to give the treatise news-aspect.

The 19th century saw a great development in the institution of Biradari, and sabhas and societies of various communities, sects and creeds were largely afloat. These also published their mouth-pieces containing proceedings, community regulations and news of local welfare. They appealed to the members of the particular sect or community alone. But individual enterprise and missionary zeal were mainly responsible for the growth of journalism.

Press was the most important communicating agency for it eliminated time and distance, and could reach the authorities and the masses at the same time. Till 1844, Hindi journalism was non-existent except at Calcutta where half a dozen sporadic attempts were made without much success. 1854 saw a daily Bengali-Hindi Samachar Sudhavarshan at Calcutta, and a weekly Hindi at Kashi 'Benares Akhbar'. Till 1867, the advent of KVS, Hindi journalism had no living tradition although two dozen bilingual and semi lingual weeklies and monthlies had seen the light of the day in the Hindi Pradesh. But suddenly after 1867, there was a phenomenal rise of the Hindi Press and the Calcutta-Bombay-Lahore triangle witnessed a tremendous practice of Hindi journalism. The chief important centres were Calcutta, Benares, Allahabad, Agra, Delhi, Almora, Cawnpore, Lucknow and Lahore. Bombay had very few Hindi papers. The most important of these centres were Kashi and Calcutta for more than a quarter century when other centres also reached an equal importance. Bhartendu in Kashi and Kartik Prasad Khattri in Calcutta were the most important pioneers of the 19th century. They had fairly grasped the advantages of a well-developed organised Press, and, undaunted, they worked for it.

The first paper of Harischandra, and of those published from Kashi (after Benares Akbar 1844, and Sudhakar 1850) was Kavi Vachan Sudha. It was a monthly magazine first published in 1867, and it published ancient and modern works in book-form. Sometimes afterward, it was changed into a fortnightly, and it began to publish articles on political and social topics. Afterwards, it began a weekly course. The Government subscribed 100 copies and the subscription is noted down in the U. P. Gazette as 250. Later on, the Government ceased to subscribe it. The paper began to suffer, and it became hard for Bhartendu to continue it. In 1880, it was handed over to Rama Shankar Vyas and soon it diverged from the ideals of the founder. It was defunct in 1885, the year when Bhartendu died. Another venture of Harischandra was "Harischandra Magazine" (1873). It was published with great zeal till 1880, and played a very important role in the history of our periodical literature. The title page was first printed in English and the magazine was described as

"A monthly journal published in connection with the Kavi Vachan Sudha containing articles on literary, scientific, political and religious subjects, antiquity, reviews, dramas, history, novels, poetical selections, gossip, humour and art."

This clearly shows the wide field of journalistic activity which Bhartendu had in his view and the miscellany-aspect of his conception of a magazine. But an ideal miscellany was slow to evolve, and from "Magazine" (1873) to "Saraswati" (1900) it can be seen in its slow evolution. After the 7th issue, the Magazine was changed to "Chandrika". In 1880, Mohanlal Vishnunal Pandya took it to Udaipur and brought it as "Harischandra Chandrika Mohan Chandrika" combined. Bhartendu was much dissatisfied with the course which "Chandrika" took under a foreign hand and in 1884, though still financially strained, he brought it again as 'Navoditta Harischandra Chandrika'. He could only bring out two issues of this resurrected "Chandrika" when he died. The third issue was published by Harischandra's younger brother, but Pandya notified him to restrain him from further publication and the attempt was given up.

The third magazine of Bhartendu was exclusively for women 'Bala Bodhini: Istri Janon ki Pyari' (1874). It could not survive a year. At first the Government subscribed its copies, but subsequently it ceased to subscribe,

and it was impossible to carry it on. Besides these, Bhartendu brought out another magazine-Bhagvadbhakti Toshini Patrika—and it ran only a few issues.

Among all these journalistic activities of Bhartendu, the most important are Kavi Vachan Sudha (1867-1880) and Harischandra Chandrika (1873-1880). Almost all the pioneers of the later 19th century began their literary and journalistic career from these: Bal Krishna Bhatt (Hindi Pradeep 1877), Lala Sita Ram (Bharat Bandhoo), Badri Narayan Chaudhery (Anand Kadambini and Nagri Nirad), Pratap Narain Misra (Brahman 1883), Lala Sri Niwas Das (Sadadars), Radha Charan Goswami (Bhartendu), Pandit Ram Shankar Vyas, who edited Bhartendu's Kavi Vachan Sudha for sometime and Babu Baleshwar Prasad (Kashi Patrika) are important personalities in the journalism of Bhartendu period, and they all wrote in KVS sometimes in their early career. Bhartendu helped them in their journalistic enterprises, e.g., he named 'Hindi Pradeep' and wrote its verse-motto, as well as supplied the management with a copy of the register of his subscribers of KVS. He named Bharat Jiwan of Ram Krishna Verma (Kashi, 1883) as well and was ever prompt as an adviser. His influence could be felt in such remote a place as Lahore where—from Goswami Sri Jwala Datt Prasad brought out 'Bhartendu' (monthly, 1881), which was later on removed to Brindaban by Radha Charan Goswami. The clear insight of Bhartendu in journalism can be seen in some of his letters to editors. Premghan wrote almost everything himself in his paper "Anand Kadambini". Bhartendu reprimanded him for this :

जनाब, यह किताब नहीं है कि जो आप अकेले ही इकराम फरमाया करते हैं बल्कि अखबार है कि जिसमें अनेक जनलिखित लेख होना आवश्यक है और यह भी ज़रूरत नहीं है कि सब एक ही तरह के लिखावाड़ हों। <sup>57</sup>

To Radha Charan Goswami he wrote :—

“ ‘भारतेन्दु’ टाइप में छपै तो बड़ी उत्तम बात है। २४ पेज में टाइटिल पेज के २५० कापी छपाई कागज़ समेत २५) ६० में उत्तम छप सकता है, यहां छपै तो मैं प्रूफ आदि भी शोध दिया करूँ।” <sup>58</sup>

Speaking of Muslim atrocities and the indifference of the authorities on the cow-killing in several cities on the

<sup>57</sup> Bhartendu Harischandra by Brijratan Das. p. 326.

<sup>58</sup> Ibid. p. 327.



occasion of the Bakr-i-Id, he wrote to Babu Ramdin Singh, editor of Kshattriya Patrika (Patna) for Press-agitation—

“भागलपुर, मिर्ज़ापुर, काशी इत्यादि कई स्थानों में प्रकाश्य रूप में केवल हमारा जी दुखाने के हाँकाठोकी यह अत्याचार हुआ है जो किसी २ समाचार पत्र में प्रकाश भी हुआ है। आप भी अपने पत्र में इस विषय का भली भाँति आन्दोलन कीजिएगा। सब पत्र एक साथ कोलाहल करेंगे तब काम चलेगा। हिन्दी, उर्दू, बङ्गाली, मराठी, अंग्रेजी सब भाषा के पत्रों में जिनके सम्पादक हिन्दू हों एक बेर बड़े धूम से इसका आन्दोलन होना आवश्यक है, आशा है अपने शक्य भर आप इस विषय में कोई बात उठा न रखेंगे।”<sup>59</sup>

The other important paper from Kashi was Kashi Patrika, edited by Baleshwar Prasad, headmaster of Normal School. This was first modelled on Kavi Vachan Sudha, but later on became an educational magazine for boys and deteriorated in language. We have named Bharat Jiwan of Ram Krishna Verma (weekly, 1884). Others were Arymitra, Saraswati Vilas, Tinir Nashak, etc., most of which lived a short existence. An important magazine was Vaishnava Patrika which continued to be published later as Peeyush Pravah. This was edited and published by Ambika Datta Vyas.

Kashi with Harischandra (1850-1885) as its chief figure was a literary centre, but Calcutta was a purely business centre. We have seen it beginning Hindi Journalism as far back as 1826, but failing owing to lack of support, “as most of its subscribers lived in upper provinces” which could not be easily and cheaply reached at that time. With the development of railways and equalisation of cheap postal rates, it was possible for Calcutta adventurers to reach the Hindi speaking public in Bihar and Eastern U. P. This they did. In the last two decades, the most read papers were Bharat-mitra (1877) and Bangvasi (1890) and they wielded a great influence on the literary and political life of Hindi Pradesh. The great difficulties of the pioneers in this distant colony were :—

(1) The indifference of the Hindusthani communities which were derived from a varied number of dialectical regions and wrote different scripts,

(2) The utter illiteracy of the trading class and their inability to read news for themselves—absence of a reading class,

<sup>59</sup> Ibid, p. 330.

(3) Presence of highly developed English and Bengalee weekly and daily press which could be easily utilised,

(4) Absence of any great figure like Harischandra.

The Hindi journalism of the Hindi Pradesh was not supported by the authorities and the classes, but it soon attracted the imagination of the masses. But the pioneers in Calcutta had to face a public indifferent to the beauty of Hindi language and literature. Under these unfavourable conditions, the credit goes to these undaunted spirits. Of these pioneers at Calcutta, Kartik Prasad Khattri, Chhotte Lal Misra and Durga Prasad Misra are the most important. Kartik Prasad Khattri published *Prem Vilasini Patrika*. He suffered financially from his later adventure, a weekly, and he had to go from shop to shop and home to home to read his papers to prospective subscribers. Most of these were reluctant to learn Hindi, and would gladly pay to get rid of the editor's frequent approaches. However, the project soon failed and Kartik Prasad had to live on service. His spirit was, however, undaunted and he was always contributing to contemporary newspapers and journals. Later, he worked on the editorial staff of *Bharat Jiwan* and *Saraswati*. He died in 1904. Another important pioneer was Chhoote Lal Misra who brought out the longest lived weekly of Hindi *Bharatmitra* (1877). He could not catch more than 50 subscribers at first, but later on, he appealed to the public of the upper provinces, and the editors and staff serving it soon made it a profitable venture. Durga Prasad left the paper in its first year, and brought out another paper *Sarsudhanidhi* (1878-90). This was edited by Sadanand Misra. For more than a decade it was the most ably edited weekly of Hindi, and was highly patronised and praised by pioneers like Harischandra.

Besides these two centres, many individual papers published at other centres have made a history from their career. The two most important periodicals at Allahabad in the last two decades of the 19th century were Hindi *Pradeep* (1877) and *Prayag Samachar*. Both were exceptionally long lived—Hindi *Pradeep* continued for 32 years. *Prayag Samachar* could finish creditably a period of a quarter of a century. The history of these two magazines forms a major part of the history of Hindi journalism in the last two decades. The other two important magazines were *Brahman* (1883) and *Bhartendu* (1885). The first was published by Pratap Narain Misra from Cawnpore and the second by Radha Charan Goswami from Brindaban. Both

had a clear impress of the personality of the editor and invariably mixed humour with serious matter.

Lucknow had a number of monthlies important in their own way—Rasik Punch was a humour magazine; Dinkar Prakash lived for 6-7 years; Kavyamrita Varshini and Bharat Bhanu both were predominantly Poetry papers. Others noteworthy are Almora Akbar from Almora and Mitravilas from Lahore. Hindusthan (1883-1905) of Kalakanker is a history in itself. It had the support of the most progressive and gifted persons of the age in politics and literature like Madan Mohan Malviya, Partap Narain Misra, Balmukund Gupta, Amrit Lal Chakarvarti, Lal Bahadur, Sheetla Prasad Upadhyaya. The paper was first published from England (1883) and then from Kalakanker (1885). When published in England it was an Anglo-Indian adventure. Later on, some portion of Urdu was also added. Balmukund Gupta has very enthusiastically spoken of his days at Kalakanker. Hindi Bangvasi (1890), Aryavarta and Uchit Vakta were other important Calcutta papers of these closing days of the last century.

The newspapers and periodicals published in India states and agencies formed a solid group by themselves. Due to the late infiltration of Progressive ideas of British India, throughout the 19th century, and to some extent even now the states live in their mediaeval institutions and ideas. Hence, a progressive press was out of question till recent when the people have begun to form political institutions parallel with British India, and have pressed the rulers for some semblance of democracy or liberal autocracy. Most of the state journalism was bilingual (Hindi-Urdu), and the comments of Balmukund Gupta on "Marwar Gazette" clearly bring forth the bilingual position of the states :—

“रियासती प्रजा में उर्दू जानने वाले लोग बहुत अल्प हैं, इसी उर्दू में उर्दू के साथ-साथ कॉलम हिन्दी भी रखना पड़ा। अर्थात् उर्दू का कॉलम अहलकारों के लिए और हिन्दी का प्रजा के लिए हुआ।” 60

Persian was the language of almost all Hindu courts of Northern India in the days of the Moghuls, and after the fall of the Moghuls, Urdu took its place. Most of the early newspapers of the states were either brought out by the Darbars or were otherwise issued authoritatively. Hence, they were published with bicolumn-arrangement with one column for Hindi, and the other for Urdu. We have con-

<sup>60</sup> Vide, Gupta Nibandhavalī, p. 89.

sidered this bilingual aspect of early Hindi journalism elsewhere. As the Hindi language developed and asserted itself the Urdu columns were dropped. The Gwalior Gazette is oldest state paper in extent, and the oldest Hindi paper also. Jaipur Gazette was published bilingual (Anglo-Hindi). There were a number of papers issued by enterprising gentlemen of the States. The most important of these was Rajasthan Samachar published and edited by Munshi Samarthdan from Ajmer and it lived a number of years. Others were 'Sarvahi' of Bundi and 'Bharat Bhrata' of Rewa. The number of State papers is small, and they do not appear to be much progressive in their political thought. But this does not show that the editors or the contributors were unprogressive. Rather they feared persecution by the state authorities, and suppressed their ideas. The states had much lesser freedom of Press than the British India and the word of the Darbar was all "Law and order". The editor could be sent to jail and detained for his whole life without trial or transported penny-less to British India. The men who undaunted brought newspapers and journals under such unsympathetic circumstances deserve our gratitude.

The British India magazines and newspapers were progressive from their very beginnings and we can trace the growth of nationalism and state-disaffection in these even before the advent of the Congress (1885). Sometimes, this bitterness towards the British Rule and English culture was clothed in humour, *e.g.*, Harischandra magazine published a poem mocking the pitiful mentality of the native "Baboos"—

When I go Sir molakat ko, these chaprasis  
 Trouble me much ;  
 How can I give daily Inam, ever they ask  
 me I say much,  
 Sometime they give me garlaniya,  
 And tell 'Bahar niklo tum.  
 Dena na lena muft ke aye yaha hain  
 Bare Darbare ke dum' <sup>61</sup>

and the same issue contains a small 'Prahasan' (tit-bit) headed 'Basant Puja' which ridicules the fear of the people towards the petty authorities like Kotwal, Thanedar and Nazir. Even the first issue, of the "magazine" contains an interesting questionnaire :—

<sup>61</sup> Harischandra Magazine, No. 7, 1873.

### “यूरोपीय के प्रति भारतवर्षीय के प्रश्न”

and the 2nd issue contains a light essay ‘Kaliraj ke sabha’ by Munshi Jwala Prasad which ridicules the supporters and pillars of the foreign rule like K. C. S. I., and the Kayastha community. Even much before the Swadeshi came to political arena, it was preached and practised by Bhartendu and Balkrishna Bhatt. This clearly shows the clear and progressive political vision and patriotism of these early pioneers :—

—“वही सुशिक्षा और सभ्यता का दम भरने वाले हम हैं कि देशी वस्तुओं के बर्ताव के लिए हजार सिर धुनते हैं और प्रत्यक्ष देव भी रहे हैं कि देश की बनी वस्तुओं को काम में न लाने से दरिद्रता देश में डेरा किए है पर विलायती चीजों के चटकरीलेपन और नफासत में ऐसे फँसे हैं कि हजार बार के लेक्चर का एक भी फल न हुआ ।” <sup>62</sup>

‘Hindi Pradeep’ surveyed all the three fields of literature, religions and politics, but Bharatmitra (1877) was chiefly political and in its first issue it unequivocally declared :

“समाचार पत्र प्रजा का प्रतिनिधि स्वरूप होता है ।”

The editorials and political articles of Bharatmitra are important contributions to Hindi literature for their contents as well as style. The daily press of today has taken the spirit out of our ‘leaders’ and editorials, and the weeklies have deteriorated, but the literature in the political page of the 19th century is still full of air, interest and vigour. Today the only two forms of expression of political thought are serious essays and cartoons. Political poems are seldom seen. But in the 19th century, we see political Poems, Prahasan, Naqal, light essays, serious essays, cartoons—almost all kinds of literary methods adopted to suit the purpose. Hence effectiveness. The political literature of our days is stale and much less literary. The leader today is a thesis—a clear cut analysis of the political situations and problems. The contemporary periodical literature, especially political literature of the 19th century lies sealed today in the files of Hindi Pradeep, Bharatmitra, Sarsudhanidhi, Brahman, Hindustan, Peeyush Pravah and Bhartendu. Modern journalism can learn much from this source. In that remote age the chief sources of public intelligence and means of political awakening were weeklies and magazines, and they clearly show the aggressive and enlightened poli-

tical grasp of the contemporary journalists. The language and style of these journalists were much suited to their theme and purpose, and still hold good. Even stale subjects like Politics and Economics were written in interesting, gay and captivating style. The reason was that the newspaper men of those days wrote primarily for the man in the street, and strictly restrained themselves from being academical. The periodical literature of those days contains very little serious on these topics, there being very little of analysis and discussion. Most of it comes under light propaganda literature and writers took pains to clothe moral and propaganda in story, fun and humour.

A perusal and careful analysis of the periodical literature of Bhartendu period shows how interesting it is, and how progressive. The politics of the day was mostly stale, traditional and looked more to authorities than to people themselves. The whole period was characterised with an inferiority complex towards all that was Indian, whether ancient or modern. Our journalists were bold and progressive writers imbued with high ideals of nationalism and Indian solidarity. The power with which they employed their pen on topical questions, home and abroad, and the many fights they won on their pages make their historical achievement valuable. They wrote in simple and interesting style, and in their newspaper-pages created literature for the masses. Poems and articles on contemporary events like Famines, pests, taxations, the poverty of the peasants, Swadeshi etc., are an evidence of their mass appeal. They do not shoot very high in political verse, but their essays are a permanent contribution. They have created interesting literature out of their times. Articles and leaders on Afghanistan wars, Zulu wars, and Russian fears can hardly be improved even today. Even papers predominantly poetry magazines like Anand Kadambani advocated with vigour the Swadeshi and wrote for the amelioration of the condition of the Peasantry. Sar Sudhanidhi chiefly published poems in politics and society. Songs and poems published in this magazine invariably deal with taxation, dearness, famine, epidemics and other calamities, *e.g.*,

इत अकाल उत टिकस लगायो कर सब पै बरजोरी  
तेज अनाज ठीक कहुँ नाहीं मरत प्रजा सब ठोरी  
भीख माँगत लै श्वोरी

A few cullings taken at random shall prove the virile and extremist criticism of the Government :—

(१) टैक्स पर टैक्स, अकाल पर अकाल और मरी पर मरी यहीं देखी जाती है। नित्य नये आईनों से बेधा जाता है, और नित्य नई स्पीचों से नोन छिड़का जाता है। (१—१६)

(२) 'देश भर में रोदन और हाहाकार के भिन्न कुछ भी नहीं सुनाई देता है' (१—२२)

✓(3) Speaking on the Imperial because against new taxation, the paper strongly criticised the finance member, and added :—

“इधर तो तैली तम्बोली, नाई-धोबी, घसियारे, नालबन्द और हाड़ी-मोची तक कोई न छूटा। पर उधर देखो तो सर जान स्ट्राची साहिब आदि बड़ी-बड़ी तलब और वेतन भोगी महाशयों को इस लाइसन की हवा नहीं लगी”

We see Sarsudhanidhi was pitched against Govt. atrocity whether it is in the shape of a new taxation or press—legislation. Its seven—column leader “*Bhartendu ke Adurdarshita*” shows its virile attack against Press Act and its applauders. In July 12, 1880 issue we read a leader—

“भारतवर्ष में प्रतिनिधि शासनप्रणाली की आवश्यकता”

This is the first clarion call for democratising the beaurac-racy. The paper sided with peasantry and wrote on its manifold problems. It carried on a strong propaganda for permanent settlement in British as well as Indian India. In an editorial dated October 4, 1880, we read an appeal for scientific agriculture—*Vaugyanik krishi ki Avashyкта*.

The Bhartendu period of Hindi journalism can be divided in two stages :—

(1) 1867-1885. Bhartendu left this world in 1885. He began the vogue of journalism and inspired and advised others to adopt this career. Throughout this period, he was the model for many adventures into the new fields of journalism. But his best attempts KVS and Harischandra Chandrika were not the best periodicals. ‘Hindi Pradeep’ (1877) and Sar Sudhanidhi (def. 1880) far left them in varieties of subjects and political vigour.

(2) 1885-1900. The period carried on journalistic traditions a step farther, and the seed cast by Bhartendu flourished into a big and fruitful tree. Even when Harischandra was alive the whole Hindi Pradesh had developed a network of periodicals. Though it is not possible to determine the real contribution of Bhartendu in this development, but a number of papers were certainly launched on his instance and

advice and he contributed to not a few others. It was through the 'tapas' of a number of writers and journalists that the newspaper press that had previously no ground, soon became a tradition and a history. People like Harischandra, Balkrishna Bhatt, Pratap Narain, Kartik Prasad Khattri, and Pandit Devaki Nandan Tiwari (of 'Prayag Samachar') are, in fact, martyrs in the cause of Hindi journalism. All of these sustained financial losses in their enterprises and broke their health in the pursuit. Khattri was a rich man, but he died serving in newspapers owned by others (Bharat Jiwan and Sarswati; died 1904).

These journalists came with great purposes and, if they failed in some of them, in spite of their suffering these failures make the history of their adventures even more inspiring. People like Devaki Nandan Tiwari who was himself printer, publisher, writer, editor and salesman are a symbol of the relentless spirit of the age.

The weeklies of the 19th century published articles on social or political subjects, but no such determined selection of subjects can be seen in the monthlies. There were no independent magazines on literature, politics, science, etc., for the proprietors aimed at a smattering of knowledge on all these subjects. Of these, literature was predominant. But in literature as well as in politics or science, the writers and editors aimed at giving their readers all new information possible and all of these invariably revolted against older traditions in every way of life and conduct. They were the men chiefly responsible for introducing people to the new currents of thought. One of the happiest subject was the liberation of women. Bhartendu himself was an advocate of female education, and he established a girl's school in his own premises. He was also a pioneer in bringing out a magazine solely devoted to the cause of Indian womanhood (Bala-Bodhini, 1874). In the absence of female education, century-old shackles still clung to our ladies, and except for a couple of names like Hardevi (ed. Bharat Bhagini) and Hemant Kumari Devi (Daughter of Navin Chandra Rai of Lahore and ed. Sugrahini), we see no lady journalist. Throughout the period, journalism flourished on individual initiative and finance; clubs and associations, and well-to-do persons and business-firms came later and were very sparse. The public itself was indifferent. A 2—as light paper like Brahman had to fight hard for bare maintenance.—Such plightful conditions speak aloud of the ignorant-wise public. The local authorities and the Government legislations were a fear to be dreaded of. Considering such discouraging



background, the 19th century editors and journalists were more than a success and they deserve our respect and study.

### 31. Conclusion

The journalism of the 19th century is a record of human activity in almost every Direction, and this rapidly multiplies today. We find there-in actual conditions of the people, their everyday work, their amusements, morality, hopes and fears. Even advertisements were indicative of national life, its industries and amusements, educational and social institutions, often of religious or political or social thought. News embodied in today's journalism is more detailed and plastic. The development of reporting, added by railway transit, by telegraphy and, still later, by the telephone, has placed the reader in almost immediate touch with the thought of the whole world, resulting in growth in the size of weekly and daily papers, variety of reports, formation of societies, and holding of meetings for the discussion of ideas upon every conceivable subjects. Hindi journalism extended slowly and there are causes for this but, nevertheless, it had always been a force to reckon with and a worthy literary and political institution.

The journalism of the 19th century may rightly be said to begin with KVS (1867). The journalism of this period was more a propaganda affair in various spheres. Propagandists of Hindi, of Neo-Hinduism, of Aryasamaj, of orthodoxy, of liberalism and extremism in Politics all took to this trade as a medium to win the masses in their favour. There was literary journalism, political journalism, social and community journalism, and religious journalism. The political journalism was mostly a weekly affair, with only three dailies in the whole century—Samachar Sudha Varshan (1854), Hindusthan (1885) and Bharatodaya (1885). The weeklies were more numerous and they were a very important force, such as Dailies are today. Bharatmitra (1877), Bharat Jiwan (1884) and Hindi Bangvasi (1890) are some of the pioneers. But the overwhelming part of the 19th century journalism consisted of monthlies (almost 230 out of 390). The first important monthly was Harischandra Chadrika (1873), and monthlies had not grown any flesh till the end of the century. Brahman had only 12 pp. Pradeep had 16. Most of the monthlies were priced one or one-eighth. With such a poor number of pages they could not be expected to do more than what they did. And they looked more to literature than to journalism. The editors were literary figures, great or small. The contents were in-

variably Prastavna, Preritpatra, articles and essays, editorials, local news and advertisements. Specialisation had not begun though some papers like Sarsudhanidhi gave more to Politics, and some like Devanagri Gazette more to language and literature. The first scientific magazine was shetkari or Krisikarak (Amravati) published separately in in Hindi and English and edited by Chitnis Sakharam Chimraji Gote (1890). The last decade saw further move towards this specialisation with the publication of Nagri Pracharini Patrika (1897) and Upanyas (1898). But specialisation was not to be popular till long, and Miscellany was still the rule of the day. The popularity of Sarswati (1900) in the first decade of the 20th century shows that magazine was still to be a miscellaneous affair. Most of these 19th century enterprises were short-lived, very few lived beyond four or five years. This was due to lukewarm interest of the public in this new form of literature and their lack of enthusiasm in Politics. Before 1885 (the year Indian National Congress was established) the political pages were dull and uninspiring. Politics grew in momentum in the last fifteen years of the century. Hence, there were no news-columns as we mean these days. Papers were no more than propaganda leaflets. The low literacy of the masses was also responsible for the plighted condition of the Press. The newspapers and journals were unwelcome boredom to all but a few educated, and a handful of rich men. The largest limit was 250 or 300 copies per month. The masses were too poor to spend 3 or 4 or 6 or 7 annas on weekly news. The subscription was not very high from modern standard, but then ten or twelve annas on dailies meant much.

Besides, art of journalism was unknown to all but few editors and journalists. News were neither coloured, nor striking ; nor was their presentation any good. News are the backbone of both daily and weekly journalism. The price of getting news was so high that few papers could afford them. They were received in English and had to be laboriously translated. There was no organisation in the presentation of news. In back pages we have discussed at length the development of news-writing from haphazard muddle to atleast some remote unity in 'Hindusthan' (est. 1885). The editor had to fight against Himalayan odds, and he was mostly helpless. The result was that a newspaper turned to views-paper and then to a literary pamphlet or a political treatise. Old, shelved news were printed on the last page or cover to give it a semblance of newspaper. 'Hindusthan' (daily, 1885) was the only newspaper worth name.

None could approach it in that character. This poverty of news and lack of originality and enthusiasm were responsible for poor circulation and this told on the newspaper staff. Thus the vicious circle was complete.

A keen subject was the development of the journalist class. The result was, the burden of supplying news and colouring it with effect fell on its head. The journalism of the period was the journalism of the Pandits and literary personalities. Few papers were connected with correspondents or reporters, and fewer wrote editorial. But what they are, they are sincerest efforts of unassuming men. The editorials and "Leaders" of 19th century are still illuminating. The seed had been cast, though it passed through a long struggle before it could fructify.

Bilingualism was extensively practised and it shows the infancy of journalism. Martand (1846) was pentalingual. Hindi-Urdu and Hindi-Bengali were a side-by-side affair e.g., 'Dharam Pracharak' (ed. Sri Krishna Prasanno Sen, Bengali Hindi, 1878, Hindu-orthodoxy) and Bhartopadeshak (skr.—Hindi, 1897). The later 19th century is full of poetry and literary controversies by great writers and learned men. In most cases, the matter was below expectation; exceptions were few like Hindi Pradeep, Bharatmitra, Sarsudhanidhi and Hindusthan. There is no important 19th century journal extant today except Sarswati which was established in the closing year (1900). This alone shows that 19th journalism could not outlive its times. However, it proved to be a progressive force and it gave ample political, social and literary food to the intelligentsia clamouring for more and more knowledge—rapid political advance. The main forces which influenced the Press during the era were the establishment of Indian National Congress (1885), The Indian Councils Act (1892), Age of consent Bill (1891), the Albert Bill of 1893 and the Government measures to cope with plagues in Bombay (1896). These forces were responsible for the progress of public opinion in the last two decades of the 19th century. There was a great interest in technical matters which had spread from West. The Councils Act gave a notable impetus to journalism as people began to know that they had a right to choose their own representative through approved public bodies and constituencies. Soon the debates in the legislative Council became a leading feature of the news. From henceforward Indian daily journalism was to take a bias in favour of news of a wholly political character. Hitherto English politics had been the main interest of newspapers in India. Now the Irish

question and the possibility of a Russian invasion on the N. W. P. were favourite topics.<sup>62</sup>

The new subjects and topical problems discussed on the pages of newspapers and magazines were chiefly responsible for a reorientation of Khari Boli as written prose. The newspapers and magazines of the 19th century opened new possibilities in the use of language and developed it to a great strength. The magazines were almost over-enthusiastic about the new knowledge of several branches of science with the result that contribution on all new topics were profusely published, and they extended the range and sweep of the working language and gave rise to a number of styles. Almost any page of *Bharatmitra* or *Hindusthan*, or any other important journal would show that the language was good enough for ordinary journalistic work, and now on we could depend on it. Infact, the whole of this period saw the flowering of journalism, and we get such material in the shape of editorials and leading articles as would well compare with the journalism of any other language.

Another important force in forging a new prose-style was the *Aryasamaj*, started by Swami Dayanand (1875). '*Satyartha Prakash*' (1874) broke new ground of an emphatic controversial prose-style. This was greatly practised by *Aryasamaj* journals and periodicals as '*Bharat Sudasha Pravartak*' (1878), '*Aryamitra*' (1890), '*Arya Darpan*' (1880) and a host of others. This branch of Hindi Journalism was responsible for a vigorous, active, nervous, day-to-day Hindi prose as against the literary style of Harischandra. The bane of this style was that it was too emotional and irrational. It did not decorate itself with literary ornaments. Nor did it much care for grammar and accuracy. Infact, it was more suited to platform than to journalism. Yet journalism profited by the national bass-notes of the *Aryasamaj* magazine and periodicals. Some of these *Aryasamajistic* enterprises began with simple Hindi with plenty of Urdu vocabulary just for winning mass-support for their movement, but soon after they dropped this attitude and began to lean on Sanskrit. The language itself was named as '*Arya Bhasha*' by Swami Dayanand, but the name could not get any stability. Nevertheless, *Aryasamaj* journalism proved a big force in strengthening Hindi language and its prose styles.

<sup>62</sup> Vide, *Journalism in India* by Pat Lavett

It is clear that the religious journalism of this period (1883-1900) gained from Aryasamaj movement, while the journalists in common borrowed much from the language of Harischandra (1873-85). But the later class of Journalists had soon to stand on their own legs. And Hindi language and prose-style owes much to Hindi journalists too as would be soon evident from stray cullings. Men primarily responsible for this development were Bal Krishna Bhatt (Hindi Pradeep, 1877), Pratap Narain Misra (Brahman, 1883), Radha Krishna Das (1865-1907), Swami Dayanand (1824-1883), Kartik Prasad Khattri (1851-1904), Radha Charan Goswami (1859-1925), Badri Narayan Chaudhery 'Premghan' (1855-1923), Balmukund Gupta (1865-1907), Durga Prasad Misra (1889-1910), Tota Ram Verma (1847-1902), Damodar Shashtri (b. 1858, ext. 1873), Navin Chandra Roy (1837-1890), Devaki Nandan Khattri (1861-1913) Babu Shyam Sundar Das (1875-1945), Mahabir Prasad Dwivedi (1864-1938), and Ambika Datt Vyas (1858-1900). The various magazines and periodicals which they contributed and edited were the models of Hindi prose, and it was through their journalistic and literary enterprises that Hindi has developed from a drawing-room language to the language of masses comprising tens of crores of our countrymen. The fact is that journalism is everywhere prominently linked up with the rise and growth of Prose. Hindi prose itself can be called the "child of Hindi Journalism in the 19th century". Organs like Dharam Divakar, Bhoogol Rahasya, Hindi Pradeep, Brahman, Harischandra Chandrika, and Anand Kadambini were insistently contributing towards the enrichment of Hindi prose. Journalism was also responsible for creating a better world of thought. The earlier papers clamoured for more and more true and scientific knowledge. With the publication of Nagri Pracharini Patrika (1897), articles written after profound research began to be published which raised the standard and taste of the reading public and inculcated in them a spirit of scientific accuracy.

Generally speaking, it could be said that the Press had little or no influence on the majority of the people, who were agriculturists and day-labourers. They did not see newspapers, and were not influenced by them either directly or indirectly. Those who read the papers were the aided school teachers and various officials and pleaders who were more or less connected with the Government. The number of readers being comparatively few, the direct influence of the Hindi press was little, but as the ideas and news conveyed to them filtered through them to many others, this

indirect influence was not small or to be despised. The newspapers wanted originality, and followed English and Bengali Press and borrowed largely from them. The men who edited the papers belonged as a rule to a class which knew little of the people of the interior outside the great towns or of their feelings and opinions, and were altogether incapable of representing their true sentiments or of instructing them. They occasionally did good by bringing to light some local cause of irritation among the population of the town, but on the great questions of the day effecting the welfare of the people at large or of the rural and agricultural classes they were generally quite unable to write. The native papers written in English supplied the editors of the vernacular press with topics, and one paper after another took up the theme and reproduced the arguments in a slightly altered form for a different circle of readers. This was bad and ineffective journalism which could be ascribed in a great measure to the inexperience of young writers. Most of the news and extracts too came from Bengali and English Journalism. Bengali Journalism also did the same for it took more of its material from English source.

But Bengali monthlies had greatly developed by 1880. In that year there were a number of papers which could rightly be called a "miscellany", while there was none in Hindi till *Saraswati* came to Dwivedi (1903). *Bangdarshan*, *Bandhava* and *Bharati* were such organs. These dealt with subjects of varied interest: literary, social, historical, antiquarian, metaphysical, scientific, religious etc., and displayed ability in their treatment. They had also developed their individuality which could be determined by the nature of the subjects which preponderated in them respectively, the tone with which they were severally pervaded, and the spirit in which they were each conducted. Critical papers like 'Masik Samalochna' had appeared and even predominantly. Scientific papers like 'Prakriti' and 'Nalini' are there. There were no such papers in Hindi till the 20th century had fairly set in, and 'Vigyan' and 'Bhoogol' appeared. There was no poetry and fiction paper of outstanding merit in Hindi till the close of the period while poetry and fiction found important places in all Bengali periodicals in the Eighties and most of all in 'Bharati'. Besides, in 1881-82 there were six dailies in Bengali journalism with a circulation between 300 and 600 while there was none in Hindi. The weeklies had small publication, many having less than 500, but the highest circulation ran to 4,000 which could have been a nice dream for a Hindi journal of even two decades later. Of the monthly papers

one had a circulation of 2100 <sup>63</sup> but this was an exceptional case. In Hindi, we see Pratap Narain Misra and Bal Krishna Bhatt not scoring more than 350. The English Press of Bengal had also made tremendous influence for itself with such papers as Indian Mirror, the 'Bengali', the 'Rais and the Ryot' and 'Amrit Bazar Patrika'.<sup>64</sup> These were the papers that gave models to vernacular journalism in Hindi Pradesh and elsewhere. However, most Hindi papers lived a very struggling and ephemeral existence. Some papers had two or three rates of subscription, the highest being charged to Rajas, independent chiefs and wealthy men; the second to poorer subscribers; while the lowest price was reserved for those who could not or would not pay the higher rates. Scarcely any paper could pay its contributors as advertisements were few and cheap.

The pages of Journalism of this period (1883-1900) throw valuable reflections about the pitiable state of Hindi Journalism *e.g.*, भारतमित्र (December 17, 1891), Publishes an appeal एक विनय (editorial) in 5 big columns covering one and a quarter page :—

आजकल हिन्दी पत्रों की जैसी दशा उपस्थित है, वह किसी को अविदित नहीं है, प्रत्येक हिन्दी पत्र के प्रचारक के जिस प्रकार का श्रम करते और अर्थादि व्यय कर क्षति ग्रस्त होते हैं, वह भी सभी ही पर विदित है। हिन्दी पुस्तक और हिन्दी पत्रों की जैसी कुछ कदरदानी है, वह भी कुछ अविदित नहीं है, कोई ऐसा हिन्दी का हितैषी न निकलेगा कि जिसने हिन्दी के उद्धार की चेष्टा कर अपने गाँठों से कुछ अर्पण न किया हो। अधिक कहने की और कुछ दर्शाने की कुछ भी आवश्यकता नहीं है। यह सभी जानते हैं कि हिन्दी के पूरे पूरे जीणोंद्वारक लोग कितनी हानि उठा चुके हैं। हिन्दी के एकमात्र पुनर्जीवन दाता स्वर्गीय भारतेन्दु हरिश्चन्द्र महोदय ने इस अभागि हिन्दी ही के लिए कितनी कुछ आर्थिक और शारीरिक क्षति सख्त की थी, यह किसको अविदित है? एक हिन्दी उद्धार का उन्होंने तन-मन-धन से बीड़ा उठाया था और “मन्त्रं वा साधयेत् शरीरं वा पायेयेत्” के दीक्षा मार्ग पर चले थे, इससे उन्हें केवल आर्थिक ही क्षतिग्रस्त नहीं होना पड़ा था, वरन् मानसिक श्रम करने और उस पर उपयुक्त विश्राम न पाने तथा स्वास्थ्य की रक्षा अर्थाभाव से न होने पर अंत को अकाल ही में काल कवलित होना पड़ा,

<sup>63</sup> Bengal Administration Report, 1881-82, p. 390.

<sup>64</sup> Ibid, 1882-83, p. 52.

और इनकी अकाल मृत्यु ने हिन्दी के रसिकों की, हिन्दी के पत्रों की, हिन्दी पुस्तक प्रचारकों की और हिन्दी भाषा की ऐसी कमर तोड़ दी है कि, जिसका अरोग्य होना सर्वथा असाध्य हो गया है। सैकड़ों मनुष्य सिर धुनते हैं, हाथ पटकते हैं, बहु विधि चेष्टाएँ करते हैं, पर उस बूँद से भेंट नहीं; स्वर्गीय भारतेन्दु में हिन्दी विषयक जो एक अनोखी, अनूठी और अद्भुत शक्ति थी, वह उन्हीं के साथ लुप्त हो गई। हिन्दी की वैसी सज धज देखने में नहीं आती; वह शृंगार, वह षोडशोपचार अब कहाँ है ? और वैसे लेख ही कहाँ हैं ? “ब्राह्मण” सम्पादक श्री प्रतापनारायण मिश्र जी, भारतेन्दुजी की पूरी पूरी शलक रखते हैं, “आनन्द कादम्बिनी” के श्री बदरीनारायणजी भी उस टेक को निभा सकते हैं, परन्तु वे विचारे घर के द्रव्य को उजाड़ कर अथाह बुद्धि व्यय स्वीकार, वज्र भ्रम को अङ्गीकार कर कहाँ तक हिन्दी के उद्धार के विचार में फँसे रह सकते हैं ? कब तक थोथी मगजपच्ची में लगे रह सकते हैं ? कब तक लोहे के चने चबा सकते हैं ? कहाँ तक इस कम्बुक्ति के काम में उलझे रह सकते हैं ? सारांश यह है कि हिन्दी की बड़ी ही बुरी और सोचनीय दशा वर्तमान है। इधर हम लोग जब प्राचीन इतिहास-पुराणों को देखते हैं तो उनसे ज्ञात होता है, कि जातीय भाषा की उन्नति बिना जातीय भाषा में उत्तमोत्तम कार्यकारी पुस्तकों के बिना कभी भी कोई देश, जाति व सम्प्रदाय उन्नत नहीं हो सकती। जिस भाषा में उपयुक्त पुस्तकें नहीं हैं, योग्य समाचार पत्र नहीं हैं, उपयुक्त वक्ता नहीं हैं, सुपण्डित नहीं हैं, उस भाषा को पढ़ने वाले और बोलनेवाले किस प्रकार से, किस रीत से ज्ञानोपाजन कर विद्वान, बुद्धिमान् और जगत्मान्य हो सकते हैं ? किस प्रकार से कला कौशल, राजनीति, विज्ञान आदि में निपुणता लाभ कर सकते हैं ? देश को विद्वान बनाने, धनवान करने और योग्यता देने का एकमात्र मूल मन्त्र जातीय भाषा ही होती है, परन्तु हिन्दुस्तान भर के हिन्दुओं की एकमात्र मातृभाषा हिन्दी की जैसी दशा उपस्थित है, इससे क्या सम्भव है कि, हमारी सच्ची उन्नति हो सके ? उन्नति की बीजमन्त्र रूपिणी हिन्दी की जब तक सांगोपांग उन्नति न होगी तब तक कदापि सम्भव नहीं कि हिन्दी-भाषी हिन्दुओं की उन्नति हो जावे। चाहे हजार “कान्फरेन्स” की जाय लाख “कौनग्रस” रची जाय, बिना भाषा की उन्नति के सब कुछ आडम्बर और वितण्डा हो चुका है, हो रहा है और हो जायगा इसमें सन्देह नहीं। अभी सम्प्रति कानपुर के कतिपय सच्चे भाषा रसिकों ने हिन्दी को कविता के उद्धार के विचार से “रसिक समाज” स्थापन की है, उसकी रसिकता का परिचय भी पाया गया है। “रसिक बाटिका” की



“पहली क्यारी” भी दृष्टिगोचर हुई है परन्तु ये दस, पाँच वो बीस मनुष्यों का सम्प्रदाय क्या कर सकेगा ? जब तक कि हिन्दी भाषी नगरनिवासी मात्र सहायक न बन जाय ? जब तक देश-वासी-हिन्दी-विलासी समस्त जन सब्बे सहायक न बन जावें ? एक रसिक समाज का अकेला चना क्योंकर भाड़ फोड़ सकता है ? हम आज जैसे इस “रसिक समाज” के समाचार से आनन्दित और “रसिक बाटिका” की पहली क्यारी में ‘ब्राह्मण’ देवता आदि के लगाए सपुष्प नव अंकुरित वृत्तों को देखकर मारे आनन्द के गद्गद् हो फूले अंगों नहीं समाते, उसी प्रकार इसके भविष्य को विचार कर युगपत आनन्द और शोक में भी निमग्न हो रहे हैं । आनन्द तो इसके आविर्भाव का है और महा-शोक इसके भविष्य अंतर्धान हो जाने का है । कहो—यह निकम्मी और बुरी आशंका क्यों कर की ? क्या चिन्ह पावे ? हम कहते हैं कि, हाथ कंगन को आरसी क्या ? प्रत्यक्ष को प्रमाण ही क्या चाहिए ? उसी कानपुर नगर से तेजस्वी अतियोग्य “ब्राह्मण” देवता मासिक दर्शन देते थे, जिनके भरण पोषण का व्यय अति अल्प हो था, जब वही वहाँ टिक न सके जब कि उस नगर के हजारों ब्राह्मणों ने अपने उन्नतिकारी भाई “ब्राह्मण” की सहायता न की । जब कि हजारों राजपूत, खत्री और बनियों ने अपने पूज्य गुरु पुरोहित—ब्राह्मण जी की खबर न ली, जब तक कि, लाखों शूद्रों ने अपने परित्राणकर्ता पूज्यपाद “ब्राह्मण” देवता की सेवा न की तो क्या विश्वास है कि ब्राह्मण की “रसिक बाटिका”—रस ( तन, मन धन की सहायता ) के अभाव से मुरझा कर शुष्क न हो जायगी ? विचारे “ब्राह्मण” को कानपुर सरीखे पश्चिमोत्तर के प्रधान शहर में सहायता न मिली और लुढ़कते पुढ़कते बङ्गाल ( बिहार ) में उसने आकर क्षत्रिय श्रेष्ठ खड्गविलासाध्यक्ष श्री मन्महाराज कुमार श्री रामदीन सिंह महोदय का आश्रय लिया । शोक ! महाशोक ! कि, हिन्दी के प्रधान स्थान—में, हिन्दुओं के प्रधाननगर में—हिन्दुओं के यथार्थ शुभचिन्तक गुरु—गरीब “ब्राह्मण” को मुष्टि अन्न भिक्षा न मिली । धिक्कार है—हिन्दी के रसिकों को ! हिन्दी भाषी हिन्दुओं को !! पाठक, हम इस दुर्भाग्य हिन्दी के रोने को कहाँ तक गावें ? जितना घबोलेंगे उतना ही दुःख बढ़ेगा, जी दुखेगा, निरे सिद्ध हिन्दी रसिक बुरा मानेंगे । सब बातों का तात्पर्य और निचोड़ यह है कि, जिस हिन्दी की अधनत से हम सब प्रकार से अवनत हो रहे हैं, बिना उसकी सच्ची उन्नति के कदापि अन्य उन्नति सम्भव नहीं है, चाहे चतुर्भुज ब्रह्मा आकर भी उद्योग करे । इसी हिन्दी को उन्नति करने के लिए अत्रभवान राजा राम-पाल सिंह समर विजयी भी लगे हुए हैं, और इतना बड़ा साहस उन्होंने कर

रक्खा है और इतना भारी व्यय बाँध रक्खा है कि जहाँ साप्ताहिक और मासिक हिन्दी पत्रों की स्थिति असम्भव है, वहाँ उन्होंने “हिन्दुस्थान” नामक दैनिक का प्रचार हिन्दोस्थान में दे रक्खा है। परन्तु क्या हो सकता है, दस-पाँच मनुष्य क्या कर सकते हैं ? जब तक कि, सर्वसाधारण अपने कर्तव्य पर आरुढ़ न हो जावें ? जब तक कि, देशवासी अपनी उन्नति के पथ को अन्वेषण न करने लग जावें ? हम लोग भी १४ वर्ष से इस कार्य में ब्रती हुए भर हैं और “भारत मित्र” को निर्विघ्न प्रकाशित करते आते हैं। यह पत्र किसी एक व्यक्ति विशेष की सम्पत्ति नहीं है कोई भी इसके लायक अधिकारी नहीं है ? यह साधारण की सम्पत्ति है, और यह दृढ़ता से कहा जा सकता है और सर्वथा सत्य है कि, यह सर्वसाधारण को—अदना—आला की सम्पत्ति है। इसके प्रबन्ध के लिए एक समाज (कमेटी) योग्य प्रमुख प्रतिनिधियों की है, जिसमें राजा, महाराजा, जमींदार, वकील, डाक्टर, सौदागर, व्यापारी, राजकर्मचारी आदि सभासद हैं, और लाभान्श से इन लोगों का कुछ भी सम्बन्ध नहीं है, किन्तु नुकसान के पूरे पूरे हिस्सेदार हैं। आज तक कोड़ियों हिन्दी पत्रों ने जन्म लिया और मर गये। इसका कारण यही है कि मनुष्य का उत्साह, धन, श्रम जो संचित रहता है, जब व्यय हो जाता है, तो वह अगत्याबाध्य होकर चुप बैठता है। परन्तु ‘भारत मित्र’ में एक के स्थान में अनेक लोग कार्यकर्ता हैं, एक का उत्साह जब भंग होने पर हो जाता है, तब चट दूसरा सहायक हो जाता है। बस केवल यही कारण है कि, “भारतमित्र” आज तक जीवित है, नहीं तो ग्राहक, पाठक और हिन्दी के रसिकों की जैसी दशा वर्तमान है, ये लोग जैसे कुछ कदरदान हैं और इनकी नादेहन्दी जैसी कुछ सरनाम है, उसके भरोसे एक दिन भी यह पत्र नहीं टिक सकता। परन्तु ये भारतमित्र की समाज ही अकेली कब तक क्या कर सकती है ? जिसे सर्वसाधारण पर और ग्राहकवृन्दों पर इसका जीवन मरण निर्भर करता है, वे लोग बड़े ही उदासीन, आलसी और उत्साह बिहीन हो रहे हैं।

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हम लोग साधारण की इच्छा और अनुरोध से उपयुक्त सम्पादक मंडली नियुक्त करके को सन्नद्ध हैं, उत्तम चिकना कागज लगाने को भी प्रति श्रुत हैं, कलेवर बढ़ाने की भी प्रतिज्ञा करने हैं, उमदा स्याही भी लगाया चाहते हैं, विचित्र चित्र भी दिया चाहते हैं, नये और स्पष्ट अक्षरों में छापने को भी प्रस्तुत हैं, परन्तु अब जितनी ग्राहक संख्या है और जैसी कुछ आमदनी है

और इसकी समाज पल्ले से घाटे के मध्ये जिस प्रकार अर्थ सहायता कर रही है, ऐसी अवस्था में ये सब कार्य सर्वथा असम्भव है ।

Another paper भारतवर्ष (Dec. 1, 1891) writes under the Caption—"हमारी अंतिम भेंट" :

पाठकगण ! आज हमें बड़े शोक से प्रकाश करना पड़ा कि जिस प्रकार १ जून सन् १८८८ ईस्वी को आपसे पहली भेंट की थी आज अपनी वर्तमान दशा पर ध्यानावलंबन कर ऐसा निश्चित होता है कि कदाचित् यह पत्र अंतिम भेंट ही तो नहीं है ? यद्यपि गतवर्ष जैसी कुछ मुकद्दमों के कारण हम लोगों की छुति उठानी पड़ी उसकी हमको कुछ भी परवाह न थी । यदि हमारे ग्राहकगण इस पत्र का मूल्य दे देते, किंतु शोक है कि इस कोई आपत्ति के साथ २ हमारे पाठकों ने भी हमें क्षति पहुँचाई अथवा जब हमको किसी और से भी सहारा नहीं मिला तो पत्र का जीवित रहना कैसे सम्भव है ? साधारण लोगों की बात तो जाने दीजिये इस हानि के कारण बहुत से बड़े-बड़े राजे-महाराजे रईस आदि भी हैं जिन्होंने आदि से लेकर आज तक का मूल्य नहीं दिया, इन श्रीमानों से जब मूल्य मिलने की प्रार्थना की गई तो पत्र ही वापस कर दिया × × × शोक है कि यह "भारतवर्ष" २८ करोड़ भारतवासियों के रहते भारतवर्ष से बिदा हो जावे ।"

The establishment of Press-Association is thus commented in Editorial Notes of 'Bharatmitra', August 15, 1889 :

### भारतीय परोपकारिणी सभा

इस देश में अब ईश्वर की कृपा से समाचार पत्र बहुत कम नहीं हैं । पर हिन्दी पत्रों की ऐसी दुर्दशा किसी की नहीं है । सो इस अभागी भाषा के हितेच्छुक पत्रों के मङ्गलार्थ जो कुछ कार्य हो उससे हमारी आन्तरिक सहानुभूति हो तो × × × उसका धन्यवाद न मनावे । (Space mutilated, but shows that the editor is commenting on the news given by a correspondent of the 'Hindoosthan'.)

हमारे भारतवर्ष की यह दुर्दशा इसलिये है कि यहाँ के समाचार पत्रों की प्रतिष्ठा और योग्यता प्रायः देशी लोग नहीं समझते जिन भारतीय पत्रों और उनके साथ ही साथ भारत देश की यथावत् उन्नति नहीं होती—इस अभाव को दूर करने को इस समय एक "भारतीय परोपकारिणी सभा" के स्थापन करने की आवश्यकता जानकर यह उद्योग करना परमोचित जाना गया है । इस हेतु आज तारीख २७ जुलाई सन् १८८६ ई०, शनिवार पुष्य शुभ नक्षत्र में

सभा का प्रथम अधिवेशन श्री चौधरी जीयालालजी ज्योतिषरत्न मैनेजर "जैन प्रकाश" के स्थान पर ५ बजे दिन के हुआ ।

These stray references and quotations show the great struggle that the Hindi Press had to pass through in these early days. It was one of the most progressive forces of the age, and the history of its growth and development is greatly inspiring. During the last years of the century, the Hindi editors and journalists had gained a consciousness of their importance as nation-builders, and while facing many odds, they attempted to come together. The first journalist association 'Sampadak Samaj' was established in 1889, and though it proved to be an invertebrate body, nevertheless, it had the credit of being the first body of its kind. The establishment of such a body clearly showed that Hindi journalists had after all begun to see light through surrounding darkness and henceforth they could rely upon themselves. The growth of public opinion was slow, but it was a certain fact, and Hindi newspapers and journals played no unimportant part in its developments. The result was that in the first decade of the 20th century when a new era of active politics emerged, newspapers and journals in Hindi were not slow in accepting new challenges. They had behind them the strength of a public which they had trained in social affairs and politics for three quarters of a century. When our earliest journalists began to do their work, there was no paper worth mentioning. Journalism was limited to a few individuals here and there. "All Honour to them that, undismayed by conditions almost deterrent, they did their work so well that on the foundations they laid, truly and firmly, a vast structure has been raised of which we have no reason to feel ashamed."<sup>65</sup>

<sup>65</sup> Indian Politics Since the Mutiny: C. Y. Chintamani, p. 199

**CHAPTER V**  
**DEVELOPMENT OF HINDI JOURNALISM IN THE**  
**20th CENTURY I**  
**(1900-1921)**

1. The century opened in the midst of South African War (1899) and the first important event was the death of Queen Victoria in 1901. Lord Curzon was the Viceroy of India, and it was in his viceroyalty that India, for the first time, organized public opinion on a vast scale and appealed to masses instead of classes which, however, still continued to dominate the public opinion. With the rise of such a strong public opinion, the Govt. was prepared to gag the press. The first stroke was the amended Indian Official Secrets Act of 1889 (in 1913) which act was strongly resented by the whole of the native press. The result of the rise of native journalism was :

- (a) The readiness of the Govt. to crush it, which showed itself in the coming repressing press laws, and
- (b) the rapid turning of the Anglo-Indian press to the Govt. side which welcomed it and the fact gave it more strength than it had hitherto possessed in the official circle. It almost lost its independent nature, and became the mouthpiece of the Government.

The national consciousness of India was very sensitive in those days. The year 1904-5 proved very important in the growth of this consciousness. An Eastern power, Japan, overthrew the Czarist armies on the battlefield and this fact coupled with the pride-hurting utterances of Lord Curzon (1899-1905) deepened the idea of self-respect and selfworth which gave strength to the movements that followed. The terrible famine that raged at this time and economic disturbances revolutionised the thought of the peasantry, the middle-class and the labourers. The Congress emerged out from these catastrophies with a new lease of life and a new line of attack. In 1901 session of the Congress, Mr. Dinshaw Wacha, the President, dealt exhaustively on all sides of Government's policy re : famine rent and revenue, canal, railway, tax and currency and criticised it severely. In 1905 came the Bengal Partition.

A protest movement began under the guidance of Sir Surendra Nath Banerjee, and soon the movement extended to other provinces. It was associated with two other economic movements—the Swadeshi and the Bycott. The Bycott movement was meant more a political and economical pressure on the Govt. The agitation coincided with the general awakening of Asia. A rupture seemed to be imminent in the Congress body on the partition question. In 1905 Gokhale laid the foundation of his Servants of India Society. It aimed at progressive and constitutional agitation for self-Government of dominion type. In 1907 Arobindo Ghose and Tilak stood against Gokhale and Surendra Nath Banerjee; Tilak and his party proved more powerful. The Congress session was to be called at Nagpur but the extremists broke the reception committee and demanded that it should be held at Surat, where they were in majority. The moderates chose Ras Behari Ghosh as their President, while the extremists chose Lala Lajpat Rai. The session ended in hand-to-hand fight in which chairs were freely used. From this date Congress was no more a united organisation. The extremists and the terrorists came in the forefront and the Government began a terrible repression. Public meetings were banned, newspapers had their securities confiscated. There were revolts in Bengal and Bihar.

After the breach at Surat (Dec. 1907) resulting in a parting of ways, the moderates were led by Gokhale and the extremists had their leader in Tilak. The national movement was thus to be carried on two plans and its unique position was threatened. The press also took sides. There grew the moderate press, and the extremist press. The extremist press under Tilak and others caused great annoyance to the Government, who passed in June 1908 the Newspaper (Incitement to Offences) Act VII. There were a number of prosecutions under this Act, and the press learned the game of

(1) maintaining “dummy editors” who were convicted one after other, while persons who were really responsible maintained anonymity and remained unscathed,

(2) improving sales to great degrees in the period taken by the court proceedings.

The most important press at this time was of Bengal, Punjab and Gujrat, and Tilak was slowly exerting his influence on political Hindi journalism which was to follow by the publication of the *Hindi Kaisri* (1908-1911) which

printed translation of the editorials of the Marathi organ of Tilak of the same name. The real political journalism in the Hindi speaking provinces was to develop later with the rise of non-co-operation movement, and when it did, it closely followed Tilak's model.

Another period of political heat began with the publication of Minto-Morley Reform (1908) which began to come in practice in 1909. This new Act

"enlarged the Legislative Council, and the number of elective members. Power was given to members to move resolutions on matters of general public interest, to discuss the annual budgets and to put supplementary questions. In addition, an Indian was to be appointed to the Viceroy's Council and separate electorates were instituted."<sup>1</sup>

The Reforms still widened the gulf between the two sections of Indian political opinion—moderates supported the scheme, while the extremists strongly deplored it. The repressive policy of the Government followed, and important extremist opinion was hushed into silence by sending its leaders to jail. These events gave wide popularity to the extremist press. The moderates had till then contended themselves with those vernacular organs which they controlled, but now with their co-operative hands extended to the Government and the staunch opposition to the extremist section of the press, they wanted to have an English organ published from some central place. Thus, "Leader" was established at Allahabad in 1909.

The extremist press, chiefly of Bengal, troubled the Government much and the Government citing irresponsible and destructive criticism brought up a new legislation—the Press Act of 1910.

Then followed the Delhi Darbar of Dec. 1911, which ended the partition and shifted the capital from Calcutta to Delhi. The measures cowed down the extremist opposition which again rose to the occasion when the Passive Resistance was for the first time experimented in South Africa (1913). Indian political thought was for some time largely concentrated on the position of India in S. Africa, and with the inauguration of the campaign, the papers pressed the demand of a more equitable dealings with Indians in the colonies. The public watched breathlessly the results of the tussle between their brothers and the white colonists.

<sup>1</sup> Margarita, p. 326

The period between 1914-18 was covered by the first World War. Just as the war broke, the Govt. feared disloyalty and promulgated Defence of India Act. In fact, India was already expressing national aspirations—why should India support a war to defend the principle of self-determination when she herself was denied of its applicability to her? The Princes and the people of India came with great help in men and material and money, but as the war went on the spirit of questioning grew. The Anglo-Indian press was preaching the necessity of putting war first, and national aspirations next; the moderate press was declaring whole-hearted support with a hope of the principle of self-determination being applied to India. After the war was over, while the nationalist press felt that India's claim should be acknowledged without any delay. The result of these questionings and heart-seekings was the solid unification of all Indian front. Dr. Annie Besant started her Home Rule Agitation. Tilak supported it. Throughout the length and breadth of India, a number of Home Leagues were opened. The press clamoured the Dominion Status for India. In 1916, the Congress and the Muslim League came to an agreement over a draft constitution designed to secure self-Government. With the death of Gokhale and Firoz Shah Mehta in 1915, the nationalistic public opinion and press was led by Tilak and Besant. In 1916, Lord Chelmsford was appointed the Viceroy of India, and in his very first speech, he offended the national press by the pronouncement to the effect that Reforms were to be indefinitely postponed. However, on August 20, Mr. Montague, Secretary of State for India, made an important speech declaring that

“the policy of His Majesty's Government, with which the Government of India are in complete accord, is that of increasing association of Indians, in every branch of administration and the gradual development of self-governing institution, with a view to the progressive realisation of responsible Government in India as an integral part of the British Empire. They had decided that substantial steps in this direction should be taken as soon as possible, and that it is of highest importance as preliminary to consider what steps should be taken that there should be a free and informal exchange of opinion between the authority at home, and in India, Montague came to India, and toured the country, meeting representatives of all shades of public opinion. In the middle of 1918 was published the Montague-Chelmsford Report.....“the moderates accepted it



but urged important amendments ; the Home Rulers declined to accept them, and urged amendments ; the 'Extremists' declined them altogether".<sup>2</sup>

At the close of the war in 1918, the whole country was full of hope and people fervently believed that India's services in the war would be fittingly recognised and awarded.

Thus we see that the period between 1905-1918 was a period of rapid growth of national consciousness, and the press was most responsible for the spread of that consciousness in the remote corners of the country. It was divided into

- (1) The Anglo-Indian Press in English,
- (2) The Moderate Press in English,
- (3) The Home Rulers' Press in English and Vernacular,
- (4) The Extremist Press in English and Vernacular,
- (5) The Muslim Press in Urdu which had no set political views, but which was mostly pro-League, and extremely watchful to the Muslim interest. The Hindu organs were, similarly, acutely sensitive to Hindu interests, although there was no Hindu Mahasabha press of any dimension.

Leaving Anglo-Indian press which had the official backing, and was content in its habit of vilifying the Indians, the other presses were not supported by the Govt. and the National Press, the Extremist Press suffering more than the Home Rulers' press and the struggle was fruitful in so much that it rapidly promoted political journalism. The most important vernacular presses were those in Bengal and Maharashtra.

2. The first 14 years of the present century saw a steady rise of public opinion regarding politics and administration, and, as a consequence, the development of the press. Hindi newspaper journalism did not progress much, as we can easily show by the absence of even a single daily in the first decade. But English, Bengalee and Marathi journalism grew in number and strength. Most of the Hindi press was dependent on these for news and models. The partition of Bengal and subsequent national awakening was responsible for this rapid growth of journalism, and Bengal and Maharashtra under Surendra Nath Banerjee, Tilak and Gokhle headed vernacular journalism.

<sup>2</sup> Annie Besant in 'India Bond or Free', p. 188

3. Mr. G. A. Natesan opened the century with his remarkable and wellknown achievement—Indian Review (1900) which was a Miscellany with such distinguished contributors as had never been before on the list of any periodical. It soon arose to great fame and publicity. The most important papers some of whom continued from the last century and the other began anew, were Englishman (Calcutta) an ultra-conservative European paper: The Indian Daily News (Calcutta), Statesman (Calcutta), Bengalee (Calcutta, ed. Surendra Nath Banerjee), Hindu (Madras), Madras Mail (European), Times of India (Bombay, conservative), Advocate of India (Bombay), Oriental Review (Bombay), Indian Spectator (ed. Byramji Malabari, daily), Civil and Military Gazette (Lahore), Leader (est. October 1909, Allahabad, moderate) Tribune (Lahore), Bombay Chronicle (March 3, 1913, Bombay, nationalist).

4. Marathi journalism had two most important papers Kesari and Maratha, both edited by N. C. Kelkar (in 1901). Gujarati had three important dailies—Bombay Samachar, The Jami-Jamshed and the Rast Guftar, but they published English supplements. There were many important Bengalee papers, *e.g.*, Sandhya and Yugantar. Deshsevak (Marathi) was also an important paper in which Tilak wrote, beside writing in his Kesari (in 1908). Induprakash (an Anglo-Marathi organ) also gave an important expression to public opinion.

5. The new century brought with it a new era in Indian politics. The period of sporadic agitation was finished, and public opinion began to exert itself in organised form, and its pressure was ever exerted more and more. In most cases, direct action was contemplated, and the trend went on to show that in successive steps the political agitation would be more massive and aggressive.

The most important agitations during this period were connected with the partition of Bengal (1905) which resulted in Swadeshi movement, the Amended Indian Official Secrets Act (1903), and Newspapers (Incitement to Offences) Act (1908), Morley-Minto Re-form (1909), Act to provide for the better control of the Press (1910), Delhi Darbar (1911), and a host of important minor events till the Great War came on the forefront.

6. The most important press development of this period was the formation of the Associated Press. The story of the foundation of this organisation, and its effect on Indian journalism is told by Margarita Barns as thus :

"At this time there had been the practice of the leading newspapers to maintain correspondents at the headquarters of the Government, at Calcutta during the winter and at Simla during the summer. Howard Hensman, a very competent journalist, was then the representative of the Pioneer of Allahabad. Possessing as he did the privilege of entry to the offices of various Govt. officials, the Pioneer gained a reputation for exclusive news. His colleagues at Simla were Mr. A. J. Duck, of the Englishman, Mr. Everard Coates of the Statesman and Mr. Dallas of the Indian Daily News. The last named had great assistance from Mr. K. C. Roy whose duty it was to get into touch with the minor officials in the various departments.

Finding a formidable competition in Howard Hensman, the representatives of the three Calcutta papers decided to pool their resources, and thus the Associated Press was born, with Messrs. Buck and Coates as the first Directors. Later on the news-agency was organised in all the important centres and Mr. Roy expressed the view that he should be offered a directorship. This was not conceded and seceded from the group and, with Mr. U. N. Sen founded a rival organisation—the Press Bureau. As a result of this competition, the Directors of the Associated Press came to terms with Mr. Roy who became a Director of the latter organisation. In course of time Coates' interest was acquired by Reuter, which organisation conducted the Agency as an integral part of their service of news.

While the formation of the Associated Press gave newspapers the opportunity of covering a wider field of news that would have been possible with their individual resources, it also led to the disappearance of the system of special correspondence. Newspapers did, as it is true, maintain representatives in the large centres. But the special correspondents, in whom the leading newspapers had hitherto relied, were in the habit of travelling up and down the country, concerning events of importance. They developed individualistic style and journalistic personalities. In other words, the establishment of the Associated Press had the effect of replacing the distinctly personal touch in Indian journalism by an impersonal service of news. It is frequently maintained that news-agency reporting must, of a necessity, be objective and impersonal. This condition is not, however, universally, accepted at the present day by news-agencies in the United States and Great Britain. The fact their Reuter and its subsidiaries in India were in receipt of state patronage in return for the supply of news is

probably one of the reasons why its messages were devoid of "colour", rather than any limitation on its scope became it as an agency." <sup>3</sup>

## 7. Press Censor

On December 4, 1903, the Govt. wanted to amend the Indian Official Secrets Act of 1888 which was still in force. The amendment was sought to place civil matters on a par with Naval and Military matters and to extent to whoever.

"Without lawful authority or permission (the proof whereof shall be upon him) goes to a Govt. office, and commits an offence under the Act."

The offences were to be cognisable and non-bailable. The bill was resented and ruthlessly condemned both by the Anglo-Indian and the Indian Press, but the Select Committee appointed to examine it went through it, and the bill was passed.

Next to come (1908) was the "Newspapers (Incitement to Offences) Act" an Act for the prevention of incitement to murder and to other offences in newspapers. The important provision of the Act stood as follows :—

"3 (1) In cases whereupon application made by an order of or under the authority from the Local Govt., a Magistrate is of opinion that a newspaper printed and published within the province contained any incitement to murder or to any offence under the Explosive Substances Act, 1908, or to any act of violence, such Magistrate may make a conditional order declaring the printing press used, or intended to be used, for the purpose of printing or publishing such newspaper, or found it in or upon the premises where such newspaper is, or at the time of printing of matter complained of was, printed and all copies of such newspaper, wherever found, to be forfeited to His Majesty and shall in such order state the material facts and call on all persons connected to appear before him, at a time, and place to be fixed by the order, to show cause why the order should not be made absolute.

(2) A copy of such order shall be fixed on some conspicuous part of the premises specified in the declaration made in respect of such newspaper under Section 5 of the Press and Registration of Books Act, 1867, or of any other premises in which such newspaper is printed, and the

<sup>3</sup> pp. (321-322).

affixing of such copy shall be deemed to be one service of the said order on all persons concerned.

(3) In cases of emergency or in cases where the purposes of the application might be defeated by delay the Magistrate may, on or after the making of a conditional order under sub-section (1) make a further order ex-parte for the attachment of the printing press or other property referred to in the conditional order.

(4) If any person concerned appears and shows cause against the conditional order, the Magistrate shall take evidence, whether in support of or in opposition to such order in manner provided in Section 356 of the Code of Criminal Procedure, 1898.

(5) If the Magistrate is satisfied that the newspaper contains matter of the nature specified in the Sub-section (1) he shall make the conditional order of forfeiture absolute in respect of such property as he may find to be within the terms of the same sub-section.

(6) If the Magistrate is not so satisfied, he shall set aside the conditional order of forfeiture and the order of attachment, if any.

4 (1) The magistrate may by warrant empower any police officer not below the rank of a Sub-Inspector to seize and detain any property ordered to be attached under Section 3, sub-Section (3) or to seize and carry away any property ordered to be forfeited under Section 2, sub-section (5) wherever found and to enter upon and search for such property in any premises.

- (a) the newspaper specified in such warrant is printed or published or
- (b) where any such property may be or may reasonably suspected to be, or
- (c) where any copy of such newspaper is kept for sale, distribution, publication or public exhibition or reasonably suspected to be so kept.

(2) Every warrant issued under sub-section (1) so far as it relates to a search shall be executed in the manner provided for the execution of search warrant by the Code of Criminal Procedure, 1898.

5. Any person concerned who has appeared and shows cause against a conditional order of forfeiture may appeal to the High Court within 150 days from the date when such order is absolute.

6. Same as provided in Section 5, an order duly made a Magistrate under Section 3, shall be called in question in any court.

7. Where the order of forfeiture has been made absolute in relation to any newspaper, the local Government may, by notification in the local Govt. Gazette, annul any declaration made by the printer and publisher of such newspaper under the "Press and Registrations of Books Act," 1867, and may by such notification prohibit any further declaration being made or subscribed, under the said Act in respect of the said newspaper, or of any newspaper which is the same in substance as the said newspaper until such prohibition be withdrawn."

Two years later (1910), we see the Promulgation of Press Act No. 1 of 1910 (An Act to provide for the better control of the press), in order to meet the situation created by the partition of Bengal which has resulted in unrestrained comments in Bengal and Maharashtra. The legislation was launched on the appeal of the Govt. of Bengal. According to it the owners of the printing presses and the publishers of newspapers were submitted to certain very hard measures. The presses already existing under Section 4 of 1867 might be asked to deposit an amount not less than Rs. 500/- or more than Rs. 5,000/- if they publish any matter coming under 4(1) of Act. And new presses registered under the same Act had to invariably be submitted to make the security of such amount (vide Section 3). If a press the security of which was forfeited made fresh declaration it had to give a security not being less than one thousand or more than ten thousand rupees (Section 5). When this offended the local Govt. the Govt. declare

(a) the further security so deposited,

(b) the printing presses used for the purpose of printing of such newspaper, book or the document, or found in or upon the premises where such newspaper, book or document is, or at the time of printing the matter complained of was, printed, and

(c) all copies of such newspaper, book or other document wherever found to be forfeited (Section 6). The copies of newspapers book or printing press itself could be forfeited (Section 7). The publisher of the newspaper was vindicated to same degree in the same way, if he was not also the proprietor of the press (Section 8, 10, 11). All copies of the offending newspapers were to be forfeited (Section 9), and a warrant for search insisted in any premises where such publication might be reasonably suspected to be (Section 12-A).

There were other drastic measures, *e.g.*, the chief custom-officer or other officer authorised by the local Govt. might obtain any package brought whether by land or sea, into British India which he suspects to contain any newspapers, books or documents of the nature described in Section 4 (Sub-section 11) which was to be forwarded to an officer appointed by the Govt. (Section 13); or the Govt. could disallow the transmission of such paper through post, if the security was not deposited or declaration not made (Section 14). The officer-in-charge of Post Office or authorised by the Postmaster General were given authority to detain any parcel which was suspected to contain newspaper like that given to the Customs Officer (Section 15). But the two most important sections were 14 and 16 :—

“14 (1) Whenever it appears to the Local Govt. that any printing press in respect of which any security has been deposited as required by Section 3, is used for the purpose of printing or publishing any newspaper, book or other document containing any word, signs, or visible representation which are likely or may have a tendency, directly or indirectly, whether by inference suggestion, allusion, metaphor, implication or otherwise.

(a) to incite to murder or to any offence under the Explosive Substances Act, 1908, or to any act of violence,

(b) to seduce any officer, soldier or sailor in the army, or navy of His Majesty for his allegiance in his duty, or,

(c) to bring into hatred or contempt His Majesty or Govt. established by law in British India or the administration of justice in British India or any native Prince or chief under the suzerainty of His Majesty, or any class or section of His Majesty's subjects in British India, or to excite disaffection towards His Majesty's or the said Govt. or any such prince or chief, or

(d) to put any person in fear or to cause annoyance to him and thereby induce him to deliver to any person any property or valuable security or to do any act which he is legally entitled to do, or

(e) to encourage or incite any person to interfere with the administration of the law or with the maintenance of law and order, or

(f) to convey any threats of injury to a public servant, or to any person to whom that public servant is believed to be interested, with a view to inducing that public servant

to do any such act or to forbear or delay to do any act connected with the exercise of his public function, the local Govt. may, by notice by writing to the keeper of such printing press, stating or describing the words, signs, or visible representations which in his opinion are of the nature described above, declare the security deposited in respect of such press and all copies of such newspaper, book or document wherever found to be forfeited to His Majesty.

(1) After the expiry of 10 days from the date of issue of a notice under sub-section (1), the declaration made in respect of such press under Section 4 of the Press and Regulations of Books Act, 1867, shall be deemed to be annulled.

16. (1) The printer of every newspaper in British India shall deliver at such place and to such officer as the local Government may by notification in the local official Gazette, direct, and free of expense to the Govt., two copies of each issue of such newspapers as soon as it is published.

(2) If any printer of any such newspaper neglects to deliver copies of the same in compliance with sub-section (1) he shall on the complaint of the officer to whom the copies should have been delivered or of any person authorised by that officer on his behalf, be punishable or convicted by a Magistrate having jurisdiction in place where the newspaper was printed with fine which may extend to fifty rupees for every default.

There are other minor provisions to deal with the matter being referred to the High Court of Judicature. For action taken by the Local Govt. under the India Press Act, 1910, see U. P. Gazette, 1919 (pp. 145, 945) pt. VII. Also April 26, 1919. Also legislative Council's Proceedings.

## 8. War journalism and press measures (1914-1918).

The English press continued to grow in importance, but the vernacular press was also much influential. Hindi journalists may daring ventures and they succeeded though mostly for wartimes. The papers which played more important parts were Madras Standard (renamed by Annie Besant as 'New India') besides the others last mentioned. Towards the end of the War, on February 19, 1918, the weekly "Servant of India", the organ of the Servants of India Society made its appearance (def. in 1939).

The Govt. of India passed the Defence of India Act in 1914 as a war-measure. It should be remembered that the



press was already tied by a number of laws which were on the Statute Book 1. Sections 124-A and 153-A of the Penal Code enacted in 1898, the Seditious Meeting Act and the Newspapers (Incitement to Offences Act of 1908 ; the Press Act of 1910 and the Criminal Law Amendment Act of 1913. A number of forfeitures, fines and penalties ensued under these Acts. Throughout the war a rigid censorship of all news both—foreign and national—followed. This strict censorship however proved very harmful for the Govt. itself—for the press denied to give any support to the Govt. in its propaganda ; papers were published without Editorials and ? ? ? were placed in place of censored news.

The Govt. felt the difficulty and with its usual resourcefulness set up a publicity organisation which now goes under the name of Bureau of Public Information. It was to maintain contacts between the Govt. Departments and the Press. <sup>4</sup>

After the successful termination of the war, "the Govt. of India, with the concurrence of the Secretary of State, addressed local Governments, putting before them all the arguments which had been used both for and against the repeal of the Press Act of 1910, and suggesting various courses of action. It was pointed out that with the termination of the war and the inauguration of the reforms, it was obviously necessary that the Govt. should review the position and their attitude from a new aspect" (Magarita pp. 339-340). However, the action was postponed till the inauguration of the Reforms.

It should, however, be remembered that the Govt. had never taken interest in promoting journalism. The Hon'ble Pandit Gokaran Nath Misra asked a pertinent question in 1918 :

"Will the Govt. be pleased to lay on the table a statement showing, year by year, for the last five years—

(a) the names, the numbers, and the nature of periodicals, newspapers and books, if any, in English or vernacular subsidized by the Govt. ?

(b) the amount of subsidy paid to such Indian or Anglo-Indian publication respectively ?"

To which Hon'ble Mr. Keane replied :—

"No periodical, newspaper or journal is subsidized by the Government....." <sup>5</sup>

<sup>4</sup> March, 1918.

<sup>5</sup> Vide, U. P. Govt. Gazette, April, 20, 1918 Proceedings.

In the Council meeting of 24th July 1918, Pandit Gokaran Nath asked the Govt.

"Will the Govt. be pleased to state the number of copies of newspapers and periodicals both Indian and Anglo-Indian subscribed by the Govt.?" The Hon'ble Mr. O'Donnell placed a statement on table printed in U. P. Gazette September 7, 1918, p. 892, as appendix 1. The statement shows that there is no Hindi paper which the Govt. subscribed, while there were 5 Urdu, and 2 Arabic periodicals, with total copies of 1500 and 70 respectively.

## 9. Press Developments

(1) "The cost of newsprint increased sevenfold, and a number of papers had to enhance their prices." <sup>6</sup>

(2) Supplies, machinery, and printing material was difficult to get.

(3) The press was continually penalised.

(4) It was difficult to determine a correct editorial policy, and there were frequent fluctuations.

All these hindered the press development, although certain factors associated with the war helped to increase news-mindedness and gave rise to penny-papers, and were responsible for turning many weeklies into dailies—though a number of them again lapsed to their former status or sank into oblivion.

10. The rise and development of press were a natural result of the facilities in disseminating news due to the beginning of printing press in our country. The early development of Indian press is closely associated with the extension of the printing press throughout the length and breadth of the Hindi-speaking provinces. But when once printing presses were well-established, the factor ceased to be of great importance. And in the beginning of the present century we see them well-established.

The 19th century papers were always defunct very early due to the absence of a reading class, the reasons for which we have dealt with elsewhere. With the beginning of the 20th century, there was a phenomenal growth in the newspapers and periodicals, though their ephemeral character was ever present and is seen even today. Moreover, through the later 19th century, Hindi journalism was associated with literature, religion and reform. Of these,

<sup>6</sup> Margarita, p. 336

magazines and periodicals vouchsafed for literature alone were not many. But these did a yeoman's service in many ways. They dissipated the drawing-room literature of the day in the reading public which was not very wide, but was ever expanding. Through its agency, our literature came out of its drawing room arrogance and reached the educated public. It is noteworthy that almost all that has persisted in contemporary literature first saw the light of the day in monthlies and weeklies. At that time there was no permanent literature worth the name. All that went by the name was really the literature of the moment.

In the first two decades of the 20th century more so in the pre-war period, when the language of prose was newly forged and the language of poetry changed to Khari Boli, very little of important literature was published. The columns of monthlies, fortnightlies and weeklies were full of articles and poems of temporary interest. The articles were mainly so many uninteresting pieces of information about social currents, travels, service, history etc. and the poems had only experimental and historical value. The history of literature of the period (1900-1920) is more or less history of contemporary Hindi periodical literature. It deals exclusively with the literature of the moment. It was this literature which these propagated in the educated people, and which later on stimulated the production of important creative works. From this time (1920) onward, there were two parallel branches of literature; the periodical literature chiefly concerning itself with the literature of the moment and lighter sort of literature. The other branch—permanent literature—grew through books and pamphlets. Since then periodical literature ceased to be an equivalent of contemporary literature. Nevertheless, it has as much importance, for herein we can see the under currents, the influences, the inter-plays of tendencies which mark the contemporary literature.

The Hindi journalism of this period (1900-20) took the role of an important institution where a number of problems concerning language and literature were debated upon and resolved. What better agency could have been as such serviceable, is a matter of conjecture. The important problems were :—

- (1) the question of standardisation of language ;
- (2) the use of punctuation, declination etc.
- (3) language of poetry ;
- (4) the ideal language—rise of a number of literary styles and the choice of national style.

Besides the periodical literature found a prelude to more important and exhaustive books and treatises on similar subjects. It played a great part in the development of style, the rise of short story, the development of essay form and technique. A very important service rendered was through the review-columns and advertisement. Important books were reviewed in almost all monthlies and some weeklies, and the readers chose their books from there. The review columns of the 19th century periodicals were scant and unimportant. Those of early 20th century were not much better, but later on there was much improvement. Mahabir Prasad Dwivedi opened such columns in *Saraswati* in 1906, and took the work of review upon himself. Other followed him. During these two decades much that we see in their review columns, was and dependable. Later on, these columns dwindled, and grew unhelpful on account of bad and unqualified criticism. They were abused and consequently overlooked by the Intelligentsia.

The first quarter of the 20th century saw very slow development of Hindi journalism, although newspapers and magazines were fast multiplying and meeting early death. There were a number of causes for this state of affairs :

(1) The illiteracy of the masses—only 3 or 4 per cent could read and write, and those who could do so preferred English. The 19th century saw a bitter struggle between Hindi and Urdu journalism that had ceased. But a harder competition had arisen in English which was the language of the educated, the Congress and the Government People would read English magazines for improving their command over the foreign language.

(2) The medium of instruction being English, encouraged sleeping over Hindi and burning midnight oil over English.

(3) As consequence, the Hindi periodicals and magazines have very discouraging sales, and could not rise in standard due to bad finance. Sooner than later they came to grief.

Of all forms of journalism, monthlies were most successful. They alone were important. Weeklies were few and unimportant except *Abhyudaya* and *Pratap* and a few others. There were only a few dailies (e.g. *Arjun* and *Vartman*) but they lived on borrowed coins. They took their news from their English contemporaries which beat them in design, matter, public approach and effectiveness—almost all which can go by the name of journalism. The monthlies had

allied themselves with literature and many of them (*e. g.* Saraswati, Maryada, Prabha, Sudha and Madhuri) have a historical interest. 'Saraswati' towered among these.

11. The first decade of the 20th century is very important for the history of Hindi journalism. It saw the beginning of modern journalism of a high sort and its development—both through Saraswati which had grown the most important and influential organ. It had been in the hand of Mahabir Prasad Dwivedi for 7 years (1903-1910), and it had not made only a name, but with a team of writers of its own creation, changed into a mostly effective institution.

The most important periodical of this period was, of course, Saraswati which was throughout edited by Pandit Mahabir Prasad Dwivedi. 'Saraswati' was a miscellany literary magazine, and it soon encouraged journalists to launch periodicals of a miscellany type on the same line. Although none approached Saraswati, they always looked to it for guidance, especially where language was concerned. However, these were important, for they were responsible for the growth of Khari Boli literature in prose and poetry. Saraswati proved a good training ground for a team of writers who later made much name in literature. In fact, the history of Hindi journalism, we may even say, of literature, of the first two decades of 20th century is the history of Saraswati. It was responsible:

- (1) for standardisation of language,
- (2) development of Khari Boli prose and its application for useful and information articles and pamphlets on science, history sociology etc.,
- (3) for the adoption of Khari Boli for poetry in place of Brij Bhasha, and the development of Khari Boli poetry in its columns,
- (4) for development of several kinds of prose-styles,
- (5) for turning popular attention towards Sanskrit works,
- (6) development of literary reviewing and criticism,
- (7) rise of short story.

The movement for introduction of Khari Boli in the field of poetry aroused the lovers of Brij Bhasha poetry and a number of periodicals which fought Dwivedi tooth and nail and published Kavittas or sawayyas. The most important papers devoted to the cause of Brij Bhasha poetry

were:—*Sahitya Sudhanidhi* (1907) edited by Devki Nandan Khattri and Ratnakar which published *Samasyapurti* and thus supported and maintained the reactionary group of poets; *Rasikmitra* (ed. Ray Devi Prasad Purna), *Rasik Lahri* (1902); *Rasik Vinoda* (1904) and *Rasik Rahasya* (1907). After the first decade, the zeal of Brij Bhasha poets was much cooled and Khari Boli poetry was strongly entrenched in magazines. Hence, most of the magazines closed down and those that lived were not a great force.

Another kind of periodical journalism of the period 1900-21 was devoted to novel. We have seen the advent of *Upnayas* by Kishori Lal Goswami in the end of the 19th century; and the vogue of serial novels slowly grew. The periodicals devoted to this purpose contained also a number of leaves for literary comments, news or other things, and come under journalism proper. The whole period was throbbing with this kind of journalism. The important novel journals were *Jasus* (1901), *Upnayas Lahri* (1902) *Upnayas Sagar* (1903), *Upnayas Kusumanjali* (1904) *Upnayas Bahar* (1907), *Upnayas Prachar* (1912) and *Upnayas Mala* (1915). Throughout this period novel was most read of all branches of literature and grew almost as much popular as poetry. The novels of Kishori Lal Goswami, Devaki Nandan Khattri and Goswami paved the ground for the flourishing of such journalism. The most important of these was *Jasus* which was ably edited by Gopal Ram Gahmari for decades. Almost all monthlies and weeklies published serial novels. With the rise of character novels of Premchand, and a better reading class, this force disappeared to a great extent from journalism.

The most important journalism at this period was literary, not political, although politics was getting great enthusiasm for journalism in Bengal and Maharashtra. In fact, political journalism developed late in our provinces. The important literary monthlies were *Nigamagam Chandrika* (1901), *Samalochak* (1902), *Mithilamoda* (1905) *Bhartendu* (1905), *Peeyush Pravah* (1906), *Kamla* (1909) *Mithila Mihir* (1909), *Manoranjan* (1913), *Indu* (1912) and *Lalita* (1918). Most of these were poorly edited, but the example of *Dwivedi* inspired them with a new vision, and they tried to improve. Other equally important were *Triennial Sarda*, *monthly Sarda*, *Lakshmi*, *Pratibha*, *Prabha* (Cawnpore), *Manorama* and *Maryada* (Alld.) The line of literary periodical journalism continues to hold an important place even today. Besides these literary organs, there were a number of periodicals working especially for the improve-

ment of Hindi language, and for its spread—Nagri Hitaisini Patrika (1905), Nagri Pracharak (1907), Devanagar (1908), Sammelan Patrika (1913) and Sahitya Patrika (Arah). Devnagar was launched for the popularisation of Nagri script, and it published matter of different languages in Devnagri script.

This period is important for the rise of certain periodical devoted to useful literature. What was not possible in the last century, was now made possible, firstly, by more literacy; and, secondly, by the interest created in useful literature by Saraswati. Moreover, especialisation was demanded in many spheres of life. This resulted in the publication of Itihas (1905), Samalochak (1902), Vigyan (1911), Swartha (1918), Hindi Swasthya Samachar (1915). Such ventures were profitable, at times they proved very risky, but, however, a beginning was made. We see that there were a number of periodicals devoted to agriculture in other vernaculars, but no such paper was extant in Hindi till we launched Khet, Kheti O khetihar (1906). Later on was added Kisanopkarak (1915). Educational magazines flourished in the preceeding century; they were unimportant so far as matter was concerned. With the rise of a bigger, more efficient class of educated public and growth of taste, better ventures were made—the most important: Kshiksha Patrika (1906), Vidya (1916), and Vidyarthi, in fact it is in this period that beginning was made in other branches too. The Trade Journal (begun in 1915), J Kaushal (1905), Vyapar Bhandar (1916), Anand Sa Patrika (1913) mark such beginnings in different sphere semitechnical journalism.

The Juvenile Journalism found inpetus with Bals (1916), Bal Manorjan Mala (1917)—although unimportant journals like Arya Bal Hitaishi (1902), and Bal Hita (1912) can be traced much earlier.

The two branches of Hindi journalism devoted to or sectorial journalism and religious or philosophical journalism still retained the field. They formed the most strong branches numerically—though they were slowly losing their ancient position as literary and political journalism. They were fast developing to envelop and engulf them. They were unimportant for the history of the development of Hindi journalism, for they almost did not develop and showed no sign of learning from their brethren—literary journalism. The most important of these were Kanya Kubja Hitk Aryamitra (1903), Brahman Samachar (1907) Arya Sewa (1909) Atma Vidya (1911) and Tattwa Darshan (1911).

The only political organs till 1910 were Hindi Pradeep (est. 1877) Hindi Kaisri (1907), Abhyudaya (1907) and Karamyogi (1910). The press ordinance of 1910 made all of these suffer, and except Abhyudaya all fell victim to it. All of these were devoted to left-wing politics (Garam Dal Wala) of the Congress and were much influential in their circle of readers. "Hindi Kesari" took much of its matter from Marathi, Kesari of Tilak—the editorials were invariably translation from the Marathi periodical. The *Karamyogi*, Likewise, was modelled on "Karamyogin" of Arbindo Ghosh. It lived a very short life, and although it put a useful model the political journalism could not make much momentum then. The political journalism rightly began with Pratap (1913) and Hindi Kaisri (1914), Gyan Shakti (1916) and some others followed in its wake. In fact political journalism only grew in the following years with the beginning of the non-cooperation movement, and the advocacy of Hindi as *Lingua Indica* and the language of politics by Gandhi (1919).

Whatever news-journalism and political journalism was carried in this period was done through weeklies. Dailies featured with almost non-existence. After the closure of *Hindusthan* (1885) and *Bhartodaya* (1885) and *Samrat* (1909, *Samakankar* for some time), there was no paper till the world war was fairly on. Of course, in 1905-06, there was much political ferment in the shape of Sino-Russian war and Bengal partition agitation, and Munshi Samarthdan of weekly 'Rajasthan Samachar' changed his paper into a daily, but the public had lukewarm interest with Hindi journalism, and the project fell with the result that the very venture killed the biweekly one too. Apart from this there was no venture, and in 1912 session of Sahitya Sammelan, Ambika Prasad Gupta put forward a resolution for turning his monthly 'Indu' (Kashi, 1911) into a daily paper. The Great War once more supplied the political ferment and enthusiasm for news. A number of weeklies were turned into dailies, and those that were so turned survived well through the period of the war. 'Bharatmitra' of Calcutta was the only daily that filled the great lacunae in the daily newspaper press created by the closure down of Rampal Singh's *Hindosthan*. A daily 'Calcutta Samachar' was launched from Calcutta. Due to the demand of the war-news, the weeklies 'Abhyudaya' (Prayag), 'Shri Venkateshwar Samachar' (Bombay), 'Hindi Bihari' (Patna), 'Jayaji Pratap' (Gwalior) etc. were turned into dailies. The bi-weekly of Kashi 'Bharat Jeevan' was also so changed for some days, but due to the sad demise of the owner of the



paper, it lapsed into its weekly career. Commenting on this mushroom of the dailies, the Asstt. Secretary to the 5th session of the Hindi Sahitya Sammelan, Nand Kumar Deo Sharma, said :

“युद्ध के समय इतने दैनिक पत्र हो जाने से यही प्रतीत होता है कि अब साधारण हिंदी पाठकों की रुचि सामाचार-पत्रों के पढ़ने की हो रही है ! यह हिंदी के लिये सौभाग्य का चिह्न है । यद्यपि “कलकत्ता समाचार” को छोड़कर और सब दैनिक युद्ध के ही दैनिक हैं तथापि हिंदी पाठकों ने सहायता दी तो कई पत्र-संपादकों का विचार अपने पत्रों को चिरस्थायी रूप से दैनिक करने का हो रहा है ।”

[Appendix (ठ) p. 6 of the Report]

Still there was less scope comparatively for Hindi daily press in our own provinces (Hindi Pradesh) which had a very flourishing Urdu daily press at this time as can be well-judged by the following extract from the Presidential address of Hindi Sahitya Sammelan (1914) :

“हिंदी भाषा-मासिकों की संख्या अत्यधिक होते हुए १९१३-१४ में हिंदी पत्र ५६ निकलते थे और उर्दू पत्र ८१ । हिंदी मासिकों की शोचनीय निर्बलता इससे सूचित होती है । केवल युक्तप्रान्त में ही नहीं, सर्वत्र हिंदी पत्रों की यही दशा है । फिर भी पत्रों की संख्या बढ़ती जा रही है । यह हर्ष का विषय है । इस वर्ष हिंदी संसार में एक नवीन स्थायी दैनिक (कलकत्ता समाचार १९१४ से तात्पर्य है) ने भी कलकत्ते वालों की कृपा से दर्शन दिये हैं । यद्यपि धीरे-धीरे हम अग्रसर हो रहे हैं तथापि उर्दू पत्रों के प्रचार की तुलना में हिंदी पत्रों का प्रचार नगण्य है । हिंदी ही क्यों, बंगला, मराठी आदि अत्युन्नत देशी भाषाएँ भी इस विषय में उर्दू का सामना नहीं कर सकतीं । जहाँ तक मुझे विदित है ४-५ मास पूर्व बंगाल की राजधानी कलकत्ते से केवल २ दैनिक पत्र निकलते थे, परन्तु लाहौर से दर्जनों उर्दू दैनिक निकलते हैं, जिनका प्रचार भी बहुत अच्छा है ।

(Report, 1914, p. 13).

Out of these dailies, the most important were 'Shri Venkateshwar Samachar', 'Bharatmitra' and 'Calcutta Samachar'. The only important paper in Hindi Pradesh was 'Abhyudaya' which might have closed on account of the demand of security by the Government which the Government was later on pleased to drop.<sup>7</sup> At the end of the Great War, a

<sup>7</sup> Vide, Report of the 6th annual gathering of Sahitya Sammelan, p. 55.

number of these newspapers reverted to their former weekly status, but others continued. The reasons for this plighted condition of newspapers published were :

(1) The apathy of the reading middle class of the city towards Hindi. It looked more to Urdu and English.

(2) The utter dependence of Hindi dailies on English dailies which were better edited and quicker and better financed.

(3) Almost dependent for their existence to advertisement customers and hence staggering in finance.

(4) Sophisticated language which could not reach masses. Writing in Report 1910, Sudhakar Dwivedi says—

“हिंदी के सब समाचार पत्र छापने वाले ऐसी ही हिंदी में खबर छापें जिसके पढ़ते ही या सुनते ही गँवार लोग भी मतलब समझ सकें ।”.

(5) Absence of local colour in the shape of local news and comments.

Even in the beginning of the second decade of the present century (1911), there was no daily worth the name, and only a few weeklies were important; of these Hindi Kesari (ed. Madhava Prasad Sapre, 1907) and Abhyudaya (est. 1910), Bharat Mitra (est. 1877) and Bangavasi (est. 1890), were the most influential. Hindi Kesari was modelled on Tilak's Marahatta weekly of the same name and was a left wing organ. Abhyudaya was a right-winged one. Before the advent of the period the two representatives of left wing journalism in Hindi Pradesh were Hindi Pradeep (est. 1877) and Karmayogi (est. 1910) which had closed in 1910; also Hindi Kesari of Sapre (def. 1909). An important lacunæ was thus created in progressive nationalist Hindi press which was not filled until 'Pratap' (1913) came into existence. In 1910, we see Ambika Prasad Gupta of Kashi putting forward a resolution for the second session of Hindi Sahitya Sammelan (1911) for turning his monthly 'Indu' of Kashi into a daily paper, but till 1915 when Bharat Mitra turned daily there was no response.

Hence in the beginning of the period scheduled, the important branches of Hindi journalism were monthly and weekly. There were a number of monthlies devoted to poetry—Rasik Mitra, Rasik Rahasya and 'Priyamavada.' Rasik Mitra is important for the study of Brij Bhasha of post-Harischandra period. Saraswati, Maryada and Indu contain important matter for the rise of Khari Boli poetry.

A year later (1912), the most important papers and periodicals were :—

(1) Monthlies :—Saraswati (Prayag), Griha Lakshmi (Prayag), Maryada (Prayag) Sudha Nidhi (Prayag), Swadesh Bandhav (Agra), Bhaskar (Meerut), Lokmitra (Cawnpore), Bharatodaya (Jubbulpur Mahavidalaya), Kshatriya Samachar Patrika (Patna), Jain Hitaishi (Bombay), Sadhu (Baroda).

(2) Weeklies :—Bharat Mitra (Calcutta), Shri Venkateshwar Samachar (Bombay), Saddharma Pracharak (Delhi. Bihar Bandhu (Bankipur), Jayaji Pratap (Lashkar).

(3) Bi-weekly :—Abhyudaya (Prayag)

(4) Fortnightly :—Rajput (Agra).

Hindi journalism at this period was confined to Calcutta, Bihar and N. W. P. (with Oudh). Central Province did not contribute much. In 1913 appeared 'Prabha' (monthly) from Khandwa (C. P.) on the model of "Review of Reviews" (annual subscription Rs. 3). After a six months' publication, the magazine could get about 250 subscribers and it was very difficult on the part of the proprietor to run the magazine. It is noteworthy that C. P. was a predominantly Hindi-speaking province.

But even in the N. W. P., the conditions of Hindi journalism did not fare well as is seen from the Presidential address of Lucknow session of Hindi Sahitya Sammelan 1914, quoted before. The statement is true because important newcomers were already in the fields like Hindi Kesari (est. 1911, Kashi), Pratap (est. 1913). Other important papers in extent were Abhyudaya, Tirhut Samachar, Veer-Bharat, Kshatriya Mitra, Shri Venkateshwar Samachar, Jayaji Pratap. Gaud Hitkari, Brahmna Sarvaswa and Anand (est. Lucknow, 1905) Bharata Mitra has already been mentioned. "Saraswati" was the only prominent and firstclass monthly.

This was on the eve of the Great War (1914). The Great War accelerated the growth of Hindi daily newspapers. A number of weeklies were turned into dailies, and those that were in existence before the war thrived well. Newspapers were also launched to meet the growing demand of the public for war-news. Before war, as we have lately seen, Bharat Mitra of Calcutta was the only daily and creditably filled the great vacuum in the daily newspaper press created by the closure down of Rampal Singh's 'Hindusthan'. A daily Calcutta Samachar—was launched from Calcutta. Due to the demand of the war-news, the weeklies Abhyudaya, Shri

Venkateshwar Samachar; Hindi Kesari and Jayaji Pratap etc. were turned into dailies. The old weekly of Kashi, Bharat Jeewan was also so changed for some days, but due to the said demise of the owner of the paper, it again lapsed into its weekly career. We see an almost mushroom growth of papers as established from the report of Asstt. Secretary to the 5th session of Hindi Sahitya Sammelan.

In 1916, the new comers were several. The weekly press was thriving well through such papers as Cawnpore Gazette, Jeevan etc. had ceased publication. Vijaya, Hindi Samaj, Patli Putra, and Nirbala Sevak were new ventures. Vijaya however stopped this year. Many monthlies were launched, the most important being Swasthya Samachar (a health digest) of Calcutta and

Important dailies were Bharat Mitra and Calcutta Samachar and important weeklies—Abhyudaya, Pataliputra, Jayaji Pratap and Pratap; important monthlies, Saraswati, Maryada, Vigyan and Indu. Commenting on the position of Hindi journalism of these days, the Report says :—

“नयी नयी पत्रिकाओं से, नये नये समाचारपत्रों से हिंदी साहित्य का भंडार भरा जा रहा है। इस वर्ष तरंगिणी, शारदाविनोद माधुरीमयंक, व्यापारी, सारस्वत, हिंदीकेसरी और सत्यवादी ये पत्रिकाएं निकलीं। इनके अतिरिक्त प्रह्लाद, हिंदी समाचार, हरिश्चन्द्र कला, सत्ययुग इत्यादि पत्र नए निकले। शोक की बात है कि प्रह्लाद अब बंद हो गया है। हिंदी के प्रसिद्ध पत्र अभ्युदय से इस वर्ष गवरमेन्ट ने ज़मानत मांगी थी और संभव था कि उस पत्र के फिर दर्शन न होते। हमें हर्ष है कि गवरमेन्ट ने उसे फिर पूर्ववत् निकलते रहने की आशा दी है।”

(परिशिष्ट ‘क’ p. 55 : Report 1916.)

The position of Hindi journalism a year later (1917) is clearly shown in the chart given by Sri Shankar Prasad Misra, Asstt. Editor, Sri Venkateshwar Samachar, Bombay in his article—“हिंदी के सामयिक पत्रों की वर्तमान दशा और उनके लाभकारी बनाने के उपाय ” :

Province	Daily	Weekly	Monthly
Bombay ...	Shri Venkateshwar Samachar	Shri Venkateshwar Samachar	1. Jain Hitashi 2. Chitra Jagat
Madras			
Bengal ...	1. Bharat Mitra 2. Calcutta Samachar	1. Hindi Bangwasi 2. Bharat Mitra	
U. P. & C. P.	...	1. Abhyudaya... 2. Pratap ... 3. Hindi Kaisri 4. Jayaji Pratap 5. Oudhvasi ... 6. Mallari Martand 7. Shabhchintak	1. Saraswari 2. Maryada 3. Vidyarthi 4. Swadesh Bandhu 5. Nagri P Patrika 6. Stri Darpan
Madhya Desh	...	Marwari ...	Hitkarini, Prabha and Balaghat Samachar
Punjab ...	...	Delhi Samachar	
Bihar and Orissa	...	1. Mittila Mihir 2. Patliputra ...	Kamla

The important papers in Central India were Hindi Sarswa, Malwa-Samachar, Jayaji Pratap, Malhari Martand (Indore), Shubha Chintak, all weeklies, and the monthlies Dharma Sevak (Gwalior) and Chandra Prabha (Indore).

Thus till 1918, Hindi journalism has progressed much and its position was achieved steadily year by year. During the period 1904-1918 a great advance was made in the number and quality of Hindi journals. The early Hindi journalists were mostly not so progressive in social or religious matters as these later journalists. Journalism was growing rapidly as an art, although English journalism predominated. The progress is to be sought in monthlies, fortnightlies and weeklies, and not in the dailies which are yet few and insignificant. The dailies lagged far behind their English contemporaries, and this was natural at their infancy.

## 12. Journalists

Important journalists were Ganga Prasad Gupta (1900), Nand Kumar Deo Dharma (1901), M. P. Dwivedi (1902), Hari Krishna Jouhar (1925), Chhote Ram Shukla (1912), Indra Vidyavachaspati (1913), Matadin Shukla (1913), Shiva Ram Pande (1913), Lakshman Narayan Garde (1914), Narmada Prasad Misra (1915), Jhabarmal (1916), Banarsi Prasad Chaturvedi (1917), Shiva Puja Sahai (1918). The most outstanding of these, barring Dwivedi, was Balmakund Gupta, one of the most charming of Hindi journalists. Shiva-dhar Pande recollects this of Bangvasi as edited by him—  
 “दरवाज़ा खुला ! यह क्या ? बङ्गवासी ! नन्दे से दालन में एक लंबी हिंदी की चादर बिछ गई। हम लोटने लगे। भाई बाह ! क्या मज़ा है ? टेसूराम ! चिरञ्जीव रहो ! पंचानंद जी ! तुम्हारे चार चुटैया और हों ! और समाचार ? यह क्या बला है ? दो सतरों में पढ़ते हैं कि यूनानियों ने फलानी लड़ाई जीत ली—इतने यूनानी मरे, इतने तुर्क—और दस सतरों में देखते हैं कि जोड़ा बगान के फलाने पाड़ीभाले से फलाने गाड़ीवाले की कैसी ठनों, क्या-क्या फव्वारे छूटे, कैसे गुंथम-गुंथा हुआ ! और पत्र प्रेषकों का उत्तर ? धन्य ! धन्य ! गागर में सागर ! बड़े-बड़े मिनिस्टर आवें, मात हो जाँय। कई वर्ष बाद मालूम हुआ, यह सब जादू किसके हाथ का खेल था। बालमुकुन्द गुप्त ! जिस लोक में तुम हो, नये-नये आनंद उड़ाओ ! बड़े-बड़े ! लड्डू-पेड़े खाओ !”

(Saraswati 1922, p. 146)

## 13. A Retrospect and Analysis

The Hindi journalism of this period (1900-1921) is important in more than one ways :—

(a) It stabilised the language of Hindi press. The question of the instability of language was raised by Mahabir

Prasad Dwivedi in his crusading organ *Saraswati*. Balmukund Gupta of *Bharat Mitra*, Govind Narain Misra of *Bangavasi*, and a host of others took this question, and a brilliant controversy raged in magazines and periodicals. The result was that after much bickering the language of prose was reorganised on proper lines.

(b) The propagation of this standardised language was through and through a journalistic affair. Within a decade, this standardised and stabilised language had become a current coin. Besides forging the standard language, journalism helped in the fixing of the style and in developing a number of styles.

(c) It developed the new sort of poetry, *i.e.*, the Khari Boli poetry, through its columns, and gave its ascendance over the Brij Bhasha poetry.

(d) It developed the literary essays, the useful essays and literary criticism in many forms.

(e) It gave rise to a new branch in modern literature—the short story—made it popular and the short story—made it popular and evolved its style and art.

In fact, the literature proper and the useful literature of this decade developed and grew only through this branch of literature proper. Only two forms (novel and drama) developed independent of newspapers and journals. The rest owe their allegiance to these. The history of literature of this period is so closely associated with journalism that one cannot study it in proper perspective unless one approaches contemporary magazines and periodicals.

Besides, journalism in this period develops an altogether new branch of literature—the literature of the moment. This literature of the moment has all the branches that come under literature of all times (*i.e.*, literature proper), but it is different in kind. It serves its time and loses charm after a few years. The *Punch* and the lighter humorous poems and articles of the 19th century come under this head. But throughout the 19th century, and a decade later of the 20th century journalistic literature almost allied or identified itself with literature proper, for there was not much of literature proper in existence. In reality, it made the literature proper, for there was little production outside it. Now, after a decade of the 20th century, the literature of all times (literature proper) began to grow independent of journalism. Hence, we see the development of literature

of the moment in newspaper and magazine columns, although literature proper was also published in it. In fact, after the first decade, there were distinctly two spheres of journalistic activity :—

- (1) Literature proper,
- (2) Literature of the moment.

More than half of journalism became of no permanent value as literature. It was to be read, enjoyed for some moments, and was to be forgotten for ever.

Another important task to which journalism set itself was popularising the new current of literature. In fact, it was Hindi journalists who took literature out of its royal and upper middle class patronage and placed it before the literate public which had been slowly growing in strength and quality. The 19th century literature was smacked of drawing room. It was confined to aristocracy, and a number of literate persons who kept the ancient literary traditions burning. It was slowly democratised by the new agency. Kavi Sammelans and Kavi Mandalis of the 19th century were partly replaced by papers devoted to poetry. The poet spoke to a wider audience, and people of much differing tastes. In fact, the public had little taste for literature, and the taste for literature was to be created. This important task was done by journalism.

14. Before the opening of the 20th century the periodical literature, and review had hardly achieved a permanent place in general literature. For more than thirty years there had been in existence periodical publications under the name of Masik Patra or Masik Patrika (magazine) which served partly as chronicles, or records, or registers of past events, which conveyed information and which opened their pages, more or less, to original composition. It is in the magazines of the 19th century that we find all 19th century literature in the form of periodical essays. In later years (20th century) periodical fiction and other elements were added to this. But periodical essay in the magazines of the 19th century was a very ambitious and extensively cultivated literary style—personal essay, political essay, literary essay, pedantic essay, sermons, fiction, gossip—all were written in this form. In many magazines, the author or authors of eminence had found the means of addressing the general public. Apart from them, the publications had no separate existence of their own. At the end of the 19th century when social and political thoughts were stirring men's minds, various magazines sprang up and had a short



life—but none of them achieved any authoritative position in the estimation of the general public.

From the very beginning, the magazine was somewhat a miscellany. Though it contained reviews and criticism of books, it did not confine itself to reviewing. There is still no "Review" <sup>8</sup> in Hindi. A 'Review' discusses works of literature, art and science, besides national policy and public events, and enlightens its readers upon these subjects and awards praise or censure to authors and statesmen. It does not publish original matter, but confines itself to commenting upon or criticising the works and doings of others. Its articles profess to be serious considerations of specified books or of Parliamentary or other speeches of public men. They are independent original studies—however, the books reviewed can serve as pegs upon which to hang the original and independent studies. To the pages of *Saraswati* authors and poets sent original contributions. It admitted correspondence from the outside world and it aimed at the entertainment of its readers rather than at the advocacy of views. Through the instrumentality of the magazine, much valuable and permanent literary matter first came before the public. In the last year of the 19th century a great magazine '*Saraswati*' came to life and, on the whole, it conformed to the original distinctions of type.

With '*Saraswati*' and its many imitations, a substantially new form was originated and developed in which literature of a high class was to find its opportunities. An aspiring author, in this way, might, and did, obtain a hearing without under going the risk and expence of publishing a book or a pamphlet. From the reception given to '*Saraswati*' it is clear that, on the part of the general community, an intellectual thirst, once confined to very few people was now keenly felt. Men wanted to know about books, and events, and to find them discussed—yet till late able, honest and independent literary criticism was unknown. And when it saw the light of the day, it died in its cradle. The publishers began to publish spurious criticism to promote the sales of their own books—and for a long time it was all the criticism that existed.

<sup>8</sup> For the development of "Review" what is essential is the system of anonymous reviewing under the guidance and control of responsible editors—the review acquiring a distinct personality of its own. Without the practice of anonymity combined with responsible and vigorous editorship a lasting "Review" cannot be an influential organ of public opinion. C.f. *First English Review* "The *Edinburgh Review* and *Critical Journal* est. Oct. 1802 and *Review of London*.

The first two great factors which gave "Saraswati" a stability unknown to any magazine hitherto were (1) the salaried editorship and (2) payment to contributors. The first three or four numbers indicated clearly enough the political and literary tendencies which were to characterise the magazine. The early numbers we have studied and exposed their tendencies elsewhere. Those who look back to the early numbers of the "Saraswati" will perceive that while Dwevedi was a revolutionary departure from the ancient ways in the world of poetry, in the spirit of subjects etc. he was a reactionary. His social and political views were enlightened, though these did not count as much as his literary views and literary accomplishments. "Saraswati" protested against the idiosyncracies and irregularities of language and style, and it had many battles of far-reaching consequences with its contemporaries on that point. This factor we have studied and elaborated while dealing with a connected history of the magazine. Another thing which marked "Saraswati" were its literary judgments ("Reviews"). There was always something robust and manly in their tone. Dwivedi was a man of world previously engaged in the active occupations of life—of wide reading, gifted with great literary acumen and with leisure to read, appreciate and guide new currents in literature. In his later life <sup>9</sup> he admits the arrogance with which he has treated his rivals and contemporaries. His editorship of Saraswati lasted till 1920. During these 18 years, he wrote much himself, and also dealt strenuously with the papers sent to him by the contributors, in the way of compression, addition and amendment, sometimes to no small dis-satisfaction of the writers. But in many cases he was very encouraging and helpful. <sup>10</sup> Contributors and contributions of Saraswati were also important. The contributions could be divided into (a) literary contributions, and (b) matters of political, ecclesiastical and religious interest. For a close study of the magazine we must elaborate all these points. Not only this, the management was no less important. We see "Regular staff" for the first time in Hindi newspaper history. But the brunt of work fell upon Dwivedi himself, who selected his contributors, and made up each number as he thought best.

"Saraswati" had by now (1916) become an institution and Dwevedi wanted to leave it in strong and capable hands.

<sup>9</sup> Vide, Dwevedi's article : 'आत्मकथा'

<sup>10</sup> Vide, articles in "Dwivedi" number of Saraswati, of Maithili Sharan Gupta, Vishwambher Nath Kaushik etc.

After several years, Dwevedi found a recruit for his important monthly in a remarkable young man Bakhshi, a brilliant man well read in European literary currents and thoughts. Bakhshi gave us "new poetry" (Chhayavad) through Saraswati. It was the publication of this new poetry in Saraswati that gave it an authentic seal. For the development of this new poetry, we must study Bakhshi in relation to the opposition which this new poetry met in this period.

Another magazine of great importance after Saraswati was Madhuri (est. 1923), 'This has the credit of

(1) a number of new features,

(2) development of the new poetry of Chhayavad,

(3) development of short story,

(4) stories of "Premchand" who was for a number of years on the editorial staff. Till 1930 Madhuri was a great force, while Saraswati ceased to be as important when Padum Lal Bakhshi left it (1928). Henceforward, the magazine had to contain (1) reports of the news of the day and register of events, (2) valuable original papers, prose and poetry, concerning a vast variety of subjects. But 'Madhuri' and later magazines fall outside the scope of this chapter, while "Saraswati" stands unique as a great massive rock shadowing over a landscape.

No one can take a broad survey of the work accomplished by the Hindi review and magazines that came into existence in the later years of the 19th century and by their successors, without being impressed by the immense service they have rendered to Hindi literature, both by direct consultation, and by the support they have given to men in their younger days, who were to achieve later literary prominence. At the same time it is difficult not to be struck by the fatality of their criticism—which is very conspicuous in many instances when it went hopelessly astray (*e.g.* in the case of Ugra, Nirala, Prem Chand etc. in the last decade). Hostile reception was given to new poetical works of real genius. On the other hand, some editors like Mahabir Prasad Dwevedi and Mahadeo Prasad Seth of "Matwala"—fame, have discovered and brought fame to quite unknown men, possessed, as their work in later days has shown, of real ability; men who, but for them, might have had great difficulty in emerging from obscurity at all. However, the editor of a periodical has often a difficult task in building up out of

varied and excellent material, a complete and effective whole. Much of the credit of all this goes to the "editorial hacking and hewing" started by Mahabir Prasad Dwevedi, and so exquisitely effected.

15 Throughout the 19th century we see Hindi journalism struggling hard

(1) to replace Urdu journalism,

(2) to develop a language suited to its particular needs,

(3) to propagate Hindi script, and promote taste for Hindi journalism,

(4) to widen its scope and to be spokesman of new western knowledge of arts and sciences. In all these it was only partially successful. No doubt, it had defeated Urdu journalism to a degree, but particular sects of Hindus, Kayasthas and Kashmiri Pandits, court employees and people of Western Hindi provinces were still devoted to Urdu language and script and subscribed Urdu journals. Nevertheless, many bilingual journals of Hindi and Urdu were later published only in Hindi, and the societies which previously published their organs in Urdu changed to Hindi. The language of journalism had not yet developed. It was still influenced by Bengali and local dialects. However, the style practised was still far from being plain. At occasions, journalists turned to Pratap Narain Misra or Badri Nath Bhatt for model. The pioneers of Hindi journalism in the 19th century, with the ceaseless efforts had at last succeeded in winning over Urdu lovers and propagating Hindi (Nagri) script. With the admission of Hindi as one of the court languages, there would have been a sweeping rise in Hindi journals and newspapers, but the authorities showed lukewarm interest in using Hindi in courts, and their employees and those concerned continued to be bilingual till our day. They may even dispense off with Hindi without any difficulty arising for them. As we have shown in the last pages, Hindi journalists were, from the very beginning, bent on imparting as much new knowledge to their readers as they could, but they could do little. Very little was written on history, biography, science, archeology and other useful subjects :

“ब्राह्मण के ज़माने में हिंदी की तरफ लोगों का ध्यान नया ही नया था । इससे मासिक पुस्तकों में जैसे लेख होने चाहिये वैसे बहुत कम ‘ब्राह्मण’ में निकले । हमने इस पत्र के पिछले तीन साल के सब अंक देख डाले, किन्तु

इतिहास, जीवन चरित, विज्ञान, पुरातत्त्व अथवा और कोई मनोरंजन पर लाभ-दायक विषय अच्छे लेख हमें न मिले। इसमें प्रतापनारायण का दोष कम था, समय का अधिक।”<sup>11</sup>

The lack of variety gave a sense of monotony to those who pursued the magazines and it produced a hindrance in the sales.

On the advent of the 20th century and the publication of *Saraswati*, the two synchronised, there was a marked improvement in all phases of Hindi journalism, but a revolutionary change did not come till “*Saraswati*” came to be edited by Pandit Mahabir Prasad Dwevedi in 1903. He made *Saraswati* a miscellany in the real sense of the term.

16. The new century throbbed with new life. It sought to leave no niche of the temple of knowledge go unnoticed, if not unexplored. A strange craving for omnipotence (all-knowledge) unknown to the past had grown into the head of the middle class public who gave the greatest number to schools and colleges where was taught a ridiculously long list of compulsory and optional subjects. Such schools and colleges could however provide only a smattering on History, Geography, Science, Mathematics and languages which they professed to teach, but even such little knowledge was good enough for turning their heads. People were after knowledge and welcomed it wherever they could get it. English schools and colleges, and English periodicals and journals introduced them to such much-needed variety of subjects, but the Hindi-knowing public was put into much disadvantage as it could not approach these journals and periodicals. Here it was that “*Saraswati*” came to their help.

Speaking of what editors should know Pandit Mahabir Prasad Dwevedi wrote in “*Saraswati*”—

“संपादकों को इन शास्त्रों का ज्ञान आवश्यक होना चाहिये—इतिहास, संपत्तिशास्त्र, राष्ट्रविज्ञान, समाजतत्त्व, व्यवस्था-विज्ञान (Jurisprudence), अपराधतत्त्व (Criminology), अनेक लौकिक और वैषयिक व्यापारों का संख्या-संबंधी शास्त्र (Statistics), पौर और जानपदवर्ग के अधिकार और कर्त्तव्य, अनेक देशों की शासनप्रणाली, शांतिरक्षा और स्वास्थ्य का विवरण, शिक्षापद्धति और कृषि-वाणिज्य का वृत्तान्त। देश का स्वास्थ्य किस तरह सुधर सकता है, कृषि, शिल्प और वाणिज्य की उन्नति कैसे हो सकती है,

<sup>11</sup> *Saraswati*, March 1906

शिक्षा का विस्तार और उत्कर्ष-साधन कैसे किया जा सकता है, किन उपायों के अवलंबन से हम राष्ट्र-संबंधी नाना प्रकार के अधिकार पा सकते हैं—इत्यादि अनेक उपयोगी विषयों पर संपादकों को लेख लिखना चाहिये।”

But he well knew the limitations of a journalist and editor, and so he also advocated specialisation :—

“संपादक होने से कोई सर्वज्ञ—सब विषयों का ज्ञाता नहीं हो सकता। सब विषय तो दूर रहे, दो-चार विषयों का ज्ञान प्राप्त करना भी दुःसाध्य है। अतएव यदि एक-एक संपादक एक ही विषय का चूड़ांत ज्ञान प्राप्त करके उसी पर लेख लिखे तो बहुत हो।”

For himself he adopted the former course. His wide-reading and his former sphere of activity at once suited for it, although in some subjects, he could be credited to possess चूड़ांत ज्ञान. The articles he wrote in *Saraswati* can be classified as (a) literary (on language, grammar, on literary canons and literature in general, criticism and reviews, on Sanskrit writers and poets), (b) biographies, (c) scientific, and on discoveries and inventions, (d) archeological and historical (e) amusing (कौतूहलवद्क). In short, Pandit Mahabir Prasad Dwevedi aimed at a real miscellany which proved to be in reality a very difficult task. For himself, he read ceaselessly on a variety of subjects and used his reading in writing editorial notes (टिप्पणियाँ) which sometimes dealt with a dozen or more subjects in a single issue. He had not only to engage himself in writing articles one or two every month, on all variety of subjects of general interest. But all this knowledge had to pass to common reader, and had to be strictly non-technical and at the same time interesting. However, Dwevedi, had to evolve a style of his own which was at once catching and interesting as well as clear, easy and flowing.

His notes were not always original. In fact, more often, they were translated from English, Marathi, Bengali and Gujarati sources and always went un-acknowledged. Sometimes some changes were made in the form of condensation, of explanation and the source was quoted. What the Acharya had in mind was not the arrogance of originality, and what he presented in his journal were gleanings from periodical publication of half a dozen languages.

But his work was not yet done. He had to forge “writers” for his miscellany if he intended to keep it going on for long.

From that day, he was in charge of *Saraswati* he worked arduously to this end. At first, success seemed to be far off, Dwevedi had to fill his magazine by his own writings, and the labours he put were tremendous. The articles produced under the pseudonyms of Nigam Narayan Sharma, Shri Kantha M. A., Bhujang Bhushan Bhattacharya, 'कचित् कान्य-कुञ्ज' and a host of others prove this fact. He downright rejected all trash matter even at his inconvenience, and tried to evolve a team with whom he could work. Such a team took years to develop. And in order to bring it into existence Acharya Dwevedi had to

(1) introduce new writers with his established views on language and grammar. From the second year of his editorship, we witness articles on these subjects appearing in *Saraswati*. These articles raged furious controversies, but when the controversies were quelled, there were more than a dozen men ready to accept Dwevedi's viewpoint and work with him on the line he suggested;

(2) invite men with their mother-tongue Hindi, but writing in English and Urdu to contribute their quota to *Saraswati* (e.g. Ganganath Jha and St. Nihal Singh). The accumulated effect was that a number of writers rose to contribute to *Saraswati*. Prominent among them were Mahendralal Garg, Sri Shivaraj Bhartiya, Pt. Gauridutt Vajpayi, Devi Prasad Purna, Pt. Nathu Ram Sharma, Pandit Sukh Deva Tiwari, Munshi Devi Prasad Munsif, Pt. Ram Charit Upadhyaya, Kunwar Hanumant Singh, Sri Girija Kumar Ghosh, Pt. Satya Narain, Sri Maithili Saran Gupta, Pt. Ramchandra Shukla, Pt. Venktesh Narain Tewari, Sri Brijnandan Sahai, Swami Satya Deva, Pt. Girdhar Sharma and a host of others.

This production of a team of high class writers and journalists was inconceivable to 19th century Editors who in dismay fell to solo-journalism. Pandit Rudra Datt Sharma is reported to have once told to the Acharya—  
 “हिंदी में इतने उच्च कोटि के लेखक कहाँ मिलेंगे ? पत्रिका को चलाना कठिन है ।”<sup>12</sup>

Dwevedi, however, was undaunted. He raised the level of Hindi periodical journalism to enviable heights. He constantly fought against embellished language, inaccuracy of grammar, fluctuations in the use of punctuation, wrong use of idioms, and every contributor of *Saraswati* had to

<sup>12</sup> Quoted in 'Dwevedi Mimansa' p. 45.

learn something of these from him. He never made compromises on these points and it was this fact that converted people to his views. He wanted his writers to contribute regularly to *Saraswati*, and was at pains to sound them at all odd hours. Most of the articles from novices were to be re-written from top to bottom, and they were a continuous drain on Acharya's energy, but he never mentioned the fact when the article was published and always retained the name of the beginner. This procedure went a long way in encouraging Hindi journalism and bringing forth ever new element. Almost every article that was published in "*Saraswati*" was paid. Moreover, Dwevedi knew what he should expect from every contributor. He gave his suggestions, sent material to him, induced him to read relevant matter, and corrected and polished his language.

The *Saraswati* was the first periodical to define a policy regarding matter and language and adhere to it sternly. This aroused the susceptibilities of the entire journalistic world. Vehement articles began to appear in many periodicals against "*Saraswati*" and its editor. *Saddharma Pracharak* was one of the prominent papers that pitched themselves against '*Saraswati*'. Then came '*Tarangini*' of Kashi which was specially launched for this very purpose.

Besides, new magazines were issued in order to compete *Saraswati*, and although their sponsors intended to break with traditions established by *Saraswati*, they were soon following them. It remains to the credit of *Saraswati* that it was at the root of such publications as '*Kamala*' of Bhagalpur and '*Maryada*' of Prayag. The former was soon defunct, but the latter could live longer. A number of writers who had been trained in *Saraswati* contributed to this paper which was soon marked for its usefulness. '*Lalita*' of Meerut is one of the other competitors. '*Prabha*' was published from Khandwa, C. P., but it could not pull on for more than a year. Some years later it was published from Pratap Press (Cawnpore) and pulled on for some years. Another was *Indu* of Kashi. All these vied each other to get to the standard and popularity of *Saraswati* and failed. Nevertheless, this competitive spirit fostered a new era in the history of Hindi periodical journalism. The periodicals of the earlier century were devoted to literature, politics or social reform, or two or all of these subjects. They neglected Science, Economics, History, Physiology, Medicine, Arts and a host of other subjects. "*Saraswati*" began the vogue of miscellany and introduced its readers to all of these.



Why "Saraswati" succeeded while others failed is not a mystery. The reason behind such failure was not lack of funds although that could count much, but lack of bringing sufficient energy to the work of editing. From 1904 to 1908 Dwevedi worked like a gaint. In the first two years of his editorship (1904-1905) he fought against the non-co-operation of Hindi writers who were early touched by his policy of introducing changes and correction in their articles before they appeared in the pages of Saraswati. Editorial notes, comments, poems, articles on various subjects, short stories—almost everything from top to bottom—he had to pen himself. These two dozen issues (1905, 1906) are a witness to the wide reading to which Dwevedi had to devote himself in these years, although he was getting better help in the shape of articles from persons who had begun to understand his viewpoint and subscribe to it. In the last two years (1907-1908), he was in the midst of a storm of criticism regarding reviews (Samalochana) and language. These controversies told upon his health with the result that he had to rest on leave for a year (1910), during which period Saraswati was edited by Pandit Devi Prasad Shukla, B. A.

The work which Pandit Mahabir Prasad Dwevedi did as editor was many-sided :

(1) He corrected articles contributed to his magazine and others written by his associates regarding language, punctuation, idioms and even matter, when so required.<sup>13</sup> These corrections were at first mistaken for editor's arrogance, but later on people waited for them.<sup>14</sup>

(2) He corrected poems with such an acumen that poets vied with each other in getting his correction.<sup>15</sup>

(3) Throughout the 19th century, we see journalists discredibly publishing two, three or four or even half a dozen issues in one cover after a lapse of two, three, four or six months. This was a highly detrimental practice which went on even in the 20th century and contemporaries were not ashamed to say that they would bring such and such issues together.

<sup>13</sup> Vide material at Nagri Pracharini Sabha. Vide articles by Pandit Devidatt Shukla in 'Madhuri' giving a specimen of his correction.

<sup>14</sup> Vide articles of Lakshman Prasad Garde and Premchand in Hans : अभिनन्दनांक.

<sup>15</sup> Vide article of Maithili Sharan Gupta in द्विवेदी\_ग्रंथः सरस्वती

(4) Every issue had an unbroken uniformity concerning language, punctuation and spirit. This stage was reached by a thorough reading and at times by thorough revision of the contributions which were so corrected as to fall in line with the matter issuing from the pen of the editor. The whole issue smelt a solidarity, a compactness, inconceivable earlier. This was made possible by his industry in day-to-day office-work, though he worked at a considerable distance, from Juhi (Cawnpore):

यद्यपि अस्वस्थता के कारण सरस्वती का संपादन वे जुही से करते थे, पर मुद्रकों को सदा यही अनुभव होता था मानों द्विवेदीजी सामने मौजूद हैं। उनके पास से प्रकाशनार्थ आई हुई सामग्री इतनी शुद्ध, और स्पष्ट होती थी कि उनसे किसी बात को दुबारा पूछने की ज़रूरत शायद ही पड़ती थी। वे गज़ब के प्रूफ-संशोधक थे। शैली, स्पेलिङ्ग और विरामचिह्नों की एकरूपता का उन्हें बड़ा ध्यान रहता था। छापे की छोटी-मी-छोटी भूल भी उन्हें असह्य थी <sup>16</sup>

Saraswati's services for the cause of Hindi journalism are many:

1. As we have seen before it began the vogue of miscellany (printing articles etc. on all topics conceivable).

2. It agitated for the correct and grammatical use of language and restraint of the use of dialect in Khari Boli. The "भाषा और व्याकरण" (Saraswati, VI, 11) controversy involved almost all literary figures then living, and Bharat Mitra, Bangawasi, Shri Venkateshwar Samachar and Sudarshan among others took prominent part in it.

Later on in 1909 another controversy regarding the use of Vibhakti engaged Saraswati with Shri Venkateshwar Samachar (Bombay), Abhyudaya (Prayag), Bharat Mitra (Calcutta), Hitawadi (Calcutta) and others.

Apart from these major controversies, Dwevedi did a yeoman's service to Hindi language in his "review column". When reviewing readers and important general publications, he universally pointed out the inaptness of the language used by the writer (e.g., Saraswati I, III No. 3; XI 6, 430; XI, 8, 277; August 1918, p. 110).

3. Another field of journalism in which Acharya worked as a pioneer was criticism and reviews. Short reviews of books and critical notices under the caption of प्राप्ति स्वीकार or Samalochana were published earlier in later half of the 19th century. At first they were meagre mentions of the subject-matter of books with a sentences or two

<sup>16</sup> हरिकेशव घोष in द्विवेदी स्मृति अंक of Saraswati.

appreciating or condemning the author. With the march of the century, these dwindled into personal squabbles and party factions crept in. 19th century journalism had developed much punch and satire, and the bitterness stealthily entered into the review-columns. The result was the vogue of unjustified and unscientific pieces of writing which went under the name of *Alochana*.

The matters were so worsted that intelligent and peace-loving editors rejected publishing criticism and reviews although they were not dead to the need of criticism (Yathartha Alochana). The editors and journalists could not stand face to face with the spoilt public taste. "समालोचनाओं के यथार्थ रूप में करने से हम किसी को भी संतुष्ट न कर सकेंगे यद्यपि इसमें संदेह नहीं है कि ऐसा करने से लाभ होगा। फिर मेरा यह विश्वास है कि हमारे समाज में गिनती के ही दो-एक नेता हैं जो निष्पक्षता-पूर्वक समालोचना कर सकें—इन्हीं सब बातों को विचार कर हम लोगों ने अभी समालोचना करना आरंभ नहीं किया—परन्तु उसकी आवश्यकता को स्वीकार अवश्य करते हैं और एक स्वतंत्र पत्र निकाल कर इस अभाव की पूर्ति का विचार है।" <sup>17</sup> With these words B. Shyam Sunder Das had declined to publish a criticism of M. P. Dwevedi, Acharya, in Nagri P. Patrika.

Dwevedi had begun his career as a critic even before he came to Saraswati. In fact he entered Hindi literature as such with his reviews on the Hindi translation of Kalidasa's works (by Lala Sita Ram : 1897). <sup>18</sup> "Alochana ka Satkar" (Saraswati, December 1917), introductory sentences to प्राचीन कवियों के काव्य में दोषोद्भावना (April, May, June 1911), and other pieces tell us all about Acharya's views. <sup>19</sup> He was the first to write impartial criticism which dealt almost without exception with the work under review and not the author. Due to his special leaning towards 'Bhasha Sudhar' he dealt more with this aspect of the work than Subject and Style. In many cases his reviews and criticisms are no more than 'parichayatmak' but they differ in spirit from the reviews and criticisms we know in the preceding century as being unbiased and illuminating.

<sup>17</sup> Letter dated 26-4-1899, quoted in Dwevedi Mimansa, p. 81-82.

<sup>18</sup> Vide, Shri Venkateshwar Samachar Patra and Hindusthan : Hindi Kalidas ki Alochana and "readers".

<sup>19</sup> Vide Saraswati, also Chhattisgarh Mitra and others.

We are not concerned here with the contribution of Dwevedi to the development of modern criticism. What we are concerned with is the fact that he improved the book-review columns to a considerable degree. His reviews, we repeat, were 'Parichayatmak'. In his letter to Kalidas Kapur, 10-2-28, Juhi, Cawnpore, quoted in Dwevedi Mimansa, he says : "आप संपादकों की कठिनाइयों से परिचित नहीं, वे समालोचक नहीं, परिचयात्मक मात्र हैं ।"

In these reviews Acharya concerned himself

(1) If the book under review added anything to the existing knowledge,

(2) if it did not hurt Hindu culture and Indian pride—in fact all that was "Indian",

(3) if the writer was industrious, consistent in ideas and the way he presented them,

(4) if he cared for grammatical correctness,

(5) if he was idiomatic.

A close study of Dwevedi's book-reviews will tell that he invariably mixed humour, wit or satire while he introduced his readers to the book under review. The bird's eye reviews were of course as old as Kavi Vachan Sudha, and were much developed by Pandit Badri Narayan Chaudhry 'Premghan'. Acharya gave them an individuality and sharpness unknown at his time by introducing the new elements of humour, wit and satire. His reviews considerably influenced contemporary review-columns.

Another new element which Dwevedi brought to Hindi journalism was cartoon—a feature unknown to 19th century journalism. Every issue of Saraswati of 1904 contains one cartoon which caricatures some definite type taken from literary field. Sahitya Sabha, Shur Samalochak, Nayika Bhed ka Puraskar, Kalasarvagya, Sampadak, Matribhasha ka Satkar, Reader, Lakhak aur Hindi, Kashi Sahitya Sabha, Chor ki Charamlila are some of the cartoons he published in Saraswati. These were meant to arouse susceptibilities and Acharya soon abandoned them. But the beginnings were made, and later on we see them as vital instruments waged in literary, social and political spheres.

Although the 19th century journalism had taken up fiction which was published serially, the short story when introduced by Dwevedi in 1904-1905 was an altogether new feature. Dwevedi had before him the model of Bengali and

Marathi journals which published short stories in every issue. The short story was not practised till then in Hindi, and Dwevedi had to break grounds by writing himself and introducing others to write.

In short, Dwevedi dominated Hindi journalism for about two decades. His contemporaries looked upon his magazine (Saraswati) for their model, and tried to evolve a miscellany on its line:—“ईमानदारी और नियामतता, परिश्रम और योग्यता, स्वाधीनता, प्रेम और अस्वडपन का जो Standard हिन्दी पत्रकारों के सामने उन्होंने रखा है उस तक पहुँचने के लिए अभी बीसियों वर्ष लगेंगे। उनके मुकाबले का दूसरा कोई जर्नेलिस्ट हिन्दी संसार में तो विद्यमान नहीं।”<sup>20</sup>

He brought variety to the subject matter. Literary, biographical and historical articles can be seen in the 19th century journals, but they lack the immense scope Dwevedi gave them. None had cared to write on language and grammar, for instance. The critical articles were confined to a few by Srinivas Das and Badrinarayan Chowdhry. The biographies of the 19th century journals were confined to poets, writers and lovers of literature, and reformers, sages and prophets. Dwevedi for the first time wrote biographies of Pandits, historians, orators, Kings and Sultanas, Amirs, politicians and men highly placed in the Government. There were few articles which can be rightly termed historical in the 19th century journals, although Bhartendu had made a beginning and the birth of Nagri Pracharini Patrika vouchsafed a good future. None-the-less, Dwevedi was a pioneer who wrote in an exceedingly interesting way. He made a beginning in articles on archeology. These do not present his own researches, for there were none, but they amply justify his claim for the first to write on these subjects in non-technical style.

19th century journals frequently mentioned new inventions and discoveries, and some introduced the public to the new knowledge of western sciences. As we have already seen, a strong craving for knowledge was a prominent trait in the last fifty years of the 19th century. But the matter prescribed was not very accurate or illuminating. Dwevedi worked hard to glean scientific articles from English magazines and presented them to his readers. The importance of such articles and notes was increased due to the illustration they accompanied. Ascharya janak aur

<sup>20</sup> Pandit Banarsi Das Chaturvedi in 'Vishal Bharat', May, 1929.

'Kautuhavardhak' articles were a totally new feature, *e.g.* एक योगी की साप्ताहिक समाधि, आकाश में निरावार स्थिति, अंतः साक्षित्व विद्या, परलोक से प्राप्त पत्र, एक ही शरीर में अनेक आत्माएँ. Such articles interested the public immensely and secured a reading public for Saraswati. Besides, above all these innovations and adventures Dwevedi put before the journalistic world, for the first time, the model of an industriously prepared copy and constancy in the use of Vibhakti, idioms, grammar, spelling and style.

The foregoing estimate of Dwevedi shall be incomplete unless once more we draw the attention of our readers to the earlier times. The position of Hindi journalism at the advent of Dwevedi was :

(a) Little development of the art of journalism. Most of the monthly and weekly papers had less than 50 subscribers on the list and with such small amount of help, it was not possible for the editors, who brought these papers on, much financial loss, to labour at the artistic side of Hindi journalism.

(b) the press was wholly confined to weeklies and monthlies (except one daily 'Hindusthan') and most of these indulged in religious controversies, there being little of politics and useful subjects. Lingual controversies loomed large in the 19th century Journalism and most of the literature came through the columns of journalism, but an exclusively or predominantly literary paper was absent (except Hindi Pradip which became a total literary magazine after 189 or Nagri Pracharini Patrika). Those that were present had not the zeal of a pioneer.

(c) The position of Hindi journalism vis-a-vis language was very awkward. There was inconsistency in the use of punctuation and spelling, and much colloquialism and wrong use of grammar. The three main factors that had helped the development of Hindi journalism in the 19th century were : (1) the zeal for carving a new language or literature for the Hindu middle class as opposed to Urdu language or literature, (2) Religious and social reform movements, and (3) Local grievances with the authorities. The first of these factors was mainly responsible in the development of magazine and accounts for the mushroom growth of newspapers and periodicals.

Besides most of the Hindi Pradesh got its news and views through the Bengal periodicals Bharat Mitra and Bangawasi

which were greatly popular in Eastern Hindi Pradesh. Coming from the Metropolis they were up-to-date and were more relied upon. The Hindi Pradesh had no daily except "Pioneer" (est. 1865) while Calcutta had a dozen in English and Bengali and news and comments could be directly borrowed from these. It was for this that when Bharat Mitra became daily (1895) for some time, it was highly influential in Hindi Pradesh and far beat down Hindusthan (est. 1883).

The period under review (1900-1921) was far advance in Hindi journalism than in the whole of the nineteenth century. In 19th century, the growth of Hindi journalism was static while the development was now dynamic. Hundreds of new ventures are known in all classes of Hindi journalism. Some of these stopped very soon, some flourished for some time, others continued for long.

So far as Khari Boli Hindi prose and poetry were concerned the Hindi journalism played an important role. Most of the literature came through magazines, specially through Saraswati and Indu. These were responsible for new currents of literature. The 19th century saw the disintegration of Hindi centres and states and establishment of clubs and societies for the propagation of language and literature. Literature became a drawing room affair. Such was not the journalism. It went straight to the masses even in the 19th century. It was a strong force in the democratisation of literary currents and in bringing the new knowledge of western science and art to the lower middle classes. Our greatest need of the day was to carry literature to the masses and this the Hindi journalism did. Literature became the breath of the educated classes which supported and sustained Hindi journalism at this period of its history.

Till the 19th century there was no instrument to carry forthwith a literary crusade. The magazine and the weekly were few to be such an instrument in the 19th century. The coming years saw a long use of this new platform for solving problems of outstanding importance. Bharat Mitra, Bangawasi and others played an important role in this respect, but Saraswati far beat all. Not only question of language was settled on the pages of the magazine, but they were important as experiments in different forms of prose styles. In fact, of all the branches of Hindi literature, the most effective was Hindi journalism, and it was due to this that Hindi could make such a rapid stride in the first quarter of the 20th century.

The magazine-literature of the first quarter of the 20th century is the most striking affair. The century began with a new language in poetry (Khari). In prose this language was used in the 19th century, but it was still in its infancy. The poems and articles contributed to the magazines and weeklies were very poor, but they were the best that was written in those days (1900-21). They form the contemporary literature. It was the literature of the moment, but the age was not ripe for the literature of all times, and it was the only literature. Thus, in the first two decades of the 20th century the magazines and weeklies were responsible for creating a literature, propagating a language, forging a prose-style, and giving rise to a team of writers and readers. It was a tremendous energy that they unfolded. As times went on, more stable literature began to be produced and in the later period (1921-1935) the magazines and weeklies were concerned with only lighter kind of temporary literature. Books took the field and the magazine was forced to the background. The magazines of the first quarter were full of light literature and few writers tried to transcend the magazine trash and give immortal works. People were magazine-minded. But the later years showed them that the glory reaped in magazine pages was short-lived, and while they continued their contributions the journalist and literary works separated. Later on (1921-35) eminent literary writers derided journalism and the magazine pages had no attraction for them. Still the magazine page has its charms for thousands of readers and hundreds of writers and though few write immortal works the volume of the literature of the moment created for amusement, information and fun increases every the more.

Nevertheless, taking all-in-all we can say that Hindi journalism grew very slowly in the first decade of the 20th century and its development was not very encouraging. What caused this state of affairs has been dealt with elsewhere. With a literacy of 2 or 3 per cent no journal can hope to rise much and a large number of this percentage also enjoyed English newspapers and magazines. The medium of instruction was English and students and service classes as well as our westernised brothers tried to improve their English by reading English newspapers and magazines. The result was that Hindi magazines and periodicals found very few readers. The financial condition of many journals and periodicals was simply appalling. This bad financial state was responsible for Hindi journalists trading in other coins. They could not offer fresh news and had to content with translation. This means that Hindi



news was delayed and shelved. This took away all the credit of dailies, of which there were not many, which must be extremely quick in news. There was no outstanding daily though Bharat Mitra, Abhyudaya, and a number of dailies did much to come upto people's expectation. The weeklies fared no better. Pratap (est. 1913) was the best and Saraswati topped over the pioneers. Indu (1909) and Madhuri (1923) were other epoch-making enterprises.

The illiteracy of the masses and English as medium of instruction were chiefly responsible for curbing the growth of useful literature and journalism. Literature proper was just beginning to dissociate itself from journalism, and it did comparatively well. The magazine was chiefly responsible for certain branches of literature as essay, short story, criticism and review. Short story found its beginning in magazines like Sudharshan (1900) and Saraswati and Indu (1909). Indu was chiefly responsible for the Prasad school of stories. Most of the early compositions of Prem Chand came through Saraswati and Madhuri (1923). Saraswati played a very important part in the development of review column and criticism was regarded as an independent branch by the Publication of 'Samalochak' (Jaipur, 1902). After Saraswati, Madhuri was the most important magazine in the field of criticism. The essay was the chief feature of magazine as in the 19th century, but a change had come on the mood of the essayist. He has left lighter veins for serious moods. Essay in the hands of the 20th century writers is not an art, it is a weapon and a force. But while essay suffered in amusement and artistic variety, its thought-range was widened, and it was the chief vehicle of the new knowledge.

17. In the first decade of the present century, political journalism began to be greatly conscious of itself. Important political papers of the time were Bande Mataram (Calcutta, editor Bipin Chandra Paul), Sanjeevani (Bengali), The Spectator (Indian weekly), The Amrit Bazar Patrika, The Englishman (edited by Mr. Duchesne), The Bengalee, the Hindu Mirror, The Tribune (Lahore), The Hindu Patriot, The Lahore Observer and the Moslem Chronicle (both Parsee papers of Bombay), The Parsee Chronicle, The Bihari, The Deccan Herald, The Punjabi (Lahore), Hind Swarajya (Bombay), Yugantara (Calcutta), New India, (Bipin Chandra Paul), United India (a Congress Organ), The Indian Patriot, The Hindu (Madras, edited by Mr. Subramania Iyer) and The Oriental Review. At the beginning of the century, almost all the press was loyal, though progressively critical of the Government measures. Writing in 1909, J. D. Rees says—

"Indeed, most of the journals in other than Hindu hands are well disposed, such as the Parsee papers of Bombay, The Lahore Observer and The Moslem Chronicle, and papers edited by Hindus cannot at all be comprehensively classed as disaffected, though the epithet applies pretty freely in Bengal."<sup>21</sup>

The partition of Bengal and Lord Curzon's unqualified utterances began the mischief in Bengal (1905) and thence afterwards Bengali press led the riot of disloyalty. Bipin Chandra was convicted to six months' imprisonment. He refused to be sworn and to answer questions in the prosecution of the conductors of Bande Matram. He announced that he had ceased to edit, and though he was believed to be still connected with the conduct of the paper, this was so managed that responsibility could not be brought home. Relations of S. N. Banerjee with Bengalee were similar to those of Babu Bipin Chandra with Bande Mataram. The authorities and the Anglo-Indian opinion were greatly perturbed by the new state of affairs and suggested that editors should be bound under heavy penalties to good conduct at the first appearance of sedition in their papers, and of enforcing their recognisances whenever they next offended. The Indian Press is not as that of England, and may enjoy the same liberty when it shows the same sense of responsibility.<sup>22</sup>

## 18. Short Story

19th century Hindi newspapers, journals and magazines had no such thing as a short story published in them. This is really strange because fiction was extant in contemporary English journalism and it had begun as an important phase in the later part of the century in Hindi vernaculars. Kavi Vachan Sudha, Harischandra Chandrika, Brahman, Peeyush Pravah, Hindi Pradeep, Harischandra Kaumudi—none of these has got a single story on its contribution list. They were very important journals for the growth of the Hindi essay. But we must remember that there was a form of essay quite popular in the 19th century which approximated to short story. The essay-forms of the 19th century were highly elastic to suit different tastes, and some of them usurped the fiction. When short story began it was not a wholly novel affair as much spade-work had been done in light fictitious essays we have noted elsewhere.

<sup>21</sup> The Real India, p. 190

<sup>22</sup> Ibid, p. 215

The century opened (1900) with two important monthly magazines, Sudarshan and Saraswati from Kashi and Allahabad. 'Sudarshan' was the first of the two to publish short stories. The first story to be published was 'Man ki Chanchalata' of Pandit Madhava Prasad Misra. His stories are published under the name of आख्यायिका सप्तक from मिश्र-निकेतन, भिवानी (1919) They are दया का फल, दयालु मिथिलेश, विश्वास का फल, सत्य का फल, पितृभक्ति का फल, लड़की की बहादुरी and मन की चंचलता, Sudarshan closed its career after about 2½ years of existence (1903)<sup>23</sup> Almost all the stories of Sudarshan can be classified as the story with a moral. The very headings are moralised. There is little art in them. The real spade work in this field was done by Saraswati. There were many sources from which the early story writers in Saraswati got their story and style :

(1) Translation and adaptation of Shakesperean dramas. In the first year of publication of Saraswati (1900) we get story-adaptation of Cymbaline, Timon of Athen and Pericles. Some genuine writers saw the utility of this source and clothed their borrowings with 'imaginations. In time, 1900, we get the original story by Kishori Lal Goswami which is however an Indian version of the Tempest.

(2) Second source was the Sanskrit dramas, Ratnavali, Malvikagnimitra, Kadambari and host of other Sanskrit works were ransacked for the purpose.

(3) The third source was the Bengali stories in translation, which were continually produced in Saraswati by Parvati Nandan and Bang Mahila.

(4) The fourth source was the life around. For the early part, writers were oblivious to their surroundings, but when they looked around they could find new strength. The realistic story began with दुलाईवाली (Saraswati, May 1907).

(5) The fifth source was pure imagination with a highly evolved style. 'Indu' (1911) began this sort of stories with the publication of 'Grama' by Jai Shanker Prasad. This magazine was responsible for idealistic stories. Prasad's स्वर्ग के खँडहर में (Madhuri) is the climax of this art.

<sup>23</sup> हिन्दी के आदि कहानी लेखक by पं० भावरमल शर्मा, विशाल भारत, जनवरी १९३३, पृ० १७८—१७८

The first story of Premchand, in Hindi was published in *Saraswati* in 1916 (June); it was Panch Parameshwar. The title was *Dwevedi's*. From 1916-25 the art of story-writing developed very speedily through magazines. But for the mass of short stories published through well-established magazines its such an astounding growth would not have been possible.

As we have seen in the foregoing pages, fragments from novels were serially published in 19th century journals and magazines. They were not so regular a feature in 19th century journalism. The first total novel-magazine was 'Upanyas' (1898). But soon it was found out that serial novel was not very welcome. People wanted to read fiction at one sitting. Bengali had long been publishing story magazines, and the beginning of the new century saw the mushroom growth of such story magazines as 'Jasus' (1901) 'Guptachar' (1905). 'Upanyas Mala' (1899), 'Upanyas' (1898), Hindi Novel (1901), 'Upanyas Lahari' (1902), 'Upanyas Sagar' (1903), 'Upanyas Kusumavali' (1904), 'Upanyas Bahar' (1907), 'Upanyas Mala' (1915). Most of these periodicals published *serial* adventure novels (Picaresque novels) and romantic stories. The serial novel continued through many issues while every issue had a story at the end. Blake and Sherlock Homes stories were freely translated and imitated. Sri Gopal Ram Gahmari started their vogue in *Jasus*. The *Jasus* was a story magazine, but such stories could not fairly compete with big novel in popularity. However, his lead was accepted and 'Upanyas Bahar' office of Durga Prasad Khattri led the crusade with a number of magazines or serial novels which had stories too, and sometimes a page or two giving the news of the month. The only credit of such journalistic attempts in the field of fiction lies in the fact that it popularised fiction among the masses.

The historic story began as early as 1910 by the contribution of Brindaban Lal Verma in *Saraswati*, of Prasad in *Indu*, of Premchandra, Chatur Sen and Sudarshan. However, these attempts were fair and widely separate. Most of the stories were action-laden, and gave most to the plot. There was not artistic vein of literary workmanship in these. 'Type'—was the common lot of characterisation. Characterisation evolved slowly and not till Premchand began to write (1916).

The Miscellanies had story as their most important feature. The result was a rapid growth of story. Thousands of stories are scattered in the pages of Hindi magazines (1900-

1925). The best type of stories came after the first decade of apprenticeship was over. The successful story of the period came after the first decade when the stories of character and atmosphere were written. Plot was laboured, was artistic and soon the short story took the form of poetical prose. The atmosphere type of stories began by 'Kanon Men Kangana' (Radhika Raman Singh 'Indu' (1935), and Prasad and Govind Ballabh Pant were the best exponents of this style. Such stories delighted in ornamental style and suited the genius of the persons who were predominantly poets. Tagore was their model. But Tagore was also the model of Premchand (the realistic school of poetry) for Tagore has a very realistic way in many of the short stories. His approach is poetical, but his treatment is realistic to a great degree.

The publication of Madhuri (1923) broke new ground in journalism and literary short story. Premchand was one of the board of editors and the stories published in 'Madhuri' were laboriously read and edited. This paved the way for new writers and gave the realist school a strength which the idealist school lacked, for Indu could not survive the war (cf. 1919). Madhuri opened a new chapter in the history of short story. Files of Saraswati, Indu and Madhuri are indispensable for historians of Indian fiction.

The styles of the short stories practised in this decade was as various as of essays. Adventures, mysteries, fantasies, character-sketch, feature, humour, satire, atmospheric stories, allegories, historical stories, naturalistic stories—these were some of the varieties. And there were as many styles. Almost all conceivable styles: the common third person style, autographical style, History style, diary style, dialogue (conversational) styles, dramatic style, psychologic style. The various styles were slowly strengthened, and they made Hindi prose strong and beautiful. Parables, psychological style, and poetic tales went to Sanskritised Hindi for impression; but realistic writers like Premchand boldly forged a style of their own which stood midway between Hindi and Urdu, and could easily portray all kinds of characters from all the stratas of society and in all circumstances. The story borrowed much from the essay which had a continuity of half a century earlier, especially in presentation of language and style; and on its part it gave much to the strength, beauty and suggestiveness of the prose-styles of Essays.

### 19. Propaganda & Controversies

The controversies that raged in the newspapers and periodicals of the 19th century were confined to religion,

social reform and language. In the field of language it was not the language in its manifold problems, but the Hindi-Urdu conflict in style and script.

The right sort of linguistic and literary controversies and propaganda began with 'Saraswati' passing into the hands of Dwevedi. In 1903, Pandit Mahabir Prasad Dwevedi reviewed books of Lala Sita Ram, B. A. In August 1905, Saraswati, he published an article 'Hindi Bhasna aur Vyakaran'. Some of the facts written therein were overdrawn, *e. g.* पाली और प्राकृत ग्रामीण और असभ्य लोगों की भाषाएँ थीं and he was bitterly against the use of language as shaped by Harishchandra. This offended people. He had used a word अनस्थिरता for अस्थिरता and Babu Balmukund Gupta (editor, Bharatmitra) published a series of ten articles under the sign of Atmaram. In those days there were no dailies in Hindi and hence the controversy ran several months. Dwevedi was silent. But after the publication of the 4th article of the series, there appeared a serial 'Atmaram ki Tenten' (in Bangawasi). Before this a number of articles were published against Dwevedi, but now the tide was turned. Dwevedi had come into the field with a sense of humour and he wrote a number of articles and published an *alah*—सरगौ नरक ठिकाना नाहि (कल्लू अलहइत). That was aimed at Pandit Jagannath Prasad Chaturvedi. The writer of Atmaram ki Tenten was Pandit Govind Prasad Misra. This was second major propaganda movement.

Another linguistic controversy began in 1908. This was started by Pandit Sakham Ganesh Deoskar, a Maharashtra Brahmin. He saw on the cover page of Saraswati इंडियन प्रेस, प्रयाग, से प्रकाशित and he knew that Bengali and Marathi wrote Vibhakti with the word or its विकृत रूप. He published his suspicion in newspaper and asked Dwevedi to settle it. He was silent, but the controversy raged for months. Pandit Govind Narain Misra wrote the series Vibhakti Vichar and Prakrit Vichar. In 1898, Nagri Pracharini Sabha (Kashi) formed a committee under Pandit Lakshmi Shanker Misra to settle the issue and Dwevedi agreed to its decision. The decision was published as Hindi Siddhant Prakash (1906). The Nagri Pracharini Sabha of Arah, sometimes after, decided a bit different, but nobody took notice of it. Pt. Braj Ballabh Misra (Aligarh) published that a committee should be formed (Hindi Sahitya Mahamandal) to settle such issues. Some 1½ yrs. after, at

the occasion of Vijaya Dashmi (1910) Hindi Sahitya Sammelan discussed the problem, but it was however, left open.

## 20. Magazines and Essayists

Magazines, critical, literary, social and antiquarian magazines, had flourished in the later years of the 19th century. With the 20th century, in 1900 appeared "Saraswati" a miscellany edited (1904—) by Mahabir Prasad Dwevedi, and then came a long line of influential magazines the most important of which were Samalochak (critical), 1902 and Prabha (political). Bhartendu, Pratap Narain Misra, Balmukund Gupta, Balkrishna Bhatt, and Ambika Datt Vyas were the pioneers of the 19th century. They have an amusing pen, but their field was limited to literature, society and, to some extent, politics. The essays of Hindi Pradeep and Brahmana remind us of Steele and Addison's similar work in English.<sup>24</sup> "Essays of manner" and 'light essays' featured most in these remarkable magazines, and they proved to be highly original application of a thinking and frivolous nature. Essay was the most artistic medium to handle in the 19th century.

Saraswati (1900) and Sudarshan (1900) broke new grounds in essay-writing. Sudarshan published essays on the festivals and Hindu shrines. But Saraswati was more important. It published a variety of essays ranging from the light essays of the 19th century sort like *आपत्तियों का पहाड़* — एक स्वप्न ( केशवप्रसाद सिंह ), कवित्व ( चतुर्भुज औदीच्य ) 'इत्यादि' की आत्मकहानी ( यशोदानन्दन अखौरी ), पेट की कहानी ( महेन्द्रलाल गग ), कलुआधर्म ( चन्द्रधर शर्मा गुलेरी ), and moral essays like सच्ची शूरोरता ( पूर्ण सिंह ), informatory essays chiefly by Mahabir Prasad Dwevedi who brought his wide reading and scientific knowledge to the essay-writing, literary essays as 'Kavita' ( R. C. Shukla ), and psychological and metaphysical essays on क्रोध, भ्रष्टा, रूतानि, करुणा etc. ( R. C. Shukla ). All of them had some predecessors in the 19th century essay, but now what was sparse achieved the dignity of a class. Balkrishna Bhatt had forestalled R. C. Shukla in some of his essays and Bhartendu had preceded Madhava Misra ; but the new effort had enough vigour, acumen and novelty about them. The essays of the early 20th century were a projection of the spirit of 19th century essayists. There could be an essay on everything in the world. Religious or social reform, flight of imagination, literary or psychological

<sup>24</sup> Study History of English Literature, part V, by Andrew Lang.

effects, historical or political principles—hundred of such serious matters could be handled by the essayists in a lighter or serious vein.

With the growth of essays there was a great advance and variation in their literary forms and styles. Styles of famous English essayists were widely cultivated. There were biographical style (एक अशरफी की आत्मकहानी—सरस्वती Feb. 1906), narrative sketch or feature (कविता का दरबार Oct. 1903), dreamland fantasies (आपत्तियों का पहाड़), allegorical essays (महाराज सूरजसिंह और बादलसिंह की लड़ाई Ibid, April, 1905), poetic myths (राजकुमारी हेमांगिनी), character-sketch (कवित्त), story style (मुझे मेरे मित्रों से बचाओ—पद्मसिंह शर्मा). Emotional and sentimental styles were the chief features of Prasad school of writers and journalists (est. 1913); dramatic, moral and national styles were also prominent features. But the literary style of essays developed more under 'poetic prose' (पद्यात्मक गद्य). More important magazine to develop the essay-forms were Saraswati, Prabha, Hindi Nibandh Mala and Maryada. No other source of prose did better to forge Khari Boli styles and propagate them. 'क्या था' (कमलाप्रसाद June, 1919), तुम हमारे कौन हो (सरस्वती, April, 1904) चुम्बन (जी० पी० श्रीवास्तव, मयदा, December 1917) were wide varieties of lighter essay. They are more a thing of art both in language and its presentation. The serious essays are not so varied; they look forward to standardisation. But it had interpolation of various forms borrowed from the lighter essays. Maryada and Prabha were the best exponents of the poetic-prose style. Humorous essays were few and not of higher sort. There was an awakening of rationality in the intelligentsia at the sacrifice of mirth and frivolity of the 19th century.

## 21. Novel

Novel writing had not advanced very far in the 19th century but Chandrakanta (1891) and other Tilismi-novels and romances of Kishori Lal Goswami had made this literary art very popular in the masses. Kishori Lal began the vogue of serial novels, and as we have seen, the 19th century magazines in the last two decades were full of his works. It was he who thought of bringing out a magazine wholly devoted to novel, 'Upanyas' (1898). This was followed by other similar efforts 'Upanyas Lahari' (1898), 'Upanyas Mala' (1899), 'Hindi Novel' (1901), 'Upanyas' (1901), 'Upanyas Sagar' (1903), 'Upanyas Kusumanjali' (1904), 'Upanyas



Bahar (1907). Most of these flourished in the first decade, and many of them did well in the second decade too. They immensely popularised novel. With two or three pages of news and literary-bit, and 100 or 50 pages of a serial novel, they gave cheap monthly amusement to their readers. Kishori Lal and Durga Prasad Khattri were the pioneers of this type of journalism. Most of these were full of Picaresque, Scotland-yard bravado of Holmes, Blake and Watson or Reynold's trash or a close imitation. It was the adventurous or romance type of novel that could satisfy the lust of the masses.

Most of these serial novels were written in haste, and they had nothing for their credit but the story (plot). Serial magazine novels suffer from the fact that they were written for the magazines and we find too much emphasis on readers and absence of penmanship. As the novel developed into an art, serial novels were abandoned and novel ceased to be a feature of the magazine. Novel-magazines had lived their day when Premchand's first masterpiece *Seva Sadan* (1918) appeared. It is true that even years after translations of Bengali novels and Ugra's original novels first appeared in magazines and weeklies. Weeklies had a better chance to bring out a novel in series, and in the third decade, weeklies often published novels in succeeding numbers. But the period of suspense was too long to suit to the readers and they were soon dropped. Novel had grown a very different art which could hardly be apprenticed in a journalistic way. The growth of original novels, the development of art, the popularity of story as a piece of fiction, all these tabooed the serial novel as published in a miscellany, or a fiction magazine.

## 22. Drama

The 19th century magazines were full of dramas and dramatic pieces. We see two magazines wholly devoted to this branch of literature: 'Natak Prakash' (1874, ext. 1882) and 'Natya Patra' (1895). In the 20th century, the zest for drama and stage began to die away. Sangeet, (Naotanki) Ramlila, Raslila, Swang, Bhand (Bhandety), opera (e.g. Indrasabha of Ammanat) were some of the most popular forms of the folk-theatre in the 19th century, and they continue to this day. In 1870 was established the first Parsi Company (Original Theatrical Co. of Pestonji Framji). Through the last three decades of the 19th century Parsi companies vulgarised the dramatic art with the result that the general public began to hate the theatre. The dramatic art suffered greatly, and the magazine-pages were not made

available to such stuff as these Parsi companies traded in. In the first quarter of the 20th century, the dramatic writers of these companies much improved their art (1912-1921), more so, as they had to compete with cino-writers and cino-arts. Nevertheless, like serial novel, serial drama was dropped though there may be an occasional publication of some new play in the magazine-pages. It was sheer literary zeal which sustained this kind of journalism, and with the defeatist mentality of the Hindi playwright this zeal vanished. Hence, we find less and less plays on the magazine-pages as the century advances.

Moreover, Hindi drama had no stage of its own, and it had to look either to the Parsi stage, or to literary people who treated this art as श्रव्यकव्य. By the end of the first decade (1910) there was mushroom growth of dramas written for the Parsi stage. In the middle of the second decade, literary dramas began to appear. Some of them got publication first on the magazine page, e.g. Chandragupta Maurya of Prasad was put in its original form as Kalyani Parinaya in Nagri Pracharini Patrika. But most of them were first published in the form of books, and the magazine had no hand in their popularisation.

### 23. Criticism and Reviews

Criticism and literary reviews were prominent features of Hindi magazine even in the 19th century, and with the growth of literature and the awakening of intelligence, this feature developed to a great extent. Almost all the branches of criticism were represented on the magazine-page: (1) literary reviews, (2) serious critical articles on books and authors, (3) serious articles on the canons of criticism, (4) research and studies. Research and studies were published in journals and quarterlies like Nagri Pracharini Patrika (1897—) and Nagri Hitaishni Patrika (Bankipore, 1905). But there was no great contribution in this branch, as Hindi had an inferior place on University curriculum, and the Hindi class in B. A. only opened in 1921. Though criticism has begun early, it had not reached an independent status and the only magazine solely devoted to criticism was Samalochak (Jaipur, 1902). Literary review and critical articles were published in the 19th century magazines. We have dealt with them in preceding pages. With Saraswati in the hands of Mahabir Prasad Dwevedi this review-column was much strengthened. Sudarshan (est. 1900) began the review-column from its very initiation, but Saraswati (est. 1900) had to wait till July 1904 when Mahabir Prasad Dwevedi began book-review column. A study of these book-reviews is

important to grasp the literary ideas of the period (1900-25). In the beginning most of these reviews were naked truth, but as soon as the reviewers knew the strength of their words, they became party to propaganda and began to grow partisan spirit. Slowly and slowly by the end of this period (1925) the review-columns dwindled into insignificance.

## 24. Language and Style

We have dealt at length with the development of Hindi language and the development of Hindi prose style in the 19th century. Language is the backbone of journalism and its growth and development must precede any enquiry into the status of journalism in a particular language.

From "Oodunta Martand" (1826) to Saraswati (1900), it was a very long way. Journalists played a great role in modelling Khari prose, and making it a current coin in their days. The 19th century journalist has done yeoman's service to Hindi by coining words for English and Persian words and usages, and eliminating the slang, the provincialism and the colloquial. A study of Hindi journalism from the point of views of the growth of Khari prose through it would amply pay the trouble. The four important journalists,—of course they were literary men in the wider field too—of the 19th century were Harischandra (KVS 1867, Hindi Chandrika 1874), Balkrishna Bhatt (Hindi Pradeep, 1877), Pratap Narain Misra (Bramhan, 1883) and Balmukund Gupta (Bharat Mitra, 1877—). As we have seen, these early journalists had to steer clear through much muddy water and forge a language for conveying news (more so, views) to the masses. The masses were irresponsible, and there lay the difficulty. The early pioneers had to

- (1) approach them with their papers to read news to them,
- (2) send their papers at gratis, sometimes even paying the postage,
- (3) sell their papers in public places,
- (4) offer free advertisements. And it really took long to bring readers to the newspapers. They had to keep to the front,
- (5) use clubs and platforms for popularising Hindi.

Thus, we see that there were diverse sectors which preached Hindi and from various platforms. The Hindi journalism of the 19th century did not practise uniformity

in the use of language and style. The Calcutta journalists aped Bengali phraseology and prose style; the journalists from the western Pradesh of Hindi used Urdu words and Persian style which was used by such a votary of Hindi as Babu Shiva Prasad (of Benares Akhbar, 1845). However, by 1880 a start on Sanskritised Hindi was made by 'Sudhakar' (1880) and this was althrough maintained till 1910. The Benares journalists used this Sanskritised Hindi even in the second decade. There is the extract from Nagri Pracharini Patrika, 1900 :—

“इसके अनन्तर राजा ने उस अनिर्देश्य तेजस्वी अतुल तपोवल समन्वित धृतिमान महात्मा कश्यपनन्दन महर्षि कश्य के तरु, लता, पशु, पक्षी और भ्रमर-भँकार से परिपूर्ण ब्रह्मानन्द समान शान्त सात्विक आश्रम में पहुँच कर उस कमल-सी सर्वाङ्ग सुन्दरी नारी शकुन्तला को साथियों के साथ देखा।”<sup>25</sup>

and in 1914, Sri Mannan Dwevedi mocks at the language used by Benares magazines—“एक अनाथिनी ब्राह्मण बालिका की अचानक गुम हो जाने की किम्बदन्ती नाना रूप से स्थान-स्थान में पावस के विद्युत् सदृश प्रबल वेग प्रसारित हो रही है। सम्यक विचार बिना, विश्वासपात्र सूत्र से परिचय प्राप्त किये बिना, किसी समाचार को ब्रह्मवाक्य न मान लेना इस पत्र की परिचित नीति है। सुतराम् इसी नियमानुसार प्रचुर धन व्यय करके निज माननीय सम्वाददाता द्वारा हंसवत सत्यासत्य निर्णय करके साम्प्रत सम्मति प्रदान कर रहे हैं। etc.”<sup>26</sup>

This does not mean that colloquial everyday Khari of Benares was like this as would be clear from Sudhakar Dwevedi's introduction to his 'Ramkahani'. The fact was that in colloquial talk the speaker was clear and lucid while when writing the same he fell a prey to literary traditions. Bhartendu tried to develop a new type of Khari which bent on lucidity and avoided the extreme pitfalls of Persianisation or Sanskritisation. His style was carried forward by a number of journalists and writers, but even in the beginning of the 20th century it had not much developed.

The most important achievement of 20th century was that it eliminated the class which pioneered Urdu on the presumption that Hindi and Urdu were one and the same. Pure Hindi organs in Hindi script with Hindi as their language (like Benares Akhbar and a host of others in the

<sup>25</sup> अभिज्ञान शाकुन्तल और पद्मपुराण--किशोरीलाल गोस्वामी

<sup>26</sup> Vide रामलाल, 1914.

19th century) were now absent. With the progress of the century, the *Akharas* of Urdu and Hindi were far separated.

Now remained the question of Sanskritised Hindi and a judicious mixing of Hindi and Urdu vocabulary so as to give the best expression. Sanskritised Hindi was still current in the second decade of 20th century, but it was located chiefly in Benares and was fast dwindling. The real style of Hindi was developed by Dwevedi (1906-1918) when he made the language problem as crux of all literary and journalistic problems through his *Saraswati*. Premchand did the same through his fictions (1918-36), but he was first tutored in the school of Dwevedi, the "*Saraswati*".

The votary of Hindi-Urdu mixture as Hindustani proved unsuccessful, though Journalists of Gandhi-school of thought e.g. Sunderlal and Haribhau long practised their Hindustani. The first standard Hindi prose style was given by Dwevedi.

#### (a) Vocabulary.

The magazines were the most instrumental in the derivation of new words, mostly from Hindi, Bengali, Urdu and Marathi. The journalists of the first decade of the 20th century like those of the later 19th century used English word alongside Hindi rendering. English derivations and words had their equivalent in Hindi, chiefly through magazine. Urdu had magazine as one of many sources. Bengali and Marathi words came through the translation of novels. Thousands of English words very quickly resulted in toning the standard Khari. *Saraswati* (1900-16) and *Samalochak* (1902—) took the end. Almost every page in these magazines contained several translated words, and the strain on editors must have been immense. Aristocracy was translated as 'Mahapurushata' (*Saraswati*, October 1907), design as, परमेश्वर की निर्णायक शक्ति, Mirror of nature as 'Prakriti ke aine' presentment telepathy, पूर्व निश्चय भाव (*Samalochak*, November 1903, p.73), 'Swasthabhavan' for health resort (*Saraswati*, April 1905). 'Vigyan' (est. 1911) took a leading part in the translation of scientific vocabulary. Whenever it was impossible, the English word was given a place. This vouchsafed for the correct understanding of the ideas of the writer. The century was thirsting for new knowledge of the sciences and arts, and no new knowledge can be acquired without new coinage of words. This was laboriously done, and no history of Khari Boli and its development can forego the magazine pages of the first decade of the 20th century which introduced thousands of English words to Hindi readers, translated hundreds of them and made them a current

coin for the facilities of the writers and journalists of the succeeding ages. Bengali and Marathi words came through translation of novels. More important was the adaptation of Bengali and Marathi styles by some of the writers. Bengali journalism has always been a prominent factor with Hindi journalism with such important magazines and periodicals as Sarsudhanidhi, Uchitvakta, Banvasi, Bharat Mitra, Vishal Bharat. These have been responsible of Bengali borrowing in words and styles. Calcutta as one important centre of Hindi journalism must naturally influence the style of Hindi journalism.

### (b) Style.

The first two decades are also important in the development of Hindi prose style. As we have seen in the study of Saraswati under Pandit Mahabir Prasad Dwevedi (1903-1921) Dwevedi invited all Hindi lovers to contribute to Hindi magazines and periodicals. A very large number of people living in non-Hindi provinces and several with other languages as their mother-tongues responded. He himself was very industrious in their cases, as he took much pains in the correction of their copies. But all the editors could not be expected to rise to his level. The result was the language of journalism was soon off its feet. The editorial staff of Bharat Mitra and Bangawasi had struggled hard to forge a national style for Hindi, but styles were much diversified even in the beginning of the century. The new contributors aggravated the problem. The magazines and periodicals of 1900-1903 show a medley of the language used in their columns. Mahabir Prasad Dwevedi worked hard to evolve working styles for a number of topics, and he succeeded so well that his discoveries were widely accepted. Saraswati, Madhuri, Prabha (1913), and Indu (1911) contain full history of the development of Hindi prose styles. It will be profitable if one could study the development of prose style in the first quarter of the 20th century under heads as news-writing, editorial, information, criticism etc. The most important achievement of Dwevedi was his story-way writing on serious topics. It was only after the first decade (1910) that suitable styles were seen to grow themselves out of the national style Pandit Dwevedi used in his editorial and light articles on various topics.

## 25. Poetry

Besides prose, the other outstanding achievement of the journalism of the first two decades is in the realm of poetry. Most of the poetry of this period (1900-25) still lies in the files of the magazines. It was not much developed, and

much of it will not be saved for posterity. Yet the magazines must be accredited with pioneering new movements in Hindi poetry.

There are three prominent magazines connected with the development of Hindi poetry in the modern times—Saraswati, Indu and Madhuri. Saraswati is important for the poetry of 1900-1916. It was Saraswati which struggled hard for the adaptation of Khari Boli instead of Brij Bhasha for the purpose of poetry. It was Saraswati again which departed from Ritikal traditions of Srinagar and modelled poetry on Marathi and English models. Saraswati had two sources of new poetry :

- (1) Puranic themes inspired by Ravi Verma's pictures,
- (2) Translation of 18th century poets like Goldsmith, Popes etc.,
- (3) Poems on Nature,
- (4) Poems on everyday life.

The poems of nature were mere formal acknowledgments of nature. They were nothing more than mere versification of facts (*e.f.* अर्ष July 1906). Poems on contemporary life, social and political, as in Hindi Pradeep and Sarasudhanidhi were absent, for the new journalist had more literary taste than political zeal. Prosaic-poetry on festivals, chirping of birds, the cycle of seasons, the tragedy of every-day life were the result. But a very important fact was the opening up of a wide forum. Poetry came out of its drawing room lethargy of the 19th century, and developed in variety it had never seen.

With the Great war (1914-18), new forces of subjective poetry were released on the magazine page and there down-right began a new field of poetry—Romantic poetry. Indu (1911) introduced Jai Shankar Prasad. Saraswati (1918) brought Pant and Madhuri (1923) popularised the 'verse libra' of Nirala. All these three magazines began the vogue of the new poetry—'Chhayavad' which gave new value to Hindi poetry and Hindi criticism. 1920-21 with its national upheaval gave a new tone to Rashtriya poetry which had a romantic conception of nationalism and patriotism. The subjective element in poetry increased day by day till we come to prose lyrics or songs of romantic poets. A revolution in diction and metre had taken place in the magazine page before the general public knew it through books.

There was a strong criticism of the new type of poetry and critics who derided and mocked it in public eyes were not a few. Adverse criticism, satire, cartoon, humorous sketches of the prominent new poets gave place to serious study and appreciation in the later times. By the end of the period (1925) the new form had crystallised, but criticism still was loud enough. The magazine pages of 1918-25 will give us all the currents and undercurrents which went to make the new poetry of Romanticism which did the pioneer crusading work against the Formalism of the 19th century poetry.

## 26. Saraswati under Dwevedi

The first issue of Saraswati was published for January, 1900 with the title :

### सरस्वती

### सचित्र हिन्दी मासिक पत्रिका

[ काशी नागरी प्रचारिणी सभा के अनुमोदन से प्रतिष्ठित ]

and edited by a committee (सम्पादक समिति) consisting of Babu Jagannath Das (Ratanakar), B.A., Babu Radha Krishna Das, Babu Shyam Sunder Das, B.A., Pandit Kishori Lal Goswami and Babu Kartik Prasad Khattri—all eminent literary men. The yearly subscription was Rs. 3, per issue annas 4. The title page was simple and attractive. In the top centre was a block of Vinapani Saraswati and the four corners had the prints of Surdas, Tulsidas, Raja Shiva Prasad and Bhartendu Harischandra. The paper was edited from Benares and printed at Allahabad.

The first issue's contents are :—

(१) भूमिका पृ० १, (२) भारतेन्दु हरिश्चन्द्र का जीवन-चरित्र ( सचित्र ) पृ० २, (३) सिम्बेलिन महाकवि शेक्सपियर रचित नाटक की आख्यायिका का मर्मनुवाद पृ० ८, (४) प्रकृति की विचित्रता ( सचित्र ) पृ० १२, (५) काश्मीर यात्रा ( सचित्र ) पृ० २०, (६) कविकीर्तिकलानिधि ( प्राचीन कवियों की जीवनी ) पृ० २५, (७) आलोक चित्रण या फोटोग्राफी पृ० २७

The first issue appeared with a frontpiece, now popularised by Indian Press publications, of Bhartendu Harischandra. The number of pages was 30. The magazine was double-columned, and the matter ran continuous. The contributions to the issue were unnamed. Probably they were written by the editors themselves.



This was a very humble beginning indeed—nothing revolutionary except the story rendering of “Cymbeline”. Such renderings were later responsible for the birth of Hindi short story, in their own way. However the aims and aspirations of those who launched the magazine were not a few. It was stated for this purpose: “हिन्दी रसिकों के मनोरंजन के साथ ही भाषा के सरस्वती भंडार की अंगपुष्टि, वृद्धि और यथाशक्य पूर्ति हो। तथा भाषा सुलेखकों की ललित लेखनी उत्साहित और उत्तेजित होकर विविध भावभरित ग्रन्थराजि को प्रसव करे।

The subjects to be handled were various—गद्य, पद्य, काव्य, नाटक, उपन्यास, चम्पू, इतिहास, जीवनचरित्र, पञ्च, हास्य, परिहास, कौतुक, पुरावृत्त, विज्ञान, शिल्प, कलाकौशल आदि साहित्य की भारतीय विषयों का यथा प्रकाश समावेश रहेगा और आगत ग्रन्थादिकों की यथोचित समालोचना की जायगी।

It had two more purposes in view :—

(१) सुलेखकों की लेखनी स्फुटित हो जिससे हिन्दी की अंगपुष्टि और उन्नति हो।

(२) यदि इस पत्रिका संबंधीय सब प्रकार का व्यय देकर कुछ भी लाभ हुआ तो इसके लेखकों की हम लोग उचित सेवा करने में किसी प्रकार की त्रुटि नहीं करेंगे।

The section of public appeal was हिन्दी पठित समाज. The fourth issue (1900, April) contained (१) भारतेन्दु हरिश्चन्द्र—serial continued, (२) राजा शिवप्रसाद सितारे हिन्द, (३) जन्तुओं की सृष्टि (सचित्र), (४) बसन्त (कविता), (५) पश्चिमोत्तर प्रदेश और अवध में नागरी अक्षर का प्रचार। (6) Hindi story rendering of ‘Pericles’ (Shakespeare). On frontpiece Sir Antony Patrick Macdonald G.C.S.I.

Throughout the first year the articles ran continuously and unsigned. With the new year (1901), the coverpage design was changed and only Saraswati remained. It was detailed, printed in large size and blue colour. The paper was edited by Babu Shyam Sunder Das. Now the articles and later editorials began to be signed. The contributions and contributors were :

१. पं० अम्बिकादत्त व्यास (पं० किशोरीलाल गोस्वामी), २. रत्नावली श्री हर्षचरित नाटक की आख्यायिका, (पं० जगन्नाथप्रसाद त्रिपाठी), ३. कोकिलाष्ठक (कविता, पं० किशोरीलाल गोस्वामी), ४. फोटोग्राफी (संपादक), ५. पृथ्वीराज प्रयाण (कविता, राधाकृष्णदास), ६. ज्ञान (म० प्र० द्विवेदी), ७. हिन्दी के जन्मदाता लल्लूजी लाल (किशोरी लाल गोस्वामी) ।

Except this there is no change in editing. However, now the magazine published Hindi rendering of Sanskrit plays—the second stage in the development of Hindi stories. The July 1901 issue contained विविध वार्ता (लेखक, संपादक) रोशनआरा उपन्यास, (बाबू कार्तिक प्रसाद), लखनऊ वर्णन (कविता, रघुनाथ प्रसाद, बी० ए०), वाणभट्ट (पं० गंगाप्रसाद अग्निहोत्री), कवि-कर्तव्य (पं० महावीरप्रसाद द्विवेदी), शिक्षा (संपादक), साहित्य समालोचना (पं० श्याम-बिहारी मिश्र और पं० शुकदेव बिहारी मिश्र), निराश प्रेमिका (कविता, किशोरीलाल गोस्वामी), फोटोग्राफी (संपादक) ।

When Dwevedi came to Saraswati (1903) there was a revolutionary change so far as contributions and the spirit of editing was concerned. A catalogue of his first year's editorship (1903) will verify this fact :

Month	Articles	Contributors
Jan.	(१) विविध विषय (२) विष्णुशास्त्री चिपलूनकर (३) सरस्वती का विनय (४) पति का पवित्र प्रेम (५) गरुड़ (६) ग्रहों पर जीवधारियों के होने का अनुमान (७) कामिनी-कौतूहल (१) ताराबाई (२) महारानी चंद्रिका और भारतवर्ष का तारा (८) देहली (९) विनोद और आख्यायिका	पं० गिरिजादत्त वाजपेयी, एम० ए० (Only one contributor ; the rest is invariably the result of Editor's labour).

Month	Articles	Contributors
Feb., March 2-3 com- bined issues.	<p>(१०) मनोरञ्जक श्लोक</p> <p>(११) साहित्य समाचार—कविता कुटुम्ब पर विपत्ति</p> <p>(१) विविध विषय</p> <p>(२) महात्मा रामकृष्ण परमहंस</p> <p>(३) जन्मभूमि</p> <p>(४) कवि-कीर्ति</p> <p>(५) दृष्टिदान</p> <p>(६) देहली दरबार</p> <p>(७) बन्दरों का पुल</p> <p>(८) तारीख से दिन निकालने की रीति</p> <p>(९) अध्यापक वसु के आविष्कार</p> <p>(१०) हिन्दी भाषा और उसका साहित्य</p> <p>(११) कुतुब मीनार</p> <p>(१२) कामिनी-कौतूहल</p> <p>(१) श्रीमती रत्नमाबाई</p> <p>(२) स्त्रियों में सङ्गीत विद्या</p> <p>(१३) विनोद आख्यायिका</p> <p>(१४) मनोरञ्जक श्लोक</p> <p>(१५) साहित्य समाचार—साहित्य सभा</p>	<p>Cartoon—a totally new feature in Magazine journalism.</p> <p>बा० काशीप्रसाद</p> <p>बा० कुमुदबन्धु मिश्र</p> <p>बा० श्यामसुन्दरदास</p>
April, 1903 (4)	<p>(१) विविध विषय</p> <p>(२) कोपर्निकस, गैलीलियो और न्यूटन</p> <p>(३) रहिमन विलास</p> <p>(४) प्रच्छन्न प्रभाकर</p>	<p>राधाकृष्णदास</p> <p>पं० वागीश्वर मिश्र</p>

Month	Articles	Contributors
May, 1903 (5)	<p>(५) तीन देवता  (६) हिसाब लगाने का यंत्र  (७) जलमानुस  (८) मङ्गल  (९) लोलिम्बराज  (१०) कामिनी कुतूहल  (१) लेडी जानग्रे  (२) पूना में अनाथ—  बालिकाश्रम  (११) विनोद और आख्यायिका  (१२) साहित्य समाचार—  नायिकाभेद के ग्रंथकर्ता कवि और  उनके पुरस्कर्ता राजा  (१) विविध विषय  (२) महामहोपाध्याय पं० दुर्गाप्रसाद  (३) पूर्व पुरुषों के प्रति  (४) वर्षाऋतु-वर्णन  (५) भूतोंवाली हवेली  (६) जल-चिकित्सा  (७) विमान में उड़नेवाले मनुष्य  (८) आँख की फोटोग्राफी  (९) कामिनी-कुतूहल  (१) कुमारी कारलेनिया मोहर-  खजी  (२) गुजरातियों में स्त्री शिक्षा  (१०) विनोद और आख्यायिका  (११) मनोरञ्जक श्लोक</p>	<p>पं० उमाशङ्क रद्विवेदी  श्रीधर पाठक  ला० पार्वतीनंदन</p>

Month	Articles	Contributors
June, 1903	<p>(१२) साहित्य-समाचार — कला- सर्वश सम्पादक</p> <p>(१) विविध विषय (२) समालोचना (३) श्रीमान राजा कमलानंद सिनहा (४) स्वर्ण (कविता) (५) ब्याहा भला कि क्वारा (६) भूतोंवाली हवेली (७) भानुताप (८) भाषा का महत्व (९) जल-चिकित्सा (१०) कामिनी-कौतूहल— रानी दुर्गावती (११) विनोद और आख्यायिका (१२) मनोरंजक श्लोक (१३) साहित्य-समाचार मातृभाषा का सत्कार</p>	<p>बा० काशीप्रसाद पं० महेन्द्रलाल गर्ग ला० पार्वतीनंदन</p> <p>बा० काशीप्रसाद</p>
July, 1903	<p>(१) विविध विषय (२) माइकेल मधुसूदन दत्त (३) साहित्यसभा (४) खत्री बहन का स्वीकार (५) प्रचंड मार्तंड (६) भूतोंवाली हवेली (७) जल-चिकित्सा (८) मनुष्येतर जीवों का अंतर्ज्ञान (९) कवि-कल्पना (१०) जल-गामिनी पैरगाड़ी और तैरने का यंत्र</p>	<p>शिवचन्द्र बलदेव भरतिया</p> <p>पं० वागीश्वर मिश्र पार्वतीनंदन</p> <p>राधाचरण गोस्वामी</p>

Month	Articles	Contributors
August, 1903.	(११) कामिनी-कुतूहल (१) कुमारी एफ० पी० कर्वे (२) गर्म सम्वाद	
	(१२) पुस्तक-परीक्षा	
	(१३) विनोद और आख्यायिका	
	(१४) मनोरंजक श्लोक	
	(१५) साहित्य-समाचार—काशी का साहित्य वृत्त	
	(१) विविध विषय	
	(२) वंगकवि माइकेल मधुसूदनदत्त	
	(३) आशीर्वाद	गौरीदत्त वाजपेयी
	(४) रहिमन विलास	राधाकृष्णदास
	(५) भूतोंवाली हवेली	पार्वतीनन्दन
	(६) दीप्ति मंडल या सूर्याभास	
	(७) जल-चिकित्सा	
	(८) कामिनी-कुतूहल (१) श्रीमती निर्मला सोम, एम० ए०	
	(२) गर्भ के आकार और परिमाण	
Sept., 1903.	(९) विनोद और आख्यायिका	
	(१०) मनोरंजक श्लोक	
	(११) साहित्य-समाचार—सूर-वीर समालोचक	
	(१) विविध विषय	
	(२) महामहोपाध्याय बापू देवशास्त्री (३) अन्योक्ति दशक (४) चातक संताप	पं० गिरिजाप्रसाद द्विवेदी श्री कन्हैयालाल पोद्दार राय देवीप्रसाद

Month	Articles	Contributors
	(५) अविवेकी मेघ (६) वर्षा का आगमन (७) गान-विद्या (८) ग्यारह वर्ष का समय (९) पृथ्वी (१०) पुस्तक-परीक्षा (११) देशव्यापक भाषा (१२) साहित्य समाचार—मदरसों में प्रचलित हिंदी और उसके ग्रंथ-कर्त्ता	राय देवीप्रसाद बा० शिवचंद बलदेव भरतिया पं० रामचंद शुक्ल
Oct, 1903 (10)	(१) डाक्टर हार्नेली (२) हार्नेली-पंचक (३) कमल (४) भारत-वाक्य (५) विज्ञापनों की धूम (६) कर और सिरमयी मछली (७) देश-व्यापक भाषा (८) माणिक (९) कामिनी-कौतूहल—महारानी माइसोर की कन्या पाठशाला (१०) पुस्तक-परीक्षा (११) विनोद और आख्यायिका (१२) मनोरंजक श्लोक	बा० काशीप्रसाद बा० लोकमणि राय देवीप्रसाद { श्यामविहारी मिश्र व शुक्र- देवविहारी मिश्र ठाकुरप्रसाद
Dec., 1903 (12)	(१) सिंहावलोकन (२) कवि केशवदास मिश्र (३) शान्तनु प्रति गंगा (४) रहिमन विलास (५) पंडित और पंडितानी	पं० खड्गजीत मिश्र राजा कमलानंद सिंह राधाकृष्णदास पं० गिरजादत्त वाजपेयी

Month	Articles	Contributors
	(६) कीट-ग्राहक पौधा (७) कुतुब मीनार (८) वर्णमाला रहस्य (९) अतुल यंत्र (१०) कामिनी कुतूहल —रजोदर्शन (११) विनोद और आख्यायिका (१२) मनोरंजक श्लोक (१३) साहित्य-समाचार—उपन्यास- कार और उनकी कृति	बा० यशोदानंदन अखौरी पं० चंद्रदेव शर्मा  बाबू काशीप्रसाद

The yearly contents show the variety of subjects :

- (1) अद्भुत विषय—scientific curiosities
- (2) आख्यायिका—short story
- (3) कविता—poetry
- (4) जीव—Biography,
- (5) विज्ञान विषय—serious scientific articles
- (6) फुटकर—miscellaneous
- (7) साहित्य विषय
- (8) साहित्य समाचार cartoons

The chart shows that contributors were few and irregular. They are Babu Kashi Prasad, Pandit Ramchandra Shukla, Babu Bidyanath, Babu Kumud Bandhu Mitra, Girja Dutt Bajpai, M.A., Lala Pravati Nandan, Kanhyalal Poddar, Rai Devi Prasad, Gauri Dutt Bajpai, Babu Lokmani, Shiv Chandra Baldeo Bhartiya, Uma Shankar Dwevedi, Vagishwar Misra, Mahendra Lal Garg, Radha K. Das, Shridhar Pathak, Raja Kamalanand, Janardan Jha, Kharagjit Singh, Beni Prasad, Shyam Sunder Das, Thakur Goswami and Yashodanandan Akhori. Most of the matter was written by Dwevedi for 90 per cent of contributions were poems, only a few of prose contributions were written by other pen. An analysis of outside contribution is like this :—



Scientific—मार मार कर लौट आने वाला अस्त्र (काशीप्रसाद); अटुल यंत्र (चंददेव शर्मा).

Biography—केशवदास मिश्र (खड्गजीतसिंह), गुरु हरिराय (देवी-प्रसाद), हार्नली (काशीप्रसाद), बापूदेव शास्त्री (गिरिजाप्रसाद द्विवेदी)

Literature—कविकल्पना (रा० च० गोस्वामी), भाषा का महत्व (काशीप्रसाद), वर्णमाला का रहस्य (यशोदानंदन अखौरी), साहित्य-सभा (शिवचंद्र बलदेव भरतिया)

Misc.—देहली दरबार (श्यामसुन्दरदास), माणिक (ठाकुरप्रसाद), विज्ञापनों की धूम (मिश्रबन्धु)

Even a man like Dwevedi had to take a leading part in the rise of story and he contributed two stories out of 8—तीन देवता (123), महारानी चंद्रिका और भारतवर्ष का तारा (28) Thus we see a uniformity of subjects and presentations. Every issue began with editorial notes (vividha), followed by a biography, poems, articles and a short story; some interesting matter for ladies under कामिनी कुतूहल and features of विनोद और आख्यायिका, मनोरंजक श्लोक और साहित्य-समाचार (cartoons) which was totally a new feature.

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The general model continued, but many new contributors were added like पं० चतुर्भुज औदीन्य (कवित्व, Jan. 1904), पं० बालकृष्णदास (नियागरा जलप्रपात, Jan.) बा० जैनेन्द्र किशोर (मेरी मैया, Feb.), बाबू जीतनसिंह (शुक्र, Feb.), सुंशी नानकप्रसाद (देशव्यापक भाषा, Feb.), चौधरी पुरुषोत्तमप्रसाद शर्मा (देवनागरी वर्णनमाला, Feb.) माधवराव सप्रे (ब्रह्मदेश की स्त्रियाँ, March), यशोदानंदन अखौरी (हत्यादि की आत्मकहानी, June, 1904), बाबू माणिक्यचंद्र जैनी (विद्युत्, July), पं० भुवनेश्वर मिश्र (भारतवर्षीय साहित्य और सभ्यता की प्राचीनता, July.), राज पृथ्वीपालसिंह (एक अलौकिक घटना, Sept.), पं० वासुदेव मिश्र (अद्भुत योगायोग Oct.), पुरोहित लक्ष्मीनारायण (जापानी युद्धगीत), सूर्यनारायण दीक्षित (फूलों का सौँस लेना), कमलाकिशोर त्रिपाठी (समाचार-पत्रों का विराट रूप). The older contributors were retained. Thus we see a slow widening of field and creation of new writers.

There were no literary controversies in the pages of *Saraswati* as yet but the copy was sedulously prepared—and there is much impurity in the language of different writers. The poems published had a distinct individuality :—

(1) on nature—हेमन्त (सत्यनारायण, Jan. 1904), बसंत (रामचन्द्र शुक्ल, March, 1904), शान्तिमयी शय्या (सत्यशरण रतूड़ी Aug. 1904), शरदवर्णन (देवीप्रसाद, Nov. 1904).

(2) on birds—कोकिल (कन्हैयालाल पौद्धार, Oct. 1904), बुलबुल (रतूड़ी, July 1904).

(3) Translations, all in Khari Boli—

(a) English : “My Mother” (James Taylor)

“An thou art dead as young and fair” (Byron).

A Psalm of Life—Longfellow, (August 1904).

(b) Sanskrit : Anyokti Panchak from Bhamini Vilas—Kanhyyalal.

and people had begun to copy the model set by these translations (*e.g.*, पितृवियोग July 1909 was written on the model of “Mary Maiya” (My Mother) of James Taylor. The new Khari Boli poems were almost invariably in वर्णवृत्त but translations could not succeed in it and wrote in मात्रिकवृत्त. The imitators and new poets could easily choose between the two styles and for easiness’ sake they choose the latter.

1905

In the *Saraswati* of 1905, we see the first poem of Maithili Saran Gupta (Hemant) which clearly shows the weakness of वर्णवृत्त style and limitations of Sanskrit models.

( १ )

हेमन्त में महिष-अश्व-वराह जाति

होती प्रसन्न अति ही गजकान्त पांति

पुन्नाग, लोभ्र तरु में नित फूलते हैं,

भौरे सदैव इन ऊपर भूलते हैं

( २ )

वियोगिनी वार्य महामलीन

होती दिशाएँ सब दीप्तिहीन

अम्भोज सारे बिन पत्र क्षीण  
भुजङ्ग होत बिन वीर्य दीन

( ३ )

हुआ हिमाच्छादित सूर्यमण्डल,  
समीर सीरीं बहती अखण्डल ।

प्रियंगु के पेड़ प्रफुल्ल हो चले;  
हरे हरे अङ्कुर खेत में भले — इत्यादि

It is in this year that Dwevedi introduced Ravi Verma as a great painter and this was solely due to the fact that the genius of Ravi Verma was Pauranic or mythological. Dwevedi himself wrote poems for the pictures, *e.g.*, Mahashweta (September 1905). Later on he induced others to write on these. Ravi Varma painted pauranic figures and legends and M. P. Dwevedi asked people to write on these with the result that poets began independently to take inspiration from this source.

1906

It was from 1906 that Saraswati acquired a marked individuality. By now it had grown round it a tradition, and a number of contributors and the editor had some leisure to raise momentous questions in literature and language and carry out controversies alone or with the aid of his admirers. The subjects (contents) dealt with are re-organised as : (१) आख्यायिका, (२) आध्यात्मिक विषय, (३) ऐतिहासिक विषय, (४) कविता, (५) जीवन-चरित, (६) फुटकर विषय, (७) विचित्र विषय, (८) वैज्ञानिक विषय (९) स्थल, नगर, यात्रादि वर्णन, (१०) साहित्य-विषय, (११) हँसी-दिल्लीगी ।

Almost in all these features (स्तम्भ) there are new contributors. The editor himself placed with his work and in the yearly retrospect (वार्षिक विनय, December 1906) he appealed regarding certain definite projects :— “लेखों के विषय में यह निवेदन है कि सरस्वती के रसज्ञ वाचक अब कुछ गंभीर विषयों पर भी लेख पढ़ने पर तैयार रहें । सामान्य विषयों पर ही सरल लेख लिखते रहने से हिन्दी की अवस्था उन्नत नहीं हो सकती ।”

This declaration clearly shows the slow and continuous approach which Dwevedi made to the public.

The editor has himself written a number of poems, *e.g.* आर्य भूमि, ऊषा स्वप्न,\* कान्यकुब्ज अथवा विलाप, गङ्गाभीष्म,\* गौरी,\* शहर और गाँव, प्यारा बतन, सहरोनी, प्रियंवदा,\* महिला परिषद् के गीत और शरीर रत्ना । The asterisked are suggested by the front-pieces of Ravi Varma and are invariably Pauranic subjects. The rest deal with the evils and condition of society and nationalism (*e.g.*, Vande Mataram etc.). The contributors have written on varied subjects but most of the poems are on Nature, *e.g.*,

कोकिल—जीतनसिंह ।

ग्रीष्म—गिरिधर शर्मा ।

बम्बई का समुद्रतट—कन्हैयालाल पौदार ।

बरसाती कविता—देवीप्रसाद ।

वर्षा—पं० बालचन्द्र शास्त्री, पं० गिरिधर शर्मा ।

वर्षाऋतु—श्री मुरारी बाजपेयी ।

शरद्—पं० गिरिधर शर्मा, पं० लक्ष्मीधर बाजपेय ।

There is no political poem or poems of contemporary events <sup>27</sup>, but a slow turn towards ancient Sanskrit poetry is seen in poems like पवनदूत (पं० रामचरित उपाध्याय) and पावस पञ्चाशिका (नाथूराम शङ्कर). Even prosaic subjects like घर में शांति (बा० राम रणविजयसिंह), समालोचक—लक्षण (नाथूराम शङ्कर) and पुस्तक प्रेम (गिरिधर शर्मा) are attempted. Love poems are sedulously avoided—the only one being 'Pranay ki Mahima' by Maithili Saran Gupta, which is an idealistic adoration of conjugal love. Almost all of these poems are extremely prosaic, *e.g.*,

गरमी आई गरमी आई  
कैसी भारी गरमी आई;  
जो इसने सूरत दिखलाई  
आकुलता जग भर में छाई  
देर न करो, नहीं अब धीर,  
शिमले चलो, चलो कश्मीर,  
अब जलद चलो मंसूरी  
वहीं बितावें गरमी पूरी <sup>28</sup>

<sup>27</sup> Cf. 19th century poetry.

<sup>28</sup> ग्रीष्म—गिरिधर शर्मा, Vol. 6.

It is clear that these poems are nothing more than nursery rhymes, and they cannot be seriously taken as literary pieces. These new poems were highly resented by one section and Dwevedi came to support them in 'Bhaddi Kavita' (Saraswati, 1906, part 7).

Short story is still seen developing in the pages of Saraswati. In 1906, 9 of these were published : 'Bhul Bhulaiya' (a reproduction of the Comedy of Errors—Shakespeare), 'Mera Punarjanma' (Lala Parvati Nandan), a sketch like those written in the 19th century (cf. 'Yamapur ki Yatra' of Radha Charan Goswami) 'Chandrasah ka Adbhut Upakhyan' (Surya Narayan Dixit)—a rendering from Jaimini Purana ; Dan Pritidan (Bang Mahila)—a translation of Tagore's story ; प्रेषित पत्रिका—a sketch story in letter from (probably from editor's pen), 'Rajputni' (Bhattacharya)—a translation from Sudhandra Nath Tagore ; एक के दो दो (Parvati Nandan) ; 'Kumbh men Chhoti Bahu' (Bang Mahila)—a rendering from Bengali of Nirad Rashmi Ghosh ; अशरफी की आत्मकहानी (Benkatesh Narayan Tripathi)—cf. 19th century dream phantasy stories and autobiographies. These show scant beginnings of modern Hindi short story from several sources :

- (1) Translation of Shakespeare and English poets,
- (2) translation of Sanskrit dramas etc.,
- (3) translation of episodes in Puranas,
- (4) translation of Bengali finished short stories,
- (5) a continuation of the tradition of 19th century of episodes, autobiographical pieces and sketches, dream-phantasy, etc.

Neither Premchand, nor Prasad had entered the field then, and the short story was slowly gaining momentum. In fact it was only after the first decade, more so after the war (1918) that short story became a fashion with a public which had learnt to enjoy serial novels.

1908

"Saraswati" still dominated Hindi journalism. The general policy of Dwevedi regarding editing, language and poetry continued to influence others. Now Pandit Dwevedi had at his disposal a large team of writers and he was spared from much work. Throughout the period, we see Maithili

S. Gupta in making—he was constantly made to write on pictures (front-pieces) by Ravi Varma—and all these poems smack of prosaic delineation and crude art. The ideal of poetry of Dwevedi was of “Message of peace” published in Indian Review, November 1907. <sup>29</sup>

There were a number of imitators now coming, *e. g.* Kamla (Calcutta), pages 32, yearly subscription Rs. 2. Commenting on it Dwevedi says—इसका उद्देश्य बड़े-बड़े विद्वानों की रुचि हिन्दी की ओर करा कर हिन्दी में उन्हें प्रेम दिलाते हुए खनिज, रासायनिक, खगोल, आश्चर्यजनक बातें तथा वाणिज्य एवं कविता आदि के लेखों से हिन्दी साहित्य की उन्नति करना है। भगवान करे “कमला” के प्रयत्न से बड़े-बड़े विद्वानों की रुचि हिन्दी की ओर हो जाय। बेचारी ‘सरस्वती’ के तो आज आठ वर्ष प्रयत्न करने पर भी इन गुरुघंटालों का आसन न डिगे। <sup>30</sup>

Another important adventure noticed was ‘Narsingh’ (Calcutta), pages 40, which was chiefly political—first of its kind. He was extremely sorry for the absence of a single important daily—हिन्दी में एक सर्वांग सुन्दर दैनिक-पत्र की जरूरत है। कुछ दिनों से इसकी चर्चा भी हो रही है। पर दुःख की बात है कि जो लोग इस काम को कर सकते हैं, उनका ध्यान इस ओर बिलकुल नहीं है। <sup>31</sup>

And commenting on the position of Hindi vs. Urdu journalism he says—हमारे प्रांत की भाषा हिन्दी ही है। परन्तु स्वदेश और स्वभाषा के शत्रु उसे अस्पृश्य और अपाठ्य समझते हैं। इसीसे उर्दू पत्रों की अपेक्षा हिन्दी के पत्रों की संस्था आधे से भी कम रही (८९ : ४०)। मातृभाषा के इन द्रोहियों की बुद्धि भगवान ठिकाने लावें। इनमें से फी सदी पाँच अंग्रेजी के धुरन्धर पंडित होंगे। उन्हें रोज ‘पानियर’ और ‘इंगलिश-मेन’ पढ़े बिना कल नहीं पड़ती। इनकी शिकायत है कि हिन्दी में कोई अच्छा पत्र ही नहीं। पढ़ें क्या ? परन्तु इनको यह नहीं सूझता कि अच्छे हिन्दी पत्र निकालने वाले क्या किसी और लोक से आवेंगे ? या तो तुम खुद निकालो या औरों के पत्र लेकर उन्हें उत्साहित करो; या पत्र निकालनेवालों की मदद करो। <sup>32</sup>

<sup>29</sup> Vide ‘Adarsh Kavita’ Saraswati, Feb. 1908.

<sup>30</sup> March, 1908.

<sup>31</sup> May, 1908.

<sup>32</sup> May, 1908.

Most of the magazines could not reach the eminence of *Saraswati* and hence literary plagiarism (piracy) became current (*vide* 'Hindi Sahitya men Dakezane' Setpember 1908). Dwevedi had to strongly check this nuisance. Commenting on the sales of magazines he said—यहाँ के मासिक पुस्तक-प्रकाशक सदा घाटे का दुखड़ा रोया करते हैं। बेचारों को घर के धान की प्यार में मिलाना पड़ता है। बहुतेरों को तो यहाँ तक घाटा होता है कि एक बार पत्र निकाल कर फिर निकालने का उन्हें साहस भी नहीं होता। इसके कई कारण हैं। एक तो, यहाँ शिक्षितों की संख्या कम है। दूसरे, सामर्थ्यवान और पढ़े-लिखे लोग मासिक पुस्तकें बहुत कम पढ़ते हैं। तीसरे, जो पढ़ते हैं वे गाँठ के पैसे खर्च करके नहीं पढ़ना चाहते, माँग माँग कर या प्रकाशकों को धोका देकर अपना काम निकालते हैं। इसमें वे अपना अपमान नहीं समझते। कम मूल्य देकर माँगने वालों की भी कमी नहीं है।<sup>33</sup>

But, nevertheless, *Saraswati* grew in number year by year. In 1908 it printed 534 pages (one-and-half of the previous year) and with coloured and ordinary pictures.<sup>34</sup>

### 1909

The *Bharat Bharti* was published in instalments in *Saraswati*, e. g. *Karunya Bharati* (July 1909). There is a pertinent note by Dwevedi—"रिपोर्ट से यह भी मालूम हुआ कि मुसलमान संपादकों की अपेक्षा हिन्दू संपादकों की संख्या ड्योढ़ी है, इस दशा में उर्दू पत्रों की अपेक्षा हिन्दी पत्रों की संख्या भी कम से कम ड्योढ़ी तो जरूर होनी चाहिये। पर ऐसा नहीं। उर्दू पत्रों की संख्या दूनी है।"<sup>35</sup>

### 1911

In February 1911, Dwevedi noted for the first time St. Nihal Singh, the eminent English journalist, and expressed his desire that he should write in Hindi. The result of the approach was that St. Nihal Singh wrote his first Hindi article महाराज पञ्चम जार्ज और महारानी मेरी का राज्याभिषेक exclusively for *Saraswati* (October 1911). An important feature was that in this year, 13 articles were published on Kalidas, and except 3, all were written by the editor.

An analysis of the *Saraswati* (1911) will give us interesting readings:—

<sup>33</sup> Dec. 1908.

<sup>34</sup> Study Vatsarik Vigyapti, Dec. 1908.

<sup>35</sup> March, 1909.

1. आख्यायिकाएँ ६
2. ऐतिहासिक विषय ६
3. कविताएँ ४९
4. कौतूहलवर्द्धक जातियों का वर्णन ३
5. जीवन चरित २४
6. देश, नगर, पर्यटन आदि का वर्णन ८
7. फुटकर विषय ३०
8. विचित्र विषय ६
9. वैज्ञानिक विषय १०
10. शिक्षा विषय ६
11. शिल्पोद्योग आदि विषय ४
12. साहित्य विषय २२

Total १७७

Commenting on the progress, the editor says under note 'Varshik Vichar' (December 1911)—“जब से 'सरस्वती' निकली, हर साल उसकी कुछ न कुछ प्रचारवृद्धि होती ही गई है। पर इस साल, इस वृद्धि में विशेषता हुई है।”

And he told people to await the Saraswati in the new year with new features etc. Most of the articles on Kalidas were written when Dwevedi was confined to bed, and they were everywhere applauded. The progress of Saraswati was thus :—

Year	Pages	Coloured pictures	Halftones
1909	47	6	97
1910	48	11	106
1911	52	12	164
1912	56	more than a dozen	

The concluding two issues have many articles on the Coronation and the first two issues on 'Prayag Pradarshini'.



1912-24.

Henceforth, we have studied the progress of Saraswati year by year. By 1912, the magazine was an established fact, and though several vied with it none could reach it in any of its aspects. It was now an institution, and the most important pillar of this institution was the editor himself. The voluminous journalistic and literary activity of Dwevedi through Saraswati can itself be the subject-matter of a thesis. He wrote on a variety of topics unconceived by earlier journalists, and in almost all his writings he shot above the mark of his times. In 'Vichar Vimarsh' a collection of some of his articles (1912-1924) which he made himself, he has put up his writings under 8 heads:—(१) साहित्य, (२) पुरातत्त्व, (३) पुस्तक, परिचय, (४) चरित चर्चा, (५) विज्ञान, (६) आलोचना, (७) विवेचना, (८) प्रकीर्ण (Miscellaneous). There are other heads also under which he wrote from time to time, and other branches of literature like poetry which he adorned, but we can study his literary and journalistic contribution under these heads. The most important of these columns are 'Sahitya,' 'Pustak Parichaya' and 'Alochana'.

*Press.* Mahabir Prasad Dwevedi was a keen student of the rise and growth of press and its contemporary activities. A number of his articles like 'Hindi ke Samachar-patr' (November 1913), 'Lekhon ki Chori' (December 1913), 'Hazar Varasha ka purana Samachar-patra' (September 1914), 'Hindusthanion ke Angreji Lekh' (September 1914), 'Sampadakon, Samalochkon aur Lekhakon ka Kartavya' (July, 1915), 'Amrit Bazar Patrika ke purvakatha' (April, 1917), show his firm grasp of journalistic studies and his idealism of journalism. The story of Amrit Bazar Patrika (est. 1867) is the story of indefeatable courage by which Dwevedi wanted to influence Hindi journalism in every possible sphere. His comments on contemporary Hindi journalism deserve notice:—

इस देश में सम्पादन-कार्य की शिक्षा का कुछ भी प्रबन्ध नहीं। कुछ लोग अच्छी शिक्षा पाकर सम्पादक बनते हैं। कुछ लोग यथेष्ट शिक्षा प्राप्त करके भी पहले किसी सुयोग्य सम्पादक की अधीनता में काम करते हैं, तब कोई अखबार या सामयिक पुस्तक निकालते हैं। कुछ लोग न अच्छी तरह शिक्षा की प्राप्ति करते हैं, न सम्पादन कार्य ही सीखते हैं और सम्पादक बन बैठते हैं। हमारे सटश हिन्दी के अनेक सम्पादक प्रायः इसी तीसरी कक्षा के हैं। इसीसे कोई पत्र या पुस्तक निकालने के वर्षों पहले, हिन्दी सेवा की

दुहाई देते हुए, वे अपने अजन्मा पत्र या पुस्तक का विशापन मुझ ही छापते हैं। उसमें वे बड़ी-बड़ी बातें कहते हैं। राम राम करके जब उनके पत्र का पहला अंक निकलता है, तब उसके पहले ही पृष्ठ पर किसी न किसी त्रुटि के लिए क्षमा-प्रार्थना के दर्शन होते हैं। ऐसे पत्र शीघ्र ही बन्द हो जाते हैं। यदि कुछ दिन चलते भी हैं तो जीते ही मुर्दे बन कर अपने दिन काटते हैं। तथापि परिश्रमी, सचेष्ट और ज्ञान-पिपासु सम्पादक, विशेष शिक्षित और अनुभवशील न होने पर भी अपनी और अपने पत्र की बहुत कुछ उन्नति कर सकते हैं।

( सम्पादकों, समालोचकों और लेखकों का कर्तव्य, जूलाई, १९१५ )

रहे हमारे लेखक, सो वे सरस्वती के लेख नक़ल करना छोड़ने वाले नहीं। अतएव उनसे कहना-सुनना व्यर्थ है।”

( लेखों की चोरी, दिसम्बर, १९१३ )

“हिन्दी पत्रों में से अधिकांश का सम्पादन योग्यतापूर्वक नहीं होता। × × क्या भाषा के लिहाज़ से, क्या सामायिक लेखों, नोटों और ख़बरों के लिहाज़ से, क्या विषय-वाहुल्य के लिहाज़ से, क्या पॉलिसी के लिहाज़ से, बहुत ही कम हिन्दी के पत्र ‘आज़ाद’ (कानपुर, उर्दू पत्र, १९१३) की बराबरी कर सकते हैं। हिन्दी पत्रों की पालिसी का तो यह हाल है कि जिस नीति का आज वे समर्थन करेंगे, कल ही कोई ऐसी बात लिखे देंगे जो ठीक इसके प्रतिकूल है × × जो ख़बरें अँग्रेजी, उर्दू और मुख्य हिन्दी पत्रों में निकल आती हैं वही बहुत पुरानी हो जाने पर भी किसी-किसी हिन्दी पत्र में निकलती देख दुःख होता है। कभी कभी तो छः छः महीने, वर्ष-वर्ष की पुरानी स्पीचें टुकड़े-टुकड़े करके छपी जाती हैं। अपने नगर और प्रांत की टटकी ख़बरें न छाप कर सुदूरवर्ती तिनपल्ली और त्रिचनापली की बासी बातें प्रकाशित की जाती हैं। ग्राहकों की रुचि और लाभ का कुछ भी ख्याल न करके निःसार और अरुचिकर बातें भर दी जाती हैं। इस दशा में यदि अख़बार बन्द हो जायँ अथवा उनका यथेष्ट प्रचार न हो, तो कोई आश्चर्य की बात नहीं।” ३६

In a leading note सुतापराधे जनकस्य दण्डे (July 1923), Mahabir Prasad Dwevedi has adopted a sarcastic and humorous style and there brings out several salient short-comings of Hindi journalism of his days :

(1) The abundant ephemeral growth of newspapers and magazines.

३६ हिन्दी के समाचार पत्र, नवम्बर, १९१३

(2) The utter absence of any training on the part of editors : वह [ सम्पादक की योग्यता ] उन्हें अनायास ही प्राप्त हो जाती है; अखि, कान, नाक की तरह उसे भी देकर ही ईश्वर हिन्दी के सम्पादकों को जन्म देता है । And hence absence of useful matter.

(3) The extreme insincerity of the writer-class (न वे पाप से डरते हैं, न प्रायश्चित्त से डरते हैं, न लोकलज्जा ही से डरते हैं ।)

(4) The discourtesy and 'Ahamvad' (Pride) of the editors towards writers.

(5) Fruitless boasts of the editors.

(6) Irregularity of periodical publication, late publication and inconsistency of matter.

He has severely criticised several 'disquietening' adventures of the newspapers of his days, e. g. forwarding an advance copy, insisting on the acceptance of a V. P., the tenacity of the editor-manager for anything their uncertain adventures subscribed.

The 19th century journalism suffered from an instability of language. Mahabir Prasad Dwevedi worked hard to fight this defect. His services in the cause of modern Hindi prose are even greater than that of Harischandra Babu. We have studied these under a distinct head.

Besides, earlier journalism suffered from a lack of critical study. Except Balkrishna Bhatt, we find no man in the whole later half of the 19th century with such insight into literature and interpretive genius as Dwevedi. The criticism of Dwevedi was not all destructive. While condemning the primitive condition of Hindi journalism, he helped its growth to the last drop of his blood, and did not lose time nor recording his appreciation regarding a contemporary.<sup>37</sup>

He was always reviewing leniently new adventures in the field of journalism, and though he had to quarrel hard with some of his contemporaries he steered his course smoothly and honestly. Even his opponents dared not doubt his sincerity and honesty of purpose.

Dwevedi was a Brij Bhasha poet in his earlier days. But he was the first pioneer to carry forward the claim of

<sup>37</sup> e.g. we see his appreciation of Bharat Mitra in his note 'Hindi ke Samachar Patra' Nov. 1913.

Khari Boli for poetry which was left undecided in the 19th century. 'Khari Boli ka Andolan' by Kartika Prasad Khattri (Bharat Jiwan Press, 1913) clearly shows the background in which his work was done. In his essay, बोलचाल की कविता (April 1914), he appropriately recognised the work done by Saraswati in this connection :

“जब से ‘सरस्वती’ ने बोलचाल की भाषा में की गई कविता को आश्रय दिया, तब से उसका प्रचार बढ़ने लगा। पन्द्रह वर्ष पहले शायद ही कभी किसी अखबार या मासिक पुस्तक में ऐसी कविता निकलती रही हो। पर अब आप किसी भी अखबार या सामयिक पुस्तक को उठा लीजिए, प्रायः सर्वत्र ही आपको बोलचाल की भाषा में कविता मिलेगी। ब्रजभाषा में लिखी गई कविता बहुत कम देखने को मिलेगी। इससे सिद्ध है कि समय ऐसी ही कविता माँगता है। गद्य-पद्य की भाषा होनी भी एक ही चाहिए। बोलचाल की ही भाषा लोगो की समझ में शीघ्र आती है। इसी से लोग उसे पसंद भी करते हैं। हाँ, जो अब भी ब्रजभाषा में पद्य-रचना करते हैं, उन्हें वैसा करने से कोई रोक भी नहीं सकता। पर ब्रजभाषा की कविता के महत्त्व के गीत अलापने का समय चला गया। अब वह फिर नहीं आने का। ब्रज की बोली में कविता न करने या उस विचारी को न जानने वाले चाहे लझूर बनाए जाएँ, चाहे गीदड़; इससे बोलचाल की भाषा का प्रचार बन्द न होगा। बोलचाल की भाषा को खड़ी बोली कह कर उसके पुराकर्त्ताओं की निन्दा और उपहास करने से ब्रजभाषा का गौरव नहीं बढ़ सकता।”<sup>38</sup>

Upto this time (1914) Khari Boli poetry had not cultivated charming air and it was condemned for absence of कोमलकांत पदावली, भावतन्मयता, भावनुकूलता etc. In fact in the first two decades of the 20th century, Hindi Khari Boli poetry had not progressed much; there were very few poets, while versifiers (Padyakar) were many to be found. Dwevedi knew this distinction when he wrote :—

“जब से हिन्दी में समाचार पत्रों और सामयिक पुस्तकों के प्रकाशन का आधिक्य हुआ और पद्यात्मक लेख भी उनमें प्रकाशित करना सम्पादकों ने अपना कर्तव्य समझा, तब से अनेक नये-नये कवि उत्पन्न हो गए हैं और बराबर होते जा रहे हैं। परन्तु पद्य कविता नहीं। कविता और ही वस्तु है और उसे लिखने की शक्ति किसी विरले ही भाग्यवान को प्राप्त होती है।”<sup>39</sup>

<sup>38</sup> बोलचाल की हिन्दी में कविता, अप्रैल १९१४

<sup>39</sup> ठाकुर गोपालशरण की कविता, सितम्बर, १९२४

According to him, the characteristics of a real poem are :—

(१) भाषा सरल और सरस

(२) भाव स्वाभाविक

(३) शब्द-स्थापन सुन्दर

(४) सब से अच्छी कविता वह है जिसमें जीवन की सार्थकता के उपाय और उसके उद्देश्य मनोहारिणी भाषा में बतलाए जाते हैं, मनुष्य को अच्छी शिक्षा दी जाती है, उसे उन्नति का मार्ग सिखाया जाता है और उसके हृदय को उदार और सहानुभूतिपूर्ण बनाने का प्रयत्न किया जाता है। अच्छी कविता में उन्हीं विषयों का बर्ताव होता है जो मनुष्य के जीवन से घनिष्ठ सम्बन्ध रखते हैं और जो उसकी आत्मा और आध्यात्मिकता पर गहरा असर डाल सकते हैं।

“× × × जो उच्च विचारों को प्रकट करती हो, हृदय और बुद्धि के ऊपर अच्छा प्रभाव डालती हो और समयोपयोगी आवश्यक उपदेशों को ऐसे ढंग से देती हो जिससे मनुष्य बहुत जल्द उन्हें ग्रहण कर सके।” 40

One feature of Saraswati was literary anecdotes, Dwevedi revelled in these (e.g. कालिदास और व्यास, July 1922). There are a host of such anecdotes in the pages of Saraswati and they are related to every period of our history of literature.

Dwevedi's services in the cause of language are immense. His view on the greatness and solidarity of Hindi language can be gathered from his article अपनी भाषा की बात :

“गवर्नमेंट के कर्मचारियों में हमारी भाषा को खण्ड-खण्ड करके उसकी व्यापकता के भाव को कम कर दिया है। उन्होंने उसके पश्चिमी हिन्दी, पूर्वी हिन्दी और विहारी आदि कई विभाग कर डाले हैं। इसके आगे भी वे गए हैं। हिन्दी और हिन्दुस्तानी के दो और विभाग भी उन्होंने किए हैं। × × × हिन्दी, हिन्दुस्तानी और उर्दू ये तीन भाषाएँ अलग-अलग दिखाई गई हैं। हिन्दुस्तानी और उर्दू ये दो जुदा-जुदा भाषाएँ कौन-सी हैं, यह भगवान ही जाने।” 41

It is clear that he had a clear vision of Hindi against Urdu and Hindustani which he considered one and the same

40 आधुनिक कविता, मार्च १९१२

41 July, 1914.

thing. But he was not a "Pandit" propagating for pure Sanskritised Hindi. His idea of Hindi was simple, living language of everyday life—शब्द चाहे जिस भाषा के हों, यदि वे सब की समझ में आने योग्य हैं, तो उनका प्रयोग होना ही चाहिए × × × यदि ऐसी की संख्या ५० फीसदी से कम हो तो इन विदेशी शब्दों के बहाने प्रजा के सामने, लोहे के चने रखना अत्यंत अनुचित है।”<sup>42</sup>

He exhorted people to write in their own vernacular:—

“हमारी प्रार्थना है कि अँगरेज़ी के विद्वान्, अपने देश और अपने समाज की दशा पर विचार करके, अपनी भाषा में भी उपयोगी लेख लिखने की कृपा करें। लिखना नहीं आती, यह दलील किसी काम की नहीं, सचमुच ही नहीं आता तो सीखिए। अपना कर्तव्य पालन कीजिए।”

(हिंदुस्तानियों के अँगरेज़ी लेख, सितम्बर १९१४)

He was extremely against the propagation of Roman script and on more than one occasion he expressed his ideas about script problems, e.g. भारत में रोमनलिपि के प्रचार का प्रयत्न (December 1912), देवनागरी पर रोमनलिपि का भावी आक्रमण (February 1912). His arguments still hold good, and they may have formed a strong public opinion against Roman script.

Review of books can be seen as early as the Kavi Kashan Sudha of Bhartendu Babu Harishchandra, and the review-columns of Hiddi Pradeep, Sar Sudha Nidhi, Bharat Mitra, Bharatvarsha and others show gradual development in the art of reviewing. But almost all the reviews, except some of the 19th century were introductions to the books reviewed. Mahabir Prasad Dwevedi much improved the review column. His idea about the review of books are expressed in these words:—

समालोचना का काम भी प्रायः सम्पादक ही करते हैं। समालोचना से मतलब पुस्तकों की समालोचना से है (कभी कभी और लोग भी आलोचना करते हैं। यह काम बड़ा कठिन है। परन्तु समालोचक अपने को प्रायः सर्वज्ञ समझते हैं और हर विद्या की पुस्तक की समालोचना करने से ज़रा भी नहीं हिचकते। लेखक की अपेक्षा समालोचक यदि अधिक विद्वान् है तो और भी अच्छी बात है। तथापि यदि वह समालोचक पुस्तक के विषय का भी यथेष्ट ध्यान रखता है, तो वह समालोचना का काम कर सकता है। ऐसी योग्यता रखने वाले भी कभी कभी अच्छी समालोचना कर सकते हैं। × ×

<sup>42</sup> हिंदी में फ़ारसी अरबी के आवश्यक शब्द, अगस्त, १९१४

मित्रता के कारण किसी भी पुस्तक की अनुचित प्रशंसा करना विज्ञापन देने के सिवा और कुछ नहीं। ईर्ष्या, द्वेष अथवा शत्रुभाव से वशीभूत होकर किसी की कृति में अमूल दोषोद्भावना करना उससे भी बुरा काम है। एक प्रकार की और भी समालोचना होती है। उसे पांडित्यसूचक या पंडिताई दिखाई देने वाली समालोचना कह सकते हैं। समालोचक ऐसी समालोचना में विशेष कर यही दिखाता है कि लेखक ने व्याकरण की भूलों की हैं, अलङ्कार शास्त्र की भूलों की हैं। मुहावरे की भूलों की हैं। वह यह नहीं देखता कि इन बातों के सिवा और भी कोई बात है या नहीं जिसकी समालोचना होनी चाहिए। छन्द, अलंकार, व्याकरण आदि तो गौण बातें हुई। उन्हीं पर ज़ोर देना अविवेकता प्रदर्शन के सिवा और कुछ नहीं। व्याकरण आदि की भूलें होती किससे नहीं। अँगरेज़ी, फ़ारसी, अरबी, संस्कृत आदि भाषाओं के बड़े-बड़े विद्वानों ने क्या इस तरह की भूलें नहीं कीं। पर इससे क्या, उनके ग्रन्थों की प्रतिष्ठा कुछ कम हो गई? किसी पुस्तक या प्रबन्ध में क्या लिखा गया है, किस ढङ्ग से लिखा गया है, वह विषय उपयोगी है या नहीं, लेखक ने कोई नई बात लिखी है या नहीं, यदि नहीं तो उसने पुरानी ही बात को नए ढङ्ग से लिखा है, या नहीं, यही विचारणीय विषय है। समालोचक को प्रधानता इन्हीं बातों पर विचार करना चाहिए। लेखक ने अपने लेख या अपनी पुस्तक को जिस उद्देश्य से लिखा है, वह यदि सिद्ध होता है तो समझना चाहिए कि उसने अपने कर्तव्य का पालन कर दिया। केवल अवान्तर बातों की समालोचना करना और बाल की खाल निकालना समालोचना नहीं कही जा सकती।<sup>43</sup>

There are several kinds of review styles in which we can divide the reviewing activity of Dwevedi :

(1) Parichayatmak *e.g.*, 'Anubhavanand' (November 1913), or 'Kumarpal Charit' (July 1915). Most of the reviews are written in this style. They give us size, number of pages, printing, price, editor, contents, cullings from writer's introduction and efforts to show how far he has maintained his claims therein.

(2) Prasanasatmak ya Nindatmak. In this kind of review Dwevedi writes on each of the heads given under (1), but in the best writes a small acclamatory or declamatory note<sup>44</sup>

<sup>43</sup> सम्पादकों, समालोचकों और लेखकों का कर्तव्य, जुलाई १९१५

<sup>44</sup> Study 'Bharat Bharti ka Parkashan' Aug. 1914.

(3) Sometimes the review is written in the form of a small article or note with general introduction. This is chiefly when a number of books of the same kind are reviewed, e.g., 'Dharmik Vivad' (July 1913).

(4) The subject of the book and work done by it is freely dealt with, and then the book reviewed in that historical perspective <sup>45</sup>.

(5) A personal or Bhavatmak introduction or conclusion when the writer is closely attached to the subject e.g., Prasuti Sastra (May, 1917).

(6) An independent note on the subject of the book when the book is merely mentioned and possibility of further investigation indicated (e.g., 'Shri Maharaj Vikramaditya ka Jeevan Charit', April 1915).

The most revolutionary change in reviewing is noticed in (1), the number of subjects dealt with authenticity. Dwevedi has reviewed books on literature, language, criticism, sociology etc., reports etc., dictionaries etc., and in all of them we see him a perfect master of his subject. Although most of his reviews are Parichayatmak, yet he has taken care to get substantial hold of his reviewed material. Of course, he has general apathy for delicate and controversial religious or philosophical topics :—

“हमारी प्रार्थना है कि (ऐसी) पुस्तकों के लेखक अपनी पुस्तकें समालोचना के लिए 'सरस्वती' को भेजने की कृपा न किया करें। क्योंकि ईश्वर साकार है, या निराकार, वेद ईश्वरीय ग्रंथ हैं, या माननीय, मूसा सच्चे पैगम्बर थे या ईसा इत्यादि जटिल विषय 'सरस्वती' के लेखक की समझ में नहीं आ सकते। उसकी समझ में यदि कुछ आता है तो केवल इतना ही कि—

“रुचीनां वैचित्र्या ऋजु कुटिल नाना पथ जुषां ।

तृणामेको गम्यस्त्वमसि पयसामर्णव इव ।”

जिन पुस्तकों में ईश्वर, धर्म, अवतार, देवता आदि गहन विषयों पर विचार किया गया हो, उनकी समालोचना इन विषयों के ज्ञाता ही कर सकते हैं, हम जैसे अज्ञ नहीं ।”

“बड़ी कृपा हो यदि और महाशय भी चाहे वे सनातनधर्मी हों चाहे आर्यसमाजी, चाहे जैनी, इस तरह की खंडन-मंडन और वादविवादपूर्ण पुस्तकें हमें न भेजें ।” <sup>46</sup>

<sup>45</sup> Vide 'Vidhava Vivah Mimansa', July 1928.

<sup>46</sup> धार्मिक विवाद, जुलाई, १९१३



Books in languages other than Hindi are reviewed with apology—

“जब किसी अन्य भाषा की पुस्तक समालोचना के लिए हमारे पास आती है तब चित्त विचलित हो जाता है। दूसरी भाषाओं का हम पर क्या हक ? समालोचना के वहाने अन्य भाषाओं की पुस्तकों का विज्ञापन छापने का प्रयत्न कोई क्यों करे ? ‘सरस्वती’ का उद्देश्य हिन्दी साहित्य की सेवा और अभिवृद्धि है; इस कारण हिन्दी की अच्छी-अच्छी पुस्तकों की समालोचना वह प्रसन्नतापूर्वक कर सकती है। इसी से ‘सरस्वती’ में बँगला, मराठी, गुजराती और अँगरेज़ी आदि भाषाओं की पुस्तकों की आलोचना कराने की चेष्टा हमें सदा खटकती है। हाँ, यदि इन भाषाओं की पुस्तकों में कोई विशेषता हो—उनसे कोई विशेष उपकार होने की सम्भावना हो—तो उनकी भी आलोचना करने का कष्ट उठाना हमें मज़ूर है।”<sup>47</sup>

The style of Pandit Mahabir Prasad Dwevedi is very lucid and interesting. Sometimes he begins with an anecdote or an interesting introduction. He is ruthless to useless books and typographical errors. He is best in sarcasm *e.g.*, भाषा-पद्य-व्याकरण (अगस्त, १९१३)

The biography of amminent persons found important place in the columns of 19th century magazines and periodicals, but ‘Saraswati’ was much more consistent in publishing them. Almost, all sorts of personages are found in the ‘Charitcharcha page—a musician, like Raja Sir Surendra Mohan Thakur, C.I.R. (July 1914), literary men like Pandit Balkrishna Bhatt (August 1914), and Devi Prasad Purna (July 1915), politicians and public men like Joseph Chamberlain (August 1914), and Sir Henry Cotton (December 1915), Cross-winners like Darban Singh Negi (June 1915) and ancient medical men like Dr. Satish Chandra Banerji (June 1915) and famous writers in languages other than Hindi, *e.g.*, Vinayak Koedaddev Ok (a Maratha, January 1915). A study in these shows his habitual attachment to those who had struggled and won fame. All of these biographies are small notes, and immaterial except those on Hindi literature which has a real historical interest.

One of the premier objects of Mahabir Prasad Dwevedi was the propagation of scientific knowledge in his readers and so scientific notes were invariably an important feature of Saraswati. Most of these are written in simple, lucid style without technical words and details. They are very

interesting to read. Notes like 'Samudra Tal ka Tathyagyan' (October 1923), and 'Taradwara Photo-chitron ka Bheja jana' (June 1924), are in fact light articles on recent researches. Some of them like 'Ansuon ke Mahima' (June 1924) are exceptional inasmuch as they are good literary pieces not even surpassed in our days.

In most of these notes, Dwevedi has tried to be non-technical, but where he could not avoid being academic, he has very aptly translated English words and in dubious cases given bracketted English words to the Hindi equivalent, e.g. 'Halchal (Irritation)', 'Samvedana' (Feeling), 'Gyan-tantuon ki kriya' (Nervous impulse), 'Ek hi jeeva Tatwa ka Samudra' (A single ocean of being), 'Ushnata' (Sense of heat or temperature), 'Avarodh' (Sense of resistance), 'Lahar ka Kamp' (Vibration). Dwevedi was conscious of the importance of scientific publication.<sup>48</sup> He has highly reviewed the position of Hindi vis-a-vis science, but even much earlier, he was publishing scientific articles and notes. Most of these are either taken from Indian English magazines like 'Modern Review' or 'Hindusthan Review' or directly from 'Scientific American'. It was Saraswati which began and developed science-pages as a feature, and with Madhuri and Vishwamitra it can be reckoned as the most important agency for distributing fresh scientific knowledge पानी में डूबने वाले जहाज़ (April, 1912), क्रप का कारखाना (January, 1915), निःशब्द समर (March, 1915), विराटकाय जलचरों की एक निःशेष जाति (1915), मनुष्य जाति के पूर्व पितामह (May, 1915) हिमालय के सबसे ऊँचे शिखर की खोज (May, 1922) are some of his important scientific notes.

Some of his scientific articles are literary to their very core, and they can be never excelled by another writer, e.g. 'Ansuon ki Mahima' (June 1924), which is a delicate piece of literature. But such things are rare even in him.

Quite a lot of Dwevedi's notes deal with topical subjects. In these we see him commenting on contemporary events, and topical problems relating to administration, justice, speaking language, society, education, rural development, railways, taxation, legislation, working of lunatic asylums, census, municipalities and a host of others. Those subjects cover all phases of civic life. They display a keen insight in contemporary life and its manifold problems, and show Mahabir Prasad Dwevedi to be a real critic and chronicler of events. Almost every contemporary event except active

<sup>48</sup> हिंदी में विज्ञान-वर्षक पुस्तकों की आवश्यकता (May, 1922).

politics, was his subject. It was this सामयिकता of Saraswati that was responsible for much of its worth. He is foremost a literary man, and his diagnosis of national diseases chiefly revolves round national language (Hindi) and script (Devanagari) and spread of new knowledge of science and art. Speaking on हिंदी-शिक्षा के विस्तार की महत्ता he says—

“हमारी भाषा हिंदी है। उसके प्रचार के लिए गवर्नमेंट जो कुछ कर रही है, सो तो कर ही रही है; हमें चाहिए कि हम अपने घरों का अज्ञान तिमिर दूर करने और अपना ज्ञानबल बढ़ाने के लिए इस पुण्यकार्य में लग जायें। यह काम अनेक प्रकार से हो सकता है। समाचार पत्र और सामयिक पुस्तकें निकाल कर इस तिमिर का परदा कुछ-कुछ हटाया जा सकता है। अच्छी-अच्छी नई पुस्तकें लिख कर और अन्य भाषाओं के उपयोगी ग्रन्थों का अनुवाद करके सुशिक्षा और ज्ञान की वृद्धि की जा सकती है। स्कूल और पुस्तकालय खोल कर, सभाएँ और सम्मेलन करके, व्याख्यान और उपदेश देकर भी इस काम की अंशतः पूर्ति की जा सकती है, जो शिक्षित हैं—जिन्होंने ज्ञान सम्पादन किया है—उन्हीं को इस कल्याणकारी काम में आगे बढ़ना चाहिए।  
 × × अपने देश, अपने प्रांत, अपने जनसमुदाय के सर्वाङ्गमणि कल्याण की यही रामवाण औषधि है।”<sup>49</sup>

He advocates education through mother-tongues of the provinces (देशी भाषाओं के द्वारा शिक्षा April, 1918), even medical science (देशी भाषा और डाक्टरी शिक्षा, Ibid) and he at once cancels the arguments of his opponents—“अच्छी पुस्तकें प्राप्य नहीं, यह एतराज ठीक नहीं। गवर्नमेंट यदि देशी भाषाओं में शिक्षा दी जाने की आज्ञा दे दे तो बहुत जल्द पुस्तकें तैयार हो सकती हैं।”<sup>50</sup>

He was a severe critic of Government educational policy but every benevolent mood from Government seats met his approval and suggestion (*e. g.* नगरों में अनिवार्य शिक्षा देने का विचार June 1922).

Almost all Government reports of all departments whatsoever were introduced to the reader and criticised *e. g.* आबकारी महकमें की रिपोर्ट February 1923, म्यूनिसिपलिटियों के कारनामों August, 1923, संयुक्तप्रांत की आबादी का लेख August, 1923, etc. Even such by-way reports as 'Annual Reports on the Inland

<sup>49</sup> April, 1915.

<sup>50</sup> देशी भाषा और डाक्टरी शिक्षा, अप्रैल, १९१५

Trade of the U. P. and Oudh for the year ending 31st March' are used for matter and criticism (in स्वदेशी वस्त्र के व्यापार में उन्नति September 1923). Government report on homicide (जंगली जानवरों के द्वारा नरनाश October 1923), Government Report on Public Gardens (May 1925) and Report on mental hospital (July 1924, 1927) are also used. Most used are census reports and yearly Government gazettes and Administration Reports. Almost all of these are written in simple style and summarise the result of researches carried on behalf of Government but in some cases his criticism is aptly clothed in humour, *e. g.* in हैजे की कर्तव्य-परायणता where the whole long note of 1,500 words is double faced (October 1927) or पागलखानों की वार्षिक रिपोर्ट where the last paragraph colours the whole preceding summary into humour (October 1927). It is in such places that we meet with Dwevedi the stylist and the humourist. Most of the matter published on current topics declares his keen patriotism, and his anxiety for the amelioration of the condition of the peasantry and the simple folks of the town. It was for these that he wrote—especially for city-simpletons. He introduced them to the element of civics and economics (*e. g.* कर देने और खर्च करने वालों के अधिकार May 1915). He evolved a style of his own for initiating his readers in new knowledge *e. g.* देवदत्त ने किसी शहर में कपड़े की दूकान खोली etc. It is impossible to initiate the beginners in the order of new sciences with a simpler non-technical language.

Dwevedi's eyes were always fixed on topical literary subjects. He was a well-read man, and throughout his journalistic career, he researched magazines, foreign and Indian newspapers and periodicals, and new publications about Indian languages, literature and history. "Saraswati" was the most authentic magazine of its days, and people vied with each other to get their books and publications reviewed in its columns. Dwevedi almost invariably read them, and in most cases gave good introductory remarks. Even after his retirement from Saraswati he kept himself engaged in this work. In February 1928, we find him reviewing the publications of Major Basu's panini office (पाणिनी आफिस का एक सदनष्टान).

Besides he sometimes fathomed ancient Sanskrit literature and gave interesting reading matter to his reader, *e. g.* उपमा की व्यापकता. He reviewed the work of the great Aldukar Sastri Appay Dixit. In another article पुरानी समालोचना का एक

नमूना (January 1913), he brings out the personal dislike of Jagannath Sastri, another Alankarist, towards Dixit.

For most of his literary, archeological and historical notes Dwevedi is indebted to his editor's table. He closely studied a number of monthlies and weeklies in Bengali, Marathi and English, his favourites being Pravasi, Bharat Varsh, Amrit Bazar Patrika (Bengali), Hindusthan Review, Modern Review and Indian Review (English), Basant and Kal (Marathi). From the very first year of Dwevedi's Editorship we see him interested in archeology etc. and he has written introductory notes on several items of research. We see him interested in all kinds of research, literary, scientific, archeological. And the clues to most of these are contained in the magazines and papers which he founded ready for him on his table. No Newspaper or magazine of the early decades of this century was so advanced as to use research reports published by the Governments, and foreign magazines and journals for the benefit of his readers. Dwevedi could not only handle this source but he had at his disposal a highly attractive style for the layman.

It is impossible to judge the pre-eminence of Mahabir Prasad Dwevedi as a journalist and editor unless we know some of his contemporaries in the other languages and know how much he took from them, and what were the many new ways in journalism which he established through 'Saraswati', (1903-1920). The main Bengali magazines on the table of Dwevedi were Sahitya Parishad Patrika (Tr., edited by Satish Chandra Vidyabhushan), Bharat Mahila (ed. Saryu Bala Datta), Prabasi (Ramanand Chattopadhyaya), Bharatvarsh (Jaldhar Sen), Grahastha (Balmohan Mullick), Udbodhan, Mansi and Marma Vani (Jagdindu Nath Rai and Prabhat Kumar Mookerji), Bharati (Srimati Swarna Kumari Devi), Vikrampur (Jogendra Nath). Of these the most important was Pravasi and it must have formed a good model. The Gujerati journals were Samalochak (Chhaganlal Mansukhlal), Biswin Sadi, Sri Jain Shwetambar Conference Herald (Mohanlal Dalichand), Stri Sukh Darpan (Mangla Bhai Motilal), Sundria Subodh (Bandhu Samaj) and Prachin Bharat (Maganlal Manik Lal), Hindu Punch, Masik Manoranjan (Kashinath Raghunath Misra). He seems to have got more help from Marathi journalism of which 'Basant' was the most important. Other journals were Keral Kokil (Janardan Mahadeva Gurjar), Maharasthra Kokil (Janardan Mahadeva Gurjar), Bal Bodh, Navayug (D. Kashinath), Lokamitra (Ramdas), Uddyan, Prabhat and Swarnamala.

The prominent English periodicals were Prabuddha Bharat, The Indian Ladies' Magazine, The Indian Review (G. A. Natesan), The Dawn (B. K. Das), The Review of Reviews (E. W. Stead), Student world (H. Hanbery B.A.), The Modern Review (Ramanand Chatterji), The Kayastha Samachar (Sachchidanand Sinha), Pearson's Magazine, The Agricultural Journal of India, Scientific American, The Humitarean Era, The Indian Settler, The Wealth of India, and a number of others. The Urdu Journals were Arya Samachar (Anand Swarup Kela), Sadhu (Shiva Brat Lal), Vigyani (M. Gauri Shankar Lal), Zamana (Dayanarain Nigam), Sant Sandesh (M. Gauri Shankar Lal), Adib Naubat Rai, Arya Musafir (Pandit Lekh Ram), Rozgar, Roshan, Dilkush (Autar Krishna Agrawal) Al Asar (Pyare Lal), Subbah-i-Ummid (Brij Narain Chakrast) and Mufidul Muza'rin (Agra). All of these were progressive. The only important ones were Zamana and Adib, and Dwevedi seems to have much appreciated the former, as we see him writing about Nigam and Zamana in Saraswati. Of all these magazines in various languages, not more than a dozen can stand at the level of Saraswati, and Dwevedi must have industriously built Saraswati to bring to their level and in some cases surpass them. Pravasi, Vasant, Binsvin Sadi, Masik Manoranjan, The Review of Reviews, The Modern Review, The Indian Review and Zamana are most likely to influence his editing and a close comparative study would pay. All of this material is available at Nagri Pracharini Sabha, Kashi.

But we have still to refer to the most important source from which Acharya Dwevedi drew so often. Most of the notes of Saraswati were culled from reports, Government and otherwise, and no editor of his times has availed of this source with such profusion and discrimination as Dwevedi. In his collections at Nagri Pracharini Sabha, we find lot of this source. Nos. 432—1085 are nothing but reports. These reports cover all spheres of Government and public activity, all spheres of rural and urban life, and Dwevedi is greatly indebted to this source. This with Encyclopedia Britannica, Scientific American, and other reference sources were the main strength of Dwevedi. He did not seem to be an exhaustive reader of English literature published day by day as the collection does not include many English books.

27. The activity of the 19th century journalists were not many-sided. Their magazines and periodicals, at the most, dealt with a specific number of subjects—literature,

social reform, religion. Except in a few monthlies like Sarsudhanidhi and Hindi Pradeep and a number of weeklies like Bharat Varsha, Bharat Mitra, Hindusthan, Bangawasi, Bharatodaya, topical events and politics were sedulously avoided. Even in weekly papers devoted to news and politics there was little of criticism or topical events in shape of notes. The most important papers to write notes were Bharat Mitra, Sarsudhanidhi, and Hindusthan. Of these Sarsudhanidhi only was a monthly. Most monthlies ignored topical subjects and politics, these things being thought to be the monopoly of the weekly press which was then our news-press. Comments and notes as well as summary reports of Government publications were first published by the 'Hindusthan' (est. 1883) of Kalakankar. Dwevedi developed the thing further in shape of short articles and long articles on Government reports, Gazettes, public or topical subjects. Besides, he attempted to teach the public in the elements of civics, economics, science, archeology and a variety of other subjects. Before 'Vigyan' (est. 1913) there was no paper devoted to science and before the publication of 'Prabha' (est. 1911) and 'Swarth' (est. 1907) there were no papers on politics and economics. Even these were shortlived and, when alive, too much limited in circulation. So, throughout the period 1900-1921, the work of all these was done by a single magazine of Dwevedi. A reading class was slowly developing and schools and colleges were full of young boys passing their Inters and B.A.'s in these subjects. They were interested in everything they could get on their special subjects. So, throughout this period "Saraswati" served as a teacher and educational magazine. It was famous in its time for its language, and quite a number of people read it for its varied and correct Hindi. And not a few others read it for learning writing and correct information of quite an inconceivable number of subjects. It was more complete a miscellany than either Modern Review or Hindusthan Review. The notes, the reviews, the contributions—all were so varied and contained such an upto-date information that the reader of Saraswati had very little to read outside his magazine. In his pages he found all that was known to the best man of his age, and in the best of styles. Such canopy of writers and such pageant of subjects was not to be found in the pages of any other magazine of the day. Most of these were insignificant in volume and matter, and lived an inconspicuous and ephemeral existence. Compared with these Saraswati stands as a sky-soaring tower. There is no such paper as Saraswati in influence and achievement in the whole of this period (1900-1921). Hence its history is predominantly the history of

Saraswati. What made for this immense intrinsic worth of Saraswati is given in his own words by Dwevedi—

(1) Timely publication and timely supply of copy to the press.

(2) The confidence of the owners in the editor.

(3) The readers were taken into consideration and confidence so far as the material was concerned were and temptation to add superfluous matter were strictly avoided.

(4) Sincerity (न्यायपथ का आग्रह)

(5) The language of contributed articles was so reformed as to be simple and easy to be understood by all classes of readers.

(6) Special emphasis on notes and reviews with a painstaking attempt for honesty of purpose. <sup>51</sup>

28. It would be interesting to note the position of Hindi journalism in the beginning of the century. There were 70 purely Urdu and 32 purely Hindi journals. Of the 23 newspapers which were started or received for the first time during the year, seven were devoted exclusively to furthering the interests of the Arya Samaj and Hindu religion, and to promoting social reform among the different sects of the Hindu community. News were largely extracted from other newspapers. The chief centres were Meerut, Moradabad, Lucknow and Agra. The 'Bharat Jeevan' published at Benares had the largest sale, (1500), then 'Rajput' (1300), 'Arya Patra', 'Kanyakubja Hitkari', 'Jasus' and 'Nigamagama Chandrika' all 1000 each. Fifteen papers had a circulation of between 850 and 575 and thirteen of 500 each. <sup>52</sup>

The progress of Hindi versus Urdu journalism can be shown thus

Year	New papers in Urdu	New Hindi Papers	Remarks
1901-02	12	7	
1902-03	12	8	There were 69 old Urdu papers and 30 Hindi.
1903-04	20	5	

<sup>51</sup> Vide साहित्यकारों की कथा by देवव्रत

<sup>52</sup> Administration Report, 1900-1901.



Year	New papers in Urdu	New Hindi Papers	Remarks
1904-05	16	4	
1905-06	20	10	Total Urdu Total Hindi. 84 40
1906-07	...	...	68 35
1907-08	...	...	(Eng.-Hindi 2 ; Hindi-Urdu 4 ; total Hindi 41)

Year	Total Urdu	Total Hindi	Anglo Hindi	Hindi Urdu	Remarks
1908-09	65	31			
1909-10	67	42	...	...	
1910-11	82	56			15 new papers in Hindi, but 5 surviving more than a few issues.
1911-12	81	59	1	1	
1912-13	79	56			
1913-14	...	...			} Figures not available
1914-15	...	...			
1915-16	135	133			
1916-17	131	127			
1917-18	134	131			
1918-19	134	140			
1919-20	138	165			
1920-21	151	175			

The datas given above clearly show the marked growth of Hindi press. The Urdu press could not keep a competing speed. In the preceding century Urdu journalism far beat Hindi in numerical strength, but within two decades of the new century, the position was reversed. It should be clearly known that it was far easier to start and maintain a Urdu press, almost all of which is even today lithographed and, again, requires no great finance. A Hindi journal of the same dimension as Urdu costs several times more. Most of the publications in both the languages were mostly weekly or fortnightly. Some papers were also printed thrice a month. In 1902-03, there was only one daily paper in Hindi, *i.e.* Hindusthan, and two in Urdu, *i.e.* Oudh Akhbar and Sulh-e-kul. The last named (Sulhekul) was newly started during the year 1902. Even in circulation Hindi papers dominated. The circulation of the Sanatan Dharam Pataka which was published at Moradabad in support of the orthodox Hindu religion was 1200 (in 1901-02 it was 1500). Nigamagama Chandrika, the organ of the Bharatdharam Mahamandal, published at Muttra, later at Benares, had also a fairly large circulation. Rajput (Agra), Bharat Jeevan (Kashi), Saraswati (Allahabad), Arya Mitra (Agra), Chhatra Hitaishi and Veda Prakash (Meerut), were other influential papers (1904-05). Swadesh Bandhav (Agra) and some years later (1908-09) Saddharma Pracharak were also added—the latter was an influential Aryasamajist magazine. In the earlier part of this year (1908), there was considerable increase in the circulation of papers with extremist tendencies, an increase not peculiar to Hindi, but general throughout the whole of Indian vernaculars. The 'Swarajya' (Allahabad) had the most extensive circulation in C. P., and Saddharma Pracharak was demanded even outside Hindi Pradesh. The papers with habitual national bias were Abhyudaya (1907) and Urdu 'Swarajya' (1907) and these papers, together with Hindi Pradeep and Prayag Samachar roused much Government susceptibilities. Thus, Allahabad was leading in political Hindi journalism, and it rightly did so with Hindi Pradeep (1877) as the father of political journalism in Hindi. It is an important fact to remember that before the advent of 'Leader' (1909) Hindi Pradesh got most its political news and views from Hindi journals. This year (1909) also saw the rise of 'Karmayogi' (Allahabad) which was the organ of nationalist party, printed at Prayag and Publicity Company at Allahabad. There were several important ventures in 1909 :

(a) Two Hindi magazines for women, and

(b) A newspaper for native soldiers in Urdu and Hindi by the Pioneer Press फौजी अखबार.

Abhyudaya and Samrat were the organs of the moderate party while the extremist press was represented by Karmayogi, and Hindi Pradeep. The editors of the Karmayogi and the Brahman-Sarvasva had to be warned in 1910. In 1910-11 were added Maryada, Kamadhenu and Gurukul Samachar. Of these Maryada was an illustrated magazine, the avowed object of which was the prevention of Hindi literature. The Kamadhenu was an ardent supporter of the cow-protection movement, and the Gurukul Samachar was the organ of the Sikandarabad Gurukul. In 1911-12, the most important addition was Subhachintak.

Throughout the period, circulation was slowly rising, In 1916-17, the circulation exceeded 1,000 in the case of 16 Urdu and 29 Hindi papers. The circulation in no case exceeded 9,000 and to this cause may be attributed the low development of the advertisement columns.

We have written elsewhere that journalism, as we know it today, is a British institution. The British gave us the new spirit of progress, opposed to oriental passivity and fatalism. New agencies like railway, trunk call, telegram etc. made India essentially one nation. Such peace the people had never dreamt of since centuries. Then slowly and slowly they gave it a semblance of democracy and the voice of the teeming millions could be heard at last.

29. The early press in India was an Anglo-Indian enterprise but, when the beginning was made, it was soon taken up by the natives. Soon after the press had to come to the aid of a great renaissance. The 19th century Renaissance was at first an intellectual awakening and influenced our literature, education, thought and art; but in the next generation it became a moral force and reformed our society and religion. Still later in the third generation from its commencement, it has led to the beginning of the economic reorganisation of India.

Renaissance was followed by Reformation. Both Keshava Chandra Sen (1838) and Dayanand (1827-1883), the founders of Bramhasamaj and Aryasamaj, encouraged periodical publication. Of the Aryasamajists it has been said—

“There cannot be two opinions as to the energy, spirit of progress, philanthropy that he succeeded in infusing among the followers.”<sup>53</sup>

<sup>53</sup> India Through Ages—Jadu Nath, Sarkar p. 105.

Dayanand had found 'Gorakshini Sabhas' (cow-protection societies) at many big cities and from these, organs of cow-protection were issued. All Aryasamajist journalism was a projection of his activities and he was interested in it *e. g.* his associate Pandit Bhim Sen published many journals, and he himself changed Bharat Kudasha Pramardak to Bharat Sudasha Pravartak. The virile attacks of Arya Samaj compelled orthodox Hindus to girt their loin-clothes, and the resulting neo or aggressive Hinduism practised much journalism.

With the birth of the Congress (1885), a new field of political agitation was entered by the Hindu press. The entire press at once associated itself with this progressive forces. Mahatma Gandhi (1919) brought politics to the doors of the common people after the great war. Before this the aims and methods of the Congress were far from democratic. In the beginning Congress was an upper-class association for constitutional changes or pleading for such change. Now the method was changed and the aid of the masses was enlisted. An appeal to the heart of India could only be made through a vernacular. But it should not be thought that politics was non-existent on the pages of journals and periodicals before the birth of the Congress. In Bengal

"even in the seventies, public life was beginning to make itself felt by the authorities though it was not well organised. The newspapers were already a powerful factor in it, for in 1875 there were as many as 475 newspapers, mostly in provincial languages." <sup>54</sup>

In the foregoing pages we have shown the progressive political outlook of the early pioneers of Hindi journalism much before the birth of the Congress. Almost all that the Congress thought and agitated for later was much earlier conceived by our journalists. Papers like Sarsudhanidhi, Hindi pradeep, Bharat Mitra and Hindusthan are landmarks in our early political journalism.

In the 20th century, all these forces were working in Hindi journalism—social and religious reforms, politics, advancement of learning, language and literature, and though we could name organs progressive and reactionary in all these fields, the culminating effect was its attachment to progressive forces. The most important of these forces was politics, of course.

The principal political topics discussed in the 1900—Press were the Congress, the progress of war (1901) in S. Africa and the attitude of the Government and European powers

<sup>54</sup> The History of the Congress, p. 14.

towards China. The opinion was that Boxer rising and the political complications had been created through hatred of Christian missionaries. The Frontier tribes and Russia also formed many political issues. The death of Victoria evoked remarkable tributes. We have seen how Hindi poets were Victoria-minded and wrote Samasyapurtis on her and so are not surprised at this outburst of loyal feelings. The formation of the Muslim League, the new Mohammedan political association at Lucknow, led to bitter and satirical comments—the Hindi papers welcomed that latest converts to the doctrine of agitation. Of course, the reactionary tendencies in the League were marked by the Hindi journalists as early as its first session. The formation of the N. W. P. was widely discussed and generally approved. The trial of Raja of Panna provoked hostile criticism.

The interest taken in the South African war declined and few papers concerned themselves greatly with the affairs in China, though whatever criticism appeared was bitter and disillusioning.

His Majesty the King Emperor's coronation the Coronation Durbar at Delhi, and matters connected with it were the subject which attracted the greatest amount of attention in the vernacular press during the 1902-1903 years. The attitude of British colonies towards natives of India was much noticed. The desire of Russia to enter into direct commercial relations with Afghanistan, was a subject which excited the apprehensions of the journalists. Increased attention continued to be paid to the action in progress of the completion of the Hejaaz Railway.

The Coronation Darbar at Delhi (1903) attracted the greatest attention from the press (1904) and the visit of the Royal Highness Duke and Duchess of Connought caused the liveliest satisfaction. The Indian National Congress and the newly proposed Mohemmadan political organism was also much commented upon. Afghan politics and His Excellency the Viceroy's tour in the Persian Gulf excited little comment but many articles appeared in the leading papers complaining of the disabilities and restrictions imposed on British Indian subjects in Natal and Transvaal. The attitude of Englishmen and Anglo-Indians towards Indians and the condition of India under British rule were largely discussed. Native states received little attention, but the abdication of Maharaja Holkar excited general interest.

Japan's succes in her war with Russia was welcomed The Tibet expedition (1905) excited keen interest—the

*1904-1905* general opinion was against the charge of the cost to Indian treasury. Afghan affairs attracted little attention. The harsh treatment of Indians in S. Africa was resented. Co-operation between Hindus and Mohammedans in supporting the National Congress was advocated. The partition of Bengal was greatly protested. The Official Secrets Act was regarded a blunder. It was argued that Govt. should guard its secrets by watching its servants and not by hampering the press with penalties. Lord Curzon's review of his administration was criticised very unfavourably.

The principal subjects discussed were the partition of Bengal, the Swadeshi movement including the Boycott of foreign manufactures and disturbances at Barisal.

*1906-1907* The principal political topics were Royal visit, Turkish affairs including the Egyptian frontier dispute and the Amir's visit to India and the position of the British colonies. A good deal of bitterness was exhibited in the relation between Europeans and Indians, and impartiality of the Government was seriously doubted. Much hot exchanges were provoked by the division of the Congress party into factions of extremists and moderates. The partition of Bengal, Bande Mataram, Swadeshi movement, Boycott were other important political subjects. The Press strongly condemned the importation of foreign sugar and advocated its boycott.

Affairs in Morocco, unrest in Egypt, status of Indians abroad, particularly in British colonies, the political situation in India, including disturbances, the deportation of Ajit Singh and Lala Lajpat Rai, proposed reforms, Indian National Congress—these were the most hotly discussed affairs. Seditious Meetings' Act was vehemently condemned. The attitude of the Arya-samaj towards current politics excited much discussion. The press had now grown representative of an increasingly large section of population of the province, consisting mainly of the educated and commercial classes.

Throughout this year the tone of the press was increasingly violent and the Government had to convey a warning to several editors on the occasion of the first indiscretion in producing an article that rendered them liable to a criminal charge. Editors of Nagri Pracharak and Hindi Pradeep were warned.

The hardship of Indians in Transvaal was constantly attended in the press and their passive resistance well

extolled. The press demanded that situation in India should be met by great reforms and a larger share in the administration of the country. The National Congress, the discussions between the Extremists and the Moderates, the attitude of Mohammedans towards the Congress, were other subjects. The case of Tilak, the disturbances of Bombay, the Muzaffarpur Bout outrage, and the anarchists' conspiracy at Calcutta, all excited considerable interests. The subject of proposed reforms was discussed throughout the year.

With the exception of affairs in Turkey and Persia, which were watched and referred to with interest by the Mohammedan papers, no topic of foreign politics engaged much attention. The all-engrossing subject of the year was the sad and the sudden death of his late Majesty, the King-Emperor. The treatment of Indians in S. Africa evoked, as usual, the indignation and concern of the entire press, and the conditions imposed upon Indians on entering Canada were treated as objectionable. Lord Minto's retirement was considerably discussed and his sympathy and courtesy were acknowledged. Self-Government for India received the usual attention and in that connection, exception was taken to Mr. Balfour's pronouncement with regard to Egypt that no oriental country has even shown a trace of capability of Self-Government.

The press evinced some interest in Turkish and Persian affairs, whilst the Italo-Turkish war attracted attention. The Moroccan crisis, Lord Kitchner's appointment in Egypt and the awakening of China also excited interest. The Coronation Darbar and the grant of Darbar boons made a profound and favourable impression on some section of the press, while the treatment of Indians in colonies evoked much indignation. Much attention was given to the employment of Indians in the higher grades of public service and to the fulfillment of their political aspirations.

Attitude of the Government towards Islamic countries and the Muslim University came to much criticism. So also the course of affairs in Tripoli and Balkans. But it was Urdu journalism which much benefited by the current of events in Islamic world (some Urdu papers in Rohilkhand issued daily sheets giving news of the Turkish war). Change of capital was generally approved. Efforts were made by the Hindi National papers to arouse greater interest in the Indian National Congress than had

been shown in earlier years. The disabilities of Indians in S. Africa and other colonies formed a common subject for complaint.

The Congress papers continued to insist on the disabilities of the Indians in British colonies and the proceedings of the Public Service Commission evoked some acrimonious discussions on the relative value of the Indian and the European. The utilisation of the Indian money in London was criticised and many bank-failures caused journalists to cry aloud for more safeguard for the Indian investor. The activity of the Ulster Unionists (Ireland) was keenly watched and with sympathy. The Delhi out-rage called forth a strong chorus of horror.

Before the war broke out and eclipsed all other topics, some interest was evinced in Persian affairs, and the British Government was urged to discountenance acts of aggression on the part of Russia, on the ground that this was necessary for the safety of India. The out-break of the war in Europe immediately engaged the attention of the entire press. The reception of the news was marked by a display of enthusiasm for and devotion to the cause of the Empire. With some important exceptions, the press supported the action of Great Britain and was unanimous as to the justice of the cause of the Allies. Much gratification was expressed at the despatch of Indian troops to the front, and the political significance of the step was eagerly discussed, the majority of papers declaring that Indians would henceforth occupy a position of greater importance in the councils of the Empire. Germany's methods in precipitating the war and her conduct in Belgium met with universal condemnation. Most papers seemed to be confident in the ultimate triumph of the Allies.

Strong appeals were made to the martial spirit that the people should be restored by the abolition of the Arms Act, and the training of the educated Indians as volunteers. Turkey's entry into the war was regretted and described as suicidal.

Agitation against the Press Act continued. Home Rule was pushed. Foreign politics and War commanded much attention though interest in the latter waned except for the major incidents, such as evacuation of Gallipoli, the surrender of Rut, and the Arab Revolt.

As might be expected with a circle of readers resident for the most parts of the large towns, the topic that



marked first was politics followed at long intervals by religion and social reform. Under the head of politics should be ranked education, the extension of which as a step to Self-Government was recognised as indispensable. There was a sufficient lack of interest in agriculture, trade, industry and banking as such, and what comment there was, was in relation mostly to politics.

There was a marked development of nationalistic activities and tendencies in Hindi Papers. The Congress-Muslim League entente was welcomed. The chief impor-

1917-1918 tance of the year politically lay in the split between the advance and moderate sections of the press. The split dated from the announcement of the House of Commons of the goal of the British policy as regards India and the impending visit of the Secretary of State. Most of the Hindi press insisted that the Congress-Muslim League scheme was the irreleemable minimum. But some organs fluctuated from the leftist (extremist) side to the rightist (Liberal). The most influential English organ of Hindi readers ("Leader", started by M.M. Malviya in 1909) met this fate. The report of the Mesopotamia Commission and its criticism of the Govt. of India was eagerly welcomed. There was a continual stream of criticism diverted against the Arms Act, the Press Act and the Defence of India Act and of agitation against the internment of political prisoners and the detenus. India's educational and industrial backwardness was attributed to the illiberal policy of the officials and Japan was frequently held up as an example, though it was feared as commercial rival. Some of the bitterest attacks were made on the Anglo-Indian merchants and journalists for their Anti-Indian activities. Political work of non-official Europeans and of the Indo-British Association under Lord Syndham was watched with grave concern.

Articles on foreign politics continued to appear but with the end of the war real enthusiasm in foreign affairs failed to grow. The news of the Russian Revolution was received with joy and the sympathetic attitude in Europe and America towards what was regarded as a national movement against autocracy was considered to be most favourable to India in her constitutional struggle. The subsequent trouble of regenerated Russia were regarded with optimism. The entry of America into War was welcomed and President Wilson's speech on war-aims of the Allies were warmly applauded.

The split between the advanced and moderate sections of the press which began in the previous year was still marked

in 1918. Bitterness was shown in papers though  
*1918-1919* the principle of self-determination was not to  
 apply to Asia and S. Africa. Considerable  
 enthusiasm was aroused by the allied declaration regarding  
 the protection of small nationalities and fear of Turko-  
 German invasion of India after the Russian collapse resulted  
 in appeals to public to help to allied cause. Criticism came  
 on Government measures to assist war. Demand was made  
 that Indian Delegate to the Imperial War Conference  
 should be an elected representative of the people instead of  
 an official nominee. Allegation was made about recruiting  
 and subscriptions of war-loans and there was a demand of  
 repeal of Arms' Act. There was general opposition of cons-  
 cription and the decision of the Government was repealed.  
 While the proposal made at the Delhi War-Conference to  
 mobilise the military resources were welcomed, Government  
 was advised to abandon repression and to liberalise its  
 policy.

The moderates abstained from the special session of the  
 U. P. political Conference and Bombay Special Congress.  
 The extremists accused them of being won over by the  
 Government. The moderate papers accepted the reform  
 scheme with reservation while the nationalist press rejected  
 it in toto and continued to insist on the Congress-League  
 scheme.

The attitude by the press towards the Rowlett Committee  
 Report was one of incordiality and disagreement. The  
 recommendations of the Committee were universally con-  
 demned on the ground that they would increase already  
 excessive powers of the police.

Resentment was shown at the treatment of Indian in the  
 colonies. The press was uncompromising towards the system  
 of indentured labour. Afghanistan received considerable  
 attention owing to the Mussorie conference and the encour-  
 agement given by the armies to the Hijrat movement. This  
 movement, it may be noted here, was accorded considerable  
 support at its inception, but its failures, and the sufferings of  
 its victims was little remarked on. The sufferings of the  
 Frontier Hindus in raids elicited much sympathy. The  
 Government of India were advised to cultivate friendly rela-  
 tions with the Afghans in view of the Bolshevik danger.  
 Throughout the year, England was constantly advised to  
 withdraw from Persia.

In the early part of the year, there was a general ten-  
 dency to accept the reforms and to agitate for more. The  
 situation changed, however, with the publication of the Con-  
 gress Report on the events in the Punjab and with the

development of the non-cooperation movements. Nationalistic papers supported the "Boycott of Councils" campaign and hailed the result of elections as a brilliant success for the non-cooperation. His Majesty's instructions to the Governors of the provinces were discussed on party lines, eliciting applause from the moderates, and from the extremists the complaint came that no time limit had been given for the grant of Swarajya and no guarantee had been provided against the repetition of the Punjab atrocities. Towards the end of the year Hindi nationalist press began to advocate the demand of Swarajya without the Empire. With the formation of the U. P. Kisan Sabha, certain papers began to advocate the rights of cultivators against landlords. This phase of class-struggle was later on carried further by a section of political press favouring Communism.

The Majority-Report of the Hunter Committee met with unqualified condemnation which acquired additional intensity from the Parliamentary debates in England and the raising of the Dyer Fund. From the time that Mahatma Gandhi brought about the fusion of the Khilafat and the Punjab agitations and took steps to initiate an active non-co-operation programme, it would be difficult to find out an issue of any paper of importance (with the exception of some liberal organs) which was not highly strained over the Punjab tragedy.

On the subject of non-co-operation extremist Hindu opinion was for a time divided. Under the leadership of Mr. B. C. Paul the "Independent" (Allahabad), leading extremist paper in Northern India, dealt very hesitatingly with the question. After he vacated the editorial chair, it subscribed itself to the non-cooperation policy. The movement drew considerable opposition and condemnation from the Leader, Oudh Akhbar and Mashriqi, and at the end of the year the failure of attacks on Government Colleges, Schools and aided institutions had an appreciable effect on other papers, including the *Hamdam* (the Urdu daily of Lucknow). It is clear that a part of the English press and almost the whole of Urdu press was a solid re-actionary block. The fervour of the non-cooperation brought three new Hindi dailies, *Aj of Benares*, *Vartaman* and *Pratap* (daily) of Cawnpore.

The Rowlett bills met with general opposition and only one Hindi paper disapproved the satyagraha campaign at the time of its initiation. The press was chiefly  
 1919-1920 critical of the Criminal Emergency Powers Act, Indemnity Bill and on the appointment of Sir

Michael O'Dwyer to the Army Commission. The press professed dissatisfaction with the Personnel of the Disorders Enquiry Committee.

League of Nations was regarded with suspicion. The terms of Peace were pronounced to be harsh and inconsistent with President Wilson's 14 points and unlikely to lead to a lasting peace. Interest was gathered round All-India Muslim Conference held at Lucknow in September and the observance of a Khilafat Day in October when the press assumed violent tone.

The Government was bitterly criticised for its policy towards Afghanistan. Peace was welcomed and the dangers of an Afghan-Bolshevik alliance was pointed out. The actual shaping of the Reforms excited comparatively little interest until June when the despatch of the Government of India on the subject was condemned as illiberal. A keen support was accorded to the dissent minute of Sir Shankaran Nair. The proceedings of the Joint Committee in England called forth little comment. Its recommendations were at first denounced but subsequently this hostile attitude was somehow modified.

Indignant articles on the disabilities of Indians in the colonies were frequent and the special legislation in S. Africa was fully condemned. In the numerous strikes which occurred during the year the sympathy of the press was with the strikers. The Republican movement in Ireland was held out with sympathy and the encouragement was given to China in her resistance to Japanese encroachments.

The Imperial budget was received unfavourably, the increased expenditure on the Army being the principal object of criticism. Commissions in the army should be more liberally given to Indians and voluntary system for Indians should be introduced and the British garrison reduced—these were loudly demanded.

The Punjab and Khilafat grievances continued to be the chief source of inspiration for both extremist and moderate papers, though in different degrees. Early in the 1920-1921 year, the press was alarmed by the threatened internationalisation of the Straits and Constantinople. After the Prime Minister's reply to the Khilafat deputation, he was charged with faithlessness and it was insinuated that while the attitude of France was on the whole reasonable, the economic lust of England stood in the way of a just settlement. The massacred Armenians received little

sympathy. They were represented as seditious who had richly deserved their fate. Considerable solicitude, on the other hand, was displayed for the Muslim sufferers in Symrna. With the Khilafat conference in Calcutta at the end of February, the subsequent conferences at Meerut, Delhi and Fyzabad and on the failure of the Khilafat deputation, bitterness increased, and a general demand arose for the recall of Indian troops from Mesopotamia.

National (mainly Hindu) susceptibilities had been worked upon by the Report of the Congress sub-Committee on the Punjab disturbances. The Majority Report of the Hunter Committee met with unqualified condemnation, which gained additional intensity from the Parliamentary debates in England and the raising of the Dyer Fund.

30. The period is remarkable for, inspite of all that it had to suffer, the press grew stronger everyday as the following figures will show :

Year	Newspapers	Periodicals
1911-12	656	2,268
1912-13	673	2,395
1913-14	827	2,848
1914-15	847	2,988
1915-16	857	2,927
1916-17	805	1,900
1917-18	838	1,997
1918-19	883	2,049
1919-20	941	2,152
1920-21	1,017	2,297 <sup>55</sup>

<sup>55</sup> Vide figures quoted in *The Newspaper Press in India*, p. 12-13.

## CHAPTER VI.

### DEVELOPMENT OF HINDI JOURNALISM II (1921-1935)

1. In February 1919, the Government passed the Rowlett Act wherein the Judges were empowered to try cases without Juries in notified areas. The Government declared that it had discovered plots for its subversions. The provincial Governments were given power of internment. These were considered to be very drastic steps and the extremist element in Indian political life was infuriated by them. In the same month Mahatma Gandhi launched his movement of Passive Resistance, and it went on till April 1919 when he suspended it as a result of Chaurachauri break of violence. Just then the news of the Jallianwallah Bagh tragedy were made known—innocent men, women and children were butchered by machine guns, and martial law proclaimed at Madras. The press itself was furious. The result was the forfeiture of a number of securities, and deportation to England of the English editor of "The Bombay Chronicle". For seven days there was a most exacting censorship of the press.

On August 1, 1919, Mahatma Gandhi again launched his non-cooperation movement. This time the objects were three-fold : gaining Swarajya, assisting the Khilafat movement, and securing justice for the Punjab. In the autumn of 1920, a special session of the Congress under Lala Lajpat Rai endorsed Gandhiji's programme of non-cooperation. From the point of view of Hindi journalism, this session was very important, for it was here that for the first time national opinion was diverted on the absence of a recognised national language, and Hindi was recognised as such under the lead of Gandhiji. This at once started a new era in political journalism in Hindi language. Sri Shiva Prasad Gupta founded 'Aj' at Benares on April, 5, 1920, and other papers like Dainik Vartaman and Pratap and others were soon to follow. The increasing interest of the Congress in the cause of Hindi language as Lingua Indica did much to foster courage and spirit of adventure in Hindi journalism, and from this time onward Hindi journalism grew with the rapidity it had never known. The Congress intended to reach the masses, and they could not be reached by any other Indian language. As the national movement went

deeper and deeper into the masses, Hindi journalism grew more and more powerful. The history of Hindi journalism hereafter is, in reality, the history of the Congress reaching the masses—a history of the rapid awakening of the mass-upheaval with the progress of the non-cooperation movement. The visit of the Prince of Wales and the unfavourable demonstration by nationalists resulting in lathi charges and arrests was itself an episode. The moderates, however, were working the reform, though the repressing policy of the Government had more than once put them on the horns of dilemma. Gandhi had been arrested and sentenced to six years' imprisonment, and the movement was led by Pandit Motilal Nehru and Mr. C. R. Das. They made an attempt (Dec. '22) to win over the Congress to a programme of action on two planes—within and without the legislature. They failed. However, in September 1923, they successfully carried on their programme of Council entry, and Gandhi, still in prison, approved of the change.

In 1923 elections, the Swarajists replaced liberals and became the majority party or a clear majority in the province. In the Central Legislature they captured rather less than half the elected seats. The same year saw serious communal riots in various parts of India. The relation between Hindus and Moslems were much embittered. In the succeeding year (1924) an attempt was made to bring all the parties together. A unity conference was called at Delhi, and it achieved some success. The terrorists' activities in Bengal were still embarrassing the Government, and in the same year an ordinance was promulgated according to which persons whom Bengal Government considered to belong to revolutionary associations, were to be arrested and put on trial by special commissioners. In the view of this new development, the non-cooperation programme was suspended, and a movement for the unification of the various committees was launched which resulted in all parties' leaders conference on March 8, 1926. The Swarajists party walked out of the Central Assembly and declared its failure after working the reform for two and a half years. The atmosphere become tenser with the possibility of the Government announcing the appointment of the Parliamentary Commission to examine the working of the Montague Chelmsford Reforms. The announcement was made on November 8, 1927, and the absence of a single Indian on the personnel of the Commission extremely bewildered the public interest and opinion. All sections of public opinion united in severally condemning the commission as tantamounting an insult to India's self-respect. That the nationalists viewed it as a

grave insult can be seen from the fact that the Congress at its Lahore session advocated the boycott of the commission, and mass demonstration throughout the country as well as the declaration of the goal of complete independence instead of Dominion Status, which had been the last word till then.

Throughout 1927 we see Indian Public vigilant. The Simon Commission was successfully boycotted. Catherine Mayo's book 'Mother India' was subjected to very severe criticism by all sections of the Press.

The same year we see the advent of Communist element which resulted in a number of strikes—which made the Government very susceptible. This new development coupled with communal tension in certain parts of the country and the overwhelming boycott of Simon Commission resulted in the introduction by the Government, of a bill in Central Assembly—Public Safety Bill 1928—which permitted the Governor-General to deport from India any British or foreign communists. Communists were placed on trial and they made sensations in the Press. Soon there developed a Lahore Conspiracy Case. The Safety Bill was rejected by V. J. Patel and the Viceroy had to issue an ordinance, giving to the Governor-General-in-Council the powers in question.

In 1928, the All Parties Report (Nehru Report) was published. The Calcutta Congress adopted it (1929), asking the Government to agree to it within a year, and in the absence, consider it a polite ultimatum as the Congress would again revert to the goal of independence. As the time lapsed, the signatories to the Report became divided.

In May 1929, the Conservative Government was succeeded by the Labour Government; Lord Irwin was called home for consultation. A Round Table Conference was proposed. This proposal was welcomed by all the sections of political opinion in India, but the Congress wanted that the Conference should work out a form of Government for India equivalent to full and immediate Dominion Status. The Government was vague and unassuring. The Congress pronounced at its Lahore Session of a campaign of Independence—"the boycott of Central and Provincial legislatures"—and "authorised the All India Congress Committee, when it deems fit, to launch upon a programme of civil disobedience of non-payment of taxes."

On March 12, Gandhi launched civil disobedience by setting out to Dandi sea-beach for preparing illicit salt, and



then breaking salt-laws. Soon a mighty agitation was developed. The Press was responsible for giving a wide publicity to the proposed march and figured day-to-day events in bold types. The strength of the nationalist press drowned the voices of both the liberal and the Anglo-Indian Press who were unreservedly condemning the Congress activities. The Government met the press by the promulgation of the Indian Press Ordinance of 1930. One important phase of the new national movement was the publication of illicit Congress bulletins and cyclostyled news-sheets throughout India. The Government could not meet this new phase successfully although it took upon it a whole world of searches and persecutions. Almost all of these news-sheets in our Pradesh were in Hindi, though Urdu and English were also used in some cases. The publication of the Simon Commission Report aggravated the situation, and the Liberals even were dissatisfied with it. The Liberal leaders who were anxious to attend the R. T. C. made peace-ventures but the result was not achieved.

2. The twenty and odd years that followed are the years of the rapid development and growth of nationalistic Press, specially in vernacular. The present day position of Hindi journalism is in most part the result of the labour of these score of years.

The newcomers in English Press were many. Pandit Motilal founded "The Independent" (1919-23, Allahabad), a daily newspaper of advanced nationalistic viewpoint. After the closure-down of this paper, Pandit Motilal and party (Swarajist party) published "Hindusthan Times" of Delhi (1922). In 1927, came "Spark" (Bombay, Editor M. G. Desai) and the "New Spark" (Bombay, editor Mr Lester Hutchinson.) In 1930 were launched "Liberty" (Calcutta), later "Forward", "Advance" (Calcutta), "Justice" (Madras), an organ of non-Brahmanist party, and "Free Press Journal" (Bombay, June 1930).

3. *Post-war Press developments.* There were a number of important developments of the Press, which added much to its growth and vitality :

(1) In 1926, the Government inaugurated the beam wireless system of communication between Rugby and Kirkee which made it possible for press telegrams to be dispatched at a rate lower than that of the cable company, although in course of time the service was handed over to the Imperial and International communications, and the rates for both wireless and cable transmission were made uniform.

(2) On 5, 1927, an air service was inaugurated between India and Egypt which, in course of time, became a weekly, then biweekly, and now almost a daily service.

(3) The British Government organised a regular officer service for broadcasting news. The news were compiled by the British Foreign Office and relayed from Rugby. It was distributed in India by the "Reuter." The "Reuter" avails these to all the newspapers at a nominal charge to cover the cost of distribution.

"Some of the smaller papers printed in English rely almost exclusively on this service, though it does not aim at being comprehensive ; rather it amplifies news of an official or semi-official nature." <sup>1</sup>

(4) Both the "Reuter" and the "Associated Press" were unreliable to the nationalist Press as they received money from the Government for supplying news. The public affairs were again reaching climax with the Swarajist entry into the assembly. So a nationalist news-agency was established (1927). This was known as the "Free Press of India" —with S. Sadanand as managing proprietor. It maintained correspondents throughout India and soon became the most important news-agency on which the public opinion was formed. The national movement of 1930 brought into existence a special ordinance, and the agency had to fight hard the Government. As a result of this ordinance, a number of nationalist newspapers suspended publication. A number of editors were arrested, and many more had their securities forfeited. With the absence of the nationalistic press, and the apprehension on the part of other dependents that the publication of Free Press telegrams would result in penalisation, the agency had to suffer a great financial loss. To meet this it started its own half-anna English newspaper in Bombay (Free Press Journal) which act was bitterly resented by press as jeopardising their interests. Afterward the agency again began to function officially, and has at present a predominating influence on the national press of English, and through it, the vernacular press. It played a very important role in Round Table affairs' reporting. In Oct. 1932, it began world service of news.

"This expansion was undertaken to meet the demands of newspapers which were anxious to subscribe to a news-service which could be so comprehensive as to enable them to dispense with the services of the Asso-

<sup>1</sup> Margarita, p. 353

ciated Press and Reuter. In consequence of this need, the Free Press of India, entered into arrangements with the Exchange Telegraph, the Central News, and the British United Press of London, for the supply of the news services of these respective agencies. These services were received in London office of the Free Press where they were subjected to selection and then cabled to India.”<sup>2</sup>

The Free Press slowly went on enlarging its activities which were recently taken by the nationalistic press, by sponsoring (besides Free Press Journal of Bombay), an English daily at Madras (The Indian Express) as well as Gujerati and Marathi newspapers and planned to issue Free Press newspapers in all big cities of India. The Bengal Press reacted most and B. Sen Gupta, the Calcutta editor of the Free Press of India, set up an independent organ—The United Press of India.

The Free Press collapsed in the middle of 1935. At present there are four news-agencies :

(1) ‘The Bureau of Public Information’ which has been totally overhauled and modernised by the Government after its Round Table experience (1936). It has begun to treat Indian Journalists apar with Anglo-Indian Journalists, and the Directorship of the Bureau is now in the hands of an experienced newspaperman.

(2) The Reuter.

(3) The Associated Press.

(4) ‘The United Press of India,’ the first being an official agency, and then coming two with official bias, while the last is nationalistic.

4. *Press Measures.* All the period is full of heroic national struggle, and we should not wonder if we see severe Government measures coming forward to cripple the Press.

In 1922, the Press Act of 1910 was repealed, and also Newspapers (Incitement to Offences) Act of 1908 and Princes’ Protection Act was certified by the Viceroy. The Acts were repealed as the result of an Enquiry Committee appointed on March 21, 1921, for the examination of the following measures :

<sup>2</sup> Margarita, p. 400

Press and Registration of Books Act, 1867,	
The Indian Press Act	... 1910,
The Newspaper (Incitement to Offences) Act,	1908

The Committee recommended the abolition of the last two acts and recommended some amendment in the first act with the object of strengthening the responsibility of the press and preventing the discrimination of openly seditious literature. The Press Act has certain provision for the protection of Princes, who clamoured for a special enactment for this purpose, now that Press Act had been vetoed out. The Government introduced the Princes' Protection Bill, but the Assembly refused leave for its introduction. The Governor-General called into action the extraordinary powers vested in him by the Government of India Act, and the bill was passed in the teeth of countryside dissent.

Eight years later (in 1930) in the heat of the Civil Disobedience's inauguration, the Government promulgated Indian Press ordinance "to provide for the better control of the Press. Under the terms of this ordinance, magistrates were empowered, in their discretion, to demand securities of not less than five hundred or more than two thousand rupees from any person keeping a printing press who was required to make a declaration under Section 4 of the Press and Registration of Books Act, 1867. From publishers of newspapers who were required to make declarations under Section 5 of the Press and Books Registration of Books Act, 1867, the Magistrate could, in his discretion, also demand a security of not less than five hundred or more than two thousand rupees. Powers to declare such securities forfeited were conferred when it appeared to the local Government that any matter published was likely to have a tendency, directly or indirectly, whether by influence, suggestion, allusion, metaphor, application or otherwise :

- (a) to incite to murder or to any offence under the Explosive substances Act, 1908, or to any act of violence, or
- (b) to seduce any officer, soldier, sailor or airman in the army, navy or airforce of His Majesty or any police officer from his allegiance to his duty, or
- (c) to bring into hatred or contempt his Majesty or the Government established by law in British India or the administration of Justice in British India or any Indian Prince or Chief under the suzerain-

- ty of His Majesty, or any class or section of His Majesty's subjects in British India or to excite disaffection towards His Majesty or the said Government or any such Prince or Chief, or,
- (d) to put any person in fear or to cause annoyance to him and thereby induce him to deliver any person any property or valuable security, or to do any act which he is legally entitled to do, or
  - (e) to encourage or incite any person to interfere with the administration of the law or with the maintenance of law and order, or to commit any offence, or to refuse or defer payment of any land-revenue, tax, rate, cess or other due or amount payable to the Government or to any local authority, or any rent of agricultural land or any thing recoverable as arrears of or along with such rent, or,
  - (f) to induce a public servant or a servant of local authority to do any act or to forbear or delay to do any act connected with the exercise of his public functions or to resign his office, or,
  - (g) to promote feelings of enmity or hatred between different classes of His Majesty's subjects, or,
  - (h) to prejudice the recruiting of persons to serve in any of His Majesty's or in any police force, or to prejudice the training, discipline or administration of any such force."

On one security being forfeited any printer making a fresh declaration had to deposit with the Magistrate before whom such a declaration was made, a further amount of not less than one securities could also be demanded of amounts between one thousand and ten thousand rupees. If this further security was forfeited the local Government might, by notice in writing, forfeit the further security, the printing press and all copies of the offending publication to His Majesty. When these forfeitures were declared the local Government might direct a Magistrate to issue a warrant to seize or declare the forfeited property and to enter any premises for the search of such property.

Appeals could be made to the High Court to set aside orders within two months from the date of their execution. Such applications were to be heard by a special bench of the High Court composed of three Judges, or, where the High Court consisted of less than three Judges, of all the Judges.

A year later (1931), the Government decided to re-introduce a new Press Bill designed to suppress the publication of matter inciting or encouraging murder or violence. This was Indian Press (Emergency powers) Act, 1931. Any person keeping a printing press who has required to make a declaration under section 4 of the press and Registration of Books Act of 1867, might be requested by the Magistrate before whom the declaration was made, for reasons to be recorded in writing, to deposit with the Magistrate within 10 days from the day on which the declaration was made, a security upto one thousand rupees. A similar provision applied to the publisher. The Magistrate was empowered to make this demand on the request of the Local Government. Whenever it appeared to the latter that any printing press was used for the purpose of printing or publishing any newspapers, books or other documents containing any words, signs, or visible representation which incited or encouraged or tended to incite or encourage the commission or any offence of encourage the commission of any offence or murder or any cognisable offence involving violence, or directly or indirectly expressed approval or administration of any such offence, or of any person, real or fictitious, who had committed or who were alleged to have committed such offence, the local Govt. was empowered to take action.

Where a security had been deposited, the local Government could declare such security or a portion of it forfeited to His Majesty, or where the security had not been deposited to declare the Press to be forfeited to His Majesty. All copies of such newspapers, books and other documents wherever found in British India could be likewise forfeited.

If, after one security had been forfeited, the local Government could forfeit yet a further security, which could not be less than one thousand or more than ten thousand rupees in the case of both the printer and the publisher. The Act also empowered the local Government to direct a magistrate to issue a search warrant for such property where copies of newspapers and books declared forfeited were suspected to be stored for distribution. The chief customs office or the officer authorised by the local Government could detain any package brought into British India, which he suspected contained documents coming within the provision of the Act.

It will be seen that summary action could be taken by a magistrate on instruction from the local Government and thus the onus of proving themselves innocent fell upon those

who were prosecuted. The remedy open to them was by appeal to a special branch of the High Court Composed of three judges, or where the High Court consisted of less than three judges, of all judges. If it appeared to the special bench that the matter cited did not come within the meaning of the Act, the special bench had the power to set aside the order, where it related to the demand for security or was one ordering forfeiture of the printing press in question.

Another Bill affecting the press was the Foreign Relations Bill which replaced an ordinance promulgated in the previous April (Ordinance No. IV of 1931). The object of the measure was to penalise publishers calculated to interfere with the maintenance of good relation between His Majesty's Government and friendly foreign states. Some newspapers had been critical of the administration in certain states adjoining the frontiers of India, and the measure was designed to defend the rulers of such states from defamatory articles. This legislation (ultimately known as the Foreign Relations Act, 1932) declared that when an offence falling under chapter XXI of the Indian penal Code was committed against a ruler of a state outside but adjoining India, or against the consul or son or principal minister of such ruler, the Governor-General-in Council might make or authorise any person to make, a complaint in writing of such offences and any court competent in other respects to take cognizance of such offence might take cognizance of such a complaint. Any book, newspaper or other document containing such specified defamatory matter which tended to prejudice to maintenance of friendly relations between His Majesty's Government and the Government of such state, could be detained in the same manner as the seditious literature.

On January 4, 1932 four ordinances were promulgated—one of which was the Emergency powers Ordinance, conferring certain special powers for the maintenance of law and order and, in particular, for widening the operative section of the press Act so as to permit action against the publication of matter calculated to encourage the civil disobedience movement.

In Nov.—Dec. 1932, the Government introduced a bill seeking to embody the main provisions of the Special powers Ordinance in the form of an Act. The bill was passed and latter supplemented by many provincial bills.

Two years later (1934), the Government passed "An Act to protect the administration of States in India which are

under the suzerainty of His Majesty from activities which tend to subvert, or to excite disaffection towards, or to obstruct such administration"—"The Indian States (Protection) Act of 1934 (Act No. XI of 1934)". The act modified the application of Act XXIII of 1931, and XXIII of 1932. Provision 3 of the Act read :

"The Indian Press (Emergency Powers) Act, 1931, as amended by the Criminal Law Amendment Act, 1932, shall be interpreted

- (a) as if in subsection (1) of Section 4 of the Act, after clause (i) the following words and clause are inserted, namely—  
'or (1) to bring into hatred or contempt or excite disaffection towards the administration established in any state in India.
- (b) as if in Explanation 2 and Explanation 3 to the said sub-section, after the word 'Government' the words (or 'Administration', and after the letter and bracket '(d)' the words, letter and brackets, 'or clause (j)' were inserted, and
- (c) as if afterward Explanation 4 to the said subsection the following explanation were inserted, namely ;  
'Explanation 5—statements of facts made without malicious intentions and without attempting to excite hatred, contempt or disaffection shall not be deemed to be of the nature described in clause (j) of this subsection'.

And any power which might, by reason of such insertion but not otherwise, be exercised, by the local Government under the Act if so altered, may also be exercised by the Governor-General-in-Council ; and for the purpose of the exercise by the Governor-General-in-Council of such powers, the Act shall be interpreted as if references to the local Government were references to the Governor-General-in-Council, as if to subsection (i) of Section 23 the following proviso were added, namely :

"Provided that an application under this section against an order made by the Governor-General-in-Council under any of the sections themselves therein specified except section 19, shall lie to the High Court for the local area in which any security required under this Act from the printing press or newspaper concerned was deposited or to be deposited.

5. The chief events which furthered journalism generally and Hindi journalism particularly, were the non-



cooperation movement (1921), the Khilafat movement (1921), the elections to the Councils and Assembly (1927, 1935) and the Congress movement (1930, 1932).

6. The following charts will show the progress of Hindi journalism vis-a-vis Urdu journalism : <sup>3</sup>

CHART 1

showing the number of subscribers

Years	Hindi	Urdu	Total	Percentage	
				Hindi	Urdu
1891	8,002	16,256	24,258	32.9	67.1
1901	17,419	23,747	41,176	42.0	58.0
1911	77,731	76,608	154,339	50.3	49.7
1922	215,124	140,486	355,970	60.4	39.6
1931	335,438	150,556	385,998	60.9	39.1
1936	324,880	182,485	507,365	64.0	36.0

The above figures clearly show that in the period under notice (1921-35) the vogue of journalism was rapidly increasing. Hindi journalism had almost double of the votaries of Urdu journalism. The number of subscribers in Urdu has increased only by one-half, while that of Hindi by 16 times.

CHART 2

Number of Newspapers and periodicals, figures for U. P. alone

Year	Hindi	Urdu	English	Bilingual	Trilingual
1923-24	205	161	...	...	...
1924-25	218	183	...	...	...
1925-26	246	196	...	...	...
1926-27	237	219	93	24	10
1927-28	266	243	89		
1928-29	270	234	94		
1929-30	253	224	85		
1930-31	253	225	84		

<sup>3</sup> Vide Saraswati, Vol. 1, 1937

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Year	Hindi	Urdu	English	Bilingual	Trilingual
1931-32	229	262	80	...	...
1932-33	219	239	81	...	...
1933-34	233	265	93	...	...
1934-35	229	298	82	...	...
1935-36	219	299	84	...	...
1936-37	329	354	108	...	39

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CHART 3

Showing the number of subscribers to newspapers and journals published in the United Provinces

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Year	Hindi	Urdu
1930	267,250	132,049
1931	106,000* <sup>4</sup>	26,000* <sup>5</sup>
1932	254,370	136,949
1933	233,672	145,845
1934	244,736	157,434
1935	301,001	169,395
1936	324,880	282,485

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Thus we see that Hindi journalism has grown from power to power during this period. The period 1900-1918 is the period of consolidation of Hindi journalism. That under review saw much progress and differentiation in many of its branches. The position of journalism in United provinces in the beginning of the period (1921-22) can be noted as thus:—

“The total number of newspapers and periodicals printed during the year was 525 as compared with 427 in the previous year. Of these 97 were in English, 195 in Urdu and 226 in Hindi. Lucknow contributed 101 papers, Allahabad 86, Benares and Agra 41 each, Meerut and Cawnpore 32 each, Moradabad 24 Bijnore 21

<sup>4</sup> Of 11 newspapers only.

<sup>5</sup> Of 9 newspapers only. The above statement was put up by Hon'ble Minister of Education, United Provinces, in the Legislative Assembly, on the 12th November, 1938

and Aligarh 18, 9 English, 4 Urdu and 12 Hindi papers had a circulation of more than 200 copies and in only two cases did the circulation reach 10,000. Seventeen new papers were added to the list of reported publications and 14 ceased publication." <sup>6</sup>

The Urdu journalism was much benefitted by the Khilafat movement, but in the succeeding two years (1922, 1923), there was a marked decline in the number of Urdu publications due to the decline in the Khilafat agitation consequent on peace with Turkey and the ratification of the treaty of Lausanne.

Elsewhere we have given a comparative chart showing the numbers of Hindi and Urdu periodicals etc. in this period. But that table cannot show the increasing influence and vitality of Hindi journalism. For this we have to look elsewhere. In 1921-22, 12 Hindi papers had a circulation of more than 2,000 copies, while only 4 Urdu papers reached that limit. Besides two Hindi papers had circulation of about 10,000. In 1923-24, the position of Hindi journalism was such that three daily papers had circulation of over 2000 copies daily (four English and one Urdu daily reached this circulation). Amongst weeklies the largest circulation was that of a Hindi newspaper with 14,000 copies. However sales as yet were not stabilised. For in the succeeding year (1924-25) the number of daily papers with a circulation of 2000 and over fell from 8 to 6, of which three were English, two Hindi and one Urdu. The sale of the best-seller in Hindi of previous year (14,000) fell to 6,500, and the first place was taken by an English daily paper with a circulation of 7000. A Hindi monthly paper came third with 6,000. The best-seller daily of Urdu had a circulation of 3,000 (half that of Hindi best seller). How the sales of Hindi journalism was fluctuating in these days can be seen by the data supplied by the writer of the Government Administration Report, U. P., 1925-26, according to which one English daily doubled its circulation and issued 16,000 copies daily and another English daily paper was second with its circulation of 6,500 (they published previously 7000, & 4,800 respectively). One Urdu bi-weekly arose from 2500 to 6000. On the other hand two Hindi leading papers fell from 4500 and 3000 to 725 and 1,000 respectively. The increase in total circulation of Urdu press was one and a quarter of Hindi press. <sup>7</sup>

<sup>6</sup> U. P. Administration Report, 1921-22

<sup>7</sup> Vide data in the Administration Report 1925-26

In 1926, the number of Hindi and English papers decreased from 246 to 237 and from 99 to 93 respectively, but the number of Urdu papers rose from 196 to 219. Among the weeklies the Pratap of Cawnpore had a large circulation, and the Chand (Allahabad) and Madhuri (Lucknow) were the most widely read among the monthlies. Next year (1927) the most important increase occurred in Hindi papers. Of these two showed an increase of 3600 each, one a Allahabad monthly, and the other a Benares bi-weekly. Two Hindi weeklies and one Hindi monthly showed increases of 2000 and more, and a Hindi daily an increase of 1000. Thus six Hindi papers showed a combined increase of over 14,000 copies—as against this, the only important increases were of 1000 each in two Urdu papers. After a year (1928) the net increase in the circulation of Hindi papers was only about 2000. Thus, the phenomenal increase in the circulation of Hindi papers noted last year, was not mentioned. In 1930, 29 Urdu and 42 Hindi papers were added to the list of publications. In 1931, two Urdu and 10 Hindi papers had a circulation of 4,000 and over, and eight Urdu and 18 Hindi papers a circulation of 2000 and over. 31 Urdu and 34 Hindi papers were added to the list and 23 Urdu 31 Hindi papers formerly on the list ceased to appear. In 1933, 3 Urdu and 6 Hindi papers had a circulation of more than 4000 each, 4 Urdu and 11 Hindi papers had a circulation varying from 2000 to 4000.

7. Throughout this period, as before, monthly journalism predominated, followed at a distance, by weeklies, dailies and bi-weeklies respectively. The popularity of monthly and weekly journals is in itself a criticism of the existing press. Apparently the average reader is little interested in news, although the practice of publishing press-telegrams of general and local interest was on the increase. What reader really looked for was an editorial pronouncement on questions of public interest. Arts and letters, sports, industry, travel and science make little appeal to him, though a few industrial and literary journals maintain somewhat precarious existence.

8 The history of Hindi journalism at this stage is of supreme importance to a chronicler, because of the diverse forces reacting in the field, and the strength and influence it has begun to exercise on politics and literature.

Saraswati continued its unique position, and though Dwevedi left in January, 1921, it carried on the policy chalked out by him till 1928 under the editorship of Pannalal Padumlal Bakshi. The period which followed saw a rapid

rise in Hindi journalism in all its spheres of activity. Although the literary magazines figured much in number and strength; the initiative passed in the hand of political journalism which rapidly developed due to the rise of the strength of the Congress which championed Hindi and spoke to masses in that vernacular. From hence, there was a division of labour. The magazine took the cause of literature, and weeklies and dailies went to contemporary events and news and general information.

The most important magazines were Madhuri (1921), Dakshin Bharat (1922), Chand (1923), Manorama (1924), Samalochak (1924), Maharathi (1925), Kalyan (1926), Khilauna (1927), Veena (1927), Balak (1927), Sudha (1927), Vishal Bharat (1928), Tyagbhoomi (1928), Hans (1930), Sangeet (1930), Ganga (1930), Rangabhoomi (1931), Vishwamitra (1933), and Maya (1934). The total number would exceed several hundreds. These have carried our literature forward through these decades. They have been instrumental in popularising new literary currents—and every poet and writer of repute has contributed to them some time or other. They cover almost every possible subject.

Saraswati continued to take lead till 1928 after which it ceased to function as an influence on Hindi political journalism. The decline of Saraswati began from 1929 when Bakshi left it, and the policy was controlled by the manager. This decline is due to :

(1) Severe competition in field which has not increased so much. From its very initiation Madhuri (1921), had taken a very important part in publishing high class literary articles and poems, and it had very soon become a mirror of literature. Almost all great writers and poets were connected with it. Manorama, Maharathi, Veena, Sudha and latest Tyagbhoomi and Vishal Bharat were snatching subscribers from it. Hence it began to change from a literary paper to a periodical of light matter.

(2) Lesser reading matter was offered to the reader by the use of bolder types.

(3) Till now Saraswati had fashioned a public taste—nay, it was Saraswati that had really created it. The advertisement of Vyavasthapak (1929, p. 720) shows this. This advertisement will itself tell a lot.

(4) The vogue of special issues had begun and it left lesser margin for improving single issues.

(5) Various colour-printing and, later on ornaments were used to attract public attention.

We have traced the history of this decline elsewhere. Here we have to add that post-Dwevedi periodical journalism grew rapidly till 1930, and then it as much rapidly dwindled into such uncreditable stage as it is in today.

The Great war (1914-18) began rightly the daily journalism and the weeklies were thrown into the background. After the Great war, there was general financial depression the world over, and hence both the weekly and the daily Hindi press was thrown into disorder and convulsion. Then came the non-violence noncooperation campaign—and press Acts were there. But there were causes which favoured the growth of Hindi journalism. We can locate some of these:—

(1) The war had created a newspaper-reading public. It is the peculiarity of newspaper-reading that once a person begins to read papers, it may for any reason whatsoever, the habit is formed and even when the original cause disappears the rage for news and specially for foreign news developes to a great degree. So at the end of the War we find many newspaper boys cycling about with cries of sensational news of the day. They do not confine themselves to cities only, but are seen even in village. Our villages were awakened from deep slumber of ages as theirs were interest chiefly involved, for in many villages there was not a single home that did not supply a recruit and waited for the news of his welfare. "The wartime made the people anxious to know war-news and so there was an enormous rise of newspapers and news-sheets." <sup>8</sup>

(2) After the cessation of the World-War, the motor-transport was introduced into India. The world-war employed motor-transport to a great extent, and after the war had successfully terminated, the released motors and busses were sent to India for ordinary transport. The vast continent of India with long and tiresome distances had an ill-provided railway service and was well-suited for the growth and spread of cheap and rapid means of motor traffic. From 1918 to 1928, motor traffic increased by leaps and bounds and by this new means of communication the town and the country were brought into closer contact with each other. The craving of the mofussil people for news about the War was supplied by the cheap news-sheets and motor-

<sup>8</sup> Vide History of Marathi-Literature, 1800-1938 p. 474 ; also Ibid page 40

traffic which carried packets of papers and small news-sheets to eager agents and newspaper-boys on its way.<sup>9</sup>

(3) The new reforms (Montague-Chelmsford, 1919) gave people an elected assembly, and thus, for the first time the man-in-the-street became conscious of the association with wider interests. The electorate could not be reached with English press which chance fell to Vernacular press. The Hindi press rose to this occasion and grew enormously.

(4) The Congress adopted Hindi as a national language in 1919, and this gave an impetus to political journalism. Writing of this influence, Margarita Barns says :

“One of the subjects which was agitating nationalist opinion at that time was the absence of a recognised national language. Since then Mr. Gandhi has lost no opportunity on the necessity of nationwide teaching of Hindi. Many far-reaching thinkers, educationalists and politicians shared his anxiety that Hindi should be the medium of instruction in schools. At this time Sri Shiva Prasad Gupta, the well-known millionaire philanthropist of Benares founded his Hindi paper, the *Aj*, at Benares, on Sept. 5, 1920. . . . , As its policy was directed towards reaching the masses, the paper necessarily had to devote considerable space to educating matter. Also, owing to the poverty of the general public, the selling price had to be as low as half an anna.”<sup>10</sup>

The important papers after the war were (1919)—*Abhyudaya* (Prayag), *Tirhut Samachar* (Muzaffarpur), *Bharatmitra* (Calcutta), *Veer Bharat* (Calcutta), *Kshatriyamitra* (Benares), *Venkateshwar Samachar* (Bombay), *Pratap* (Cawnpore) *Jayaji Pratap* (Gwalior), *Gaud Hitkari*, *Bramhana Sarvaswa* and *Anand* (ed. Shivanath Sharma). A year later (1920) there was some increase, as the analysis of the periodical address of Hindi Sahitya Sammelan will show:—

(1) *Monthlies*, literary—Saraswati & Shri Sharda ; Science : *Vigyana* ; political : *Maryada*, *Pratap* ; *Abhyudaya*, *Prabha* ; Student organs : *Vidyarthi* ; Ladies organs : *Stree Darpan*, *Grihalakshmi*, *Stree Dharma Shikshak*, *Mahila Darpan* and others. *Weeklies* : *Pataliputra*, *Bharatmitra*, *Bangavasi*, *Venkateshwar Samachar*, *Vishwamitra*, *Karmaveer* (est. 1920). There was no paper on literary criticism, and Pandit Ramaotar

<sup>9</sup> Ibid, p. 474

<sup>10</sup> Margarita, p. 347

Sharma attracted the notice of the Hindi world by his article *साहित्य समालोचक पत्र की आवश्यकता* <sup>11</sup>. The years following the war a number of tussles between the Congress and the Government, and in each of these Hindi press sided with the national aspirations and suffered heavily. But it also grew in appeal, strength and popularity. In 1920, the important papers devoted to political journalism were Maryada, Pratap, Abhyudaya, Bharatmitra\*, Bangawasi, Vishwaitra\*, Karmaveer, Aj\*, Swatantra\*, Calcutta Samachar\*, Vartaman\*, and Arjun\*.

The asterisked were dailies and the rest weeklies. Bharatmitra and Vishwamitra published weeklies also. And it was political journalism that was counting. Within a decade this number increased to more than double. In the presidential address of Hindi Sahitya Sammelan, the president reviewed the development of the Hindi press with Considerable pride.

The papers were full of bitter controversies especially with regard to the election of the president of the Sammelan. The 1920-Sammelan had to pass a resolution appealing the papers to restrain themselves in their comment. <sup>12</sup> Another analysis shows that (in 1923) (1) Religious journalism and (2) Social journalism were not important; (3) caste journalism was important and much flourishing. Every class owned some papers, *e.g.* Brahman, Kshatriya, Kayastha, Kalwar etc.; (4) political journals were the most important. They were powerful instruments in political awakening; (5) Industrial press was non-existent; (6) of non-party (Sarvajanic) papers, a number, though unimportant, were present; (7) Miscellaneous were many *e. g.* educational, Vidyarthi, (Prayag), juveniles, and half a dozen weeklies for ladies. Important monthlies were Saraswati, Maryada, Shri Sharada, Prabha, Madhuri, Hindi Chitramaya Jagat. Of these Maryada and Shri Sharada closed. Hindi Chitramaya Jagat was the only monthly paper which was devoted to political journalism and illustrations. Of fortnightly, a number of them were published in earlier times, but none existed in 1923. Of weeklies Hindi Bangavasi, Venkateshwar Samachar, Pratap, Bharatmitra, Abhyudaya, Pranvir, Desh (Patna), were important. There was no semi-weekly. The important dailies were Swatantra, Bharat Mitra, Vishwamitra, Calcutta Samachar, Aj, Vartaman and Arjun. With the annual session of Hindi Sahitya Sammelan (1924), an exhibition was held when 102 Hindi papers were displayed. These are:

<sup>11</sup> Report, 1922

<sup>12</sup> Ibid, p. 54



(1) *Dailies* : Aj (Kashi), Swatantra (Calcutta), Arjun (Delhi), Calcutta Samachar (Calcutta)

(2) *Weeklies* : Tarun Rajasthan (Ajmer), Hindi Rajasthan (Delhi), Arya Jagat (Lahore), Marwari (Nagpur), Rangila (Gayadham), Matwala (Calcutta), Prem (Brindaban), Mauji (Calcutta), Agrasar (Calcutta), Jainmitra (Surat), Kartavya (Etawah), Udaya (Saugor), Hindi Kesari (Kashi), Vriddhi (Almora), Mahila Sudhar (Cawnpore), Shramik (Calcutta), Garib (Bijnor), Swadesh (Gorakhpur), Tirhut Samachar (Muzaffarpur), Mahaveer (Haridwar), Marwari Brahman (Calcutta), Surya (Kashi), Hindi Sambandh Sahayak (Sahranpur), Sindhu Samachar (Shikarpur), Lokmanya (Banda), Kailash (Moradabad), Desh (Patna), Bhavishya (Cawnpore), hankar (Moradabad), Pratap (Cawnpore)

(3) *Biweeklies* : Pranvir (Nagpur)

(4) *Fortnightlies* : Garhwali (Dehradun)

(5) *Monthlies* : Sanadhya Hitkari (Jhansi), Conference Prakash (Ajmer), Yugantar (Calcutta), Nigamagam Chandrika (Benares), Vidyarthi (Prayag), Malaw Mayukh (Kashi), Deshbandhu (Calcutta), Sanadhyopkarak (Agra), Hindi Pracharak (Madras) Audichya Brahman (Delhi), Shishu (Prayag), Sukhmarg (Aligarh), Halwai Vaish Samrakshak (Kashi), Hindi Galpamala (Kashi), Sammelan Patrika (Prayag), Tijarat (Shahjahanpur), Brahman Saravswa (Etawah), Nagri Pracharini Patrika (Kashi), Hindu Sambandh Sahayak (Sahranpur), Sampraday (Baroda), Sindhu Samachar (Shikarpur), Lokmanya (Banda), Gahoi Vaish Sevak (Orai), Parmar Bandhu (Jabbalpur), Praja Sevak (Hoshangabad), Barwal Chandrika (Kashi), Dwijraj (Prayag), Anubhut Yogmala (Varanasi, Etawah), Kalwar Kshatriya Mitra (Prayag), Kshatriya Vija, (Kashi), Bramhachari (Rishikul, Haridwar) Marwari Agrawal (Calcutta), Kanyakubja (Kashi), Dharma Rakshak (Calcutta) Grihalakshmi (Prayag), Bhrawar (Bareilly), Chhatishgarh (Ramgarh), Mahila Sudhar (Cawnpore), Maheshwari (Calcutta), Sanatan Dharma (Calcutta), Samalochak (Saugor), Maheshwari Sudharak (Ajmer), Saraswati (Prayag), Balsakha (Prayag), Samalochak (Sikandarpur Farrukhabad), Mahila Mahatwa (Calcutta), Samanvaya (Calcutta), Prabha (Cawnpore), Savadhan (Bhiwani), Naye Brahman (Cawnpore), Arya (Lahore), Shikshamrit (Narsimhapur), Mohni (Damoh), Alhir Samachar (Shikohabad), Jain Gazette (Calcutta), Kshatriya Veer (Pauri), Yog Pracharak (Kashi), Kalaudhan Mitra (Bhagalpur), Kalwar Kesri (Lucknow), Kavita Kaumudi (Prayag), Kurmi Kshatriya Hitaishi (Pannagar), Swasthya (Cawnpore), Shanti (Sahranpur), Shiksha Prabhakar (Lucknow), and Shiksha Sevak (Patna)

Till 1926, dailies were a cumbersome affair. The shortcomings were :

- (1) Bad typography
- (2) Indecent matter and advertisement
- (3) Long three-coloured editorials
- (4) Unbalanced articles towards Home and foreign news and affairs

The weeklies were better edited and discretion was used in the choice of matter and information. New political newspapers of importance, however, came in 1915—Bhavishya (Cawnpore), Kharmaveer (Khandwa) and Sainik (Agra). They were organs of persons who were ever ready to sacrifice themselves at nation's altar and hence their paper grew in power and popularity. Their sacrifices made for any shortcomings in their journalistic ability.

When the nation again rose up against the Government (1931), these were suppressed by special ordinances. The result was that soon (in 1933), dailies became only a catalogue of news, and the weeklies that lived a parasite existence were even worsted. There was no liberal Hindi paper when the Congress launched its salt satyagraha, and hence Bharat (1930) came into existence. In 1933 it became semi-weekly. In 1931 the following dailies were being published : Vishwamitra (Calcutta), Swatantra (Calcutta), Bharatmitra (Calcutta), Lokmanya (Calcutta), Swadhin Bharat (Bombay), Arjun (Delhi), Lokmat (Jabalpur), Vartaman (Cawnpore), Aj (Benares), and Hindi Milap (Lahore). Of the Calcutta papers, 'Vishwamitra' was the best.

### 1929-30

There is no noteworthy change in Hindi journalism. The ephemeral nature of production continued. Leader Press, Allahabad, began publishing weekly 'Bharat'. The monthlies vied each other in publishing special issues, *Visheshank*, sometimes publishing 4 or 5 of these every year. The tendency of pouring such "special issues" was on the increase. Prayag added Bhartendu and Calcutta, Saroj (ed. M. Navajadiklal). Saraswati, Madhuri, Chand, Vishal Bharat, and Maharathi maintained their well-earned reputation.

### 1931-32

Noteworthy newcomers were Navayug (Delhi) and Bharati (Lahore). There were three dailies in Delhi, which implicitly shows the westward march of Hindi. It was

hoped that we could soon have Hindi as the language of Metropolitan journalism. Semi-weekly Bharat of Prayag changed to larger sized illustrated daily. The daily Pratap lost its former spirit and sale. Aj (Benares) continued unchanged. There was no noteworthy changes in the position of Hindi newspaper (daily) journalism.

The weeklies deteriorated.

The only noteworthy weekly was Aryamitra.

The monthlies also deteriorated. Saraswati, a premier monthly of historic importance, left the ideal fostered through it by Sri Acharya Dwevedi, and took to propaganda and momentary issues.

Journalism was engaged in controversies of all sorts. Quick changes of repartees, controversial articles, personal articles, personal squibbles—these grew. Even the monthlies took part in these, and produced much that was of ephemeral nature. The new spirit affected and miscarried several magazines and periodicals. Abhyudaya was one of them. However, several magazines did not catch the contagion.

### 1933

The press Ordinances of the Viceroy checked the growth of journalism this year, as in other languages also. Many Hindi newspapers ceased publication temporarily. The ordinances not only affected dailies and weeklies, but also monthlies. After the truce or Gandhi-Irwin pact, many of the papers which had ceased publication began to be issued although Hindi journalism could not get its former momentum. The movement, however, benefitted Hindi journalism. Nationalist papers were widely read. The movement increased the newspaper-reading public and the sacrifices of the journalists soon gained deep sympathies.

The press Ordinances took a great toll of life. 'Bhavishya' illustrated weekly of Allahabad was a newcomer. This was altogether a unique paper. Bharat turned semi-weekly. It was now well-edited, and gave a variety of serial articles. The typography was however bad. Amongst other new monthlies 'Ganga' and 'Maya' were noteworthy.

### 1934

Many magazines issued Bhartendu Ank in connection with Bhartendu Ardh Shatabdi celebrations. Of these that

of Balak was best. The movement of this celebration was successful through the help of journals and newspapers.

No noteworthy changes in journalism although there was considerable growth in number. Several brilliant papers ceased publication. Bharat and Aj stuck to their policies. Pratap grew less and less brilliant. The numbers of weeklies grew. The taste deteriorated. Journalistic and sensational articles predominated. There was a complete lack of literary taste, and even monthlies partook these defects. The periodical literature was mostly ephemeral, and not of permanent interest, though there were some important features in the monthlies.

The literary and critical articles were spoilt by personal remarks and undesirable elements in the form of gross satires. There was a growth of the tendency of writing fun (विनादात्मक लेख) but this had not got higher ideals. The language used was bad, and a faulty style was the result, partially due to the influence of English. Literary piracy was on the increase.

A flood of cin-paper was an important phenomenon. Almost all of these were un-literary and pictorial,<sup>13</sup> and in no way benefitted Hindi literature or raised the level of Hindi journalism.

No noteworthy change except the increase of numbers. Aj and Bharat continued in their old spirit. Of the weeklies, Vishwamitra had been progressing. Leaving only a few, all were engaged in the product of sensational literature, personal squabbles and controversies. However, the waywardness (उच्छेद्धता) seemed to be in the ebb. Magazines were not interested in the production of permanent literature, most of their controversies were only time-servers. Juvenile literature and journalism had attracted public notice. Many papers were issued merely for the interest of the children. Scientific criticism was almost absent. The language was still spoilt by the frequent use of English words and phrases :

“दैनिक पत्रों की भाषा तो कुछ असावधानता के कारण और त्वरा के कारण दोषपूर्ण रह जाना क्षम्य भी है, परन्तु साप्ताहिक और मासिक पत्रों की भाषा पर जो नियन्त्रण होना चाहिये, वह नहीं होता। अंग्रेजी बन सक भल-कता है। हिंदी के हित के लिये इसे रोकना चाहिये।”<sup>14</sup>

Cino-journalism was on the increase. Several of these cino-journals published pictures altogether devoid of taste and decency, probably to increase sales.

<sup>13</sup> चित्रमात्र प्रदर्शन है : Report V. S. 1991

<sup>14</sup> Report V. S. 1992 p. 26.

8. *Politics.* The chief item of the press was, of course, politics, as must be in a country dominated by foreign power. We shall discuss the political activity of Hindi journalism piece-meal.

The year was extremely critical and demanded much sacrifice from the pro-Congress and national papers. As much of Hindi journalism is national in tone and outlook, it was ruthlessly suppressed. With the march of time and the Khilafat movement (especially after the arrest of Ali Brothers, Pt. Motilal Nehru and other leaders including Gandhiji) the tone became bitter. The *Swarajya* (Allahabad) and *Pratap* and *Vartaman* (Cawnpore) vigorously supported the movement. *Vartaman* was the most critical and bitter Hindi paper. The *Aj* while continuing its firm adherence to the principle of non-cooperation movement frequently advised caution and discrimination in the carrying out of the various items of the programme. *Abhyudaya* while opposed to some of the main items of the programme strongly criticised the policy of the Government with regard to the proclamation under Criminal Law Amendment Act. The *Gyanshakti*, *Anand* and *Surya* were among the few Hindi papers which constantly opposed the movement. Attention continued to be centred on the movement and the entire extremist press was in favour of Gandhiji's programme.

At the beginning of 1922 the press was full of comments on the proceedings of the Congress and the Muslim League. The decision of the Congress met with general approval.

The entire press condemned the Chaurachauri tragedy and admitted that it proved the inability of the people to maintain non-violence under grave provocation. The '*Aj*' was one of the extremists which urged alteration in the Congress programme. Hence, the Bardoli resolution was extensively commented upon while papers like *Aj* welcomed the postponement of civil disobedience movement. The entire press held the view that Aika movement was purely agrarian directed to secure the removal of the grievance of the cultivators, and that its suppression would be unjustifiable.

Anglo-Afghan treaty evoked divergent comments. The press was unanimous in denouncing the action taken by the Government against the non-cooperators. The extremist press strongly advocated boycott of the visit of Prince of Wales. Oudh Tenancy Legislation came in for severe criticism. Papers supported the cause of the tenants and warned Taluqdars.

Apart from the publication of press telegrams of general and local interest, to which an increasing number of newspapers gave attention, the great bulk of subject-matter consisted of political commentary. There was a decided improvement in the form in which expression was given to political views; and, save with half a dozen points, more vituperation of the doings of the Government or of political opponents ceased to be popular with newspapers of these provinces. Party competition at election, communal difference, and the excesses committed at riots let to a rise in the temperature of political writings. But as a rule, leading organs of the press strove to preserve peace and to maintain moderation in language while expressing their points of view with vigour.

In consequence, no action against press under the law was necessary, save in the case of ultra-violent comments on the Sahranpore riot.

The conclusion of peace with Turkey and the terms of settlement arrived at gave much satisfaction to the Muslim press, and the Leader observed that none of the nations defeated in the Great War had emerged so honorably from peace-negotiations. Turkish reorganisation was viewed hopefully, but news of the abolition of the Caliphate by the Turks caused unmingled grief and concern. Attention was drawn to the bad arrangement for the pilgrims in the Hedjaz. The prospect of trouble with Afghanistan caused dismay, and relief was felt when the situation was eased by the capture of the Kohat murderers.

The Hindi press was unanimous in condemning the Kenya settlement, and opinion was not influenced at all by the publication of a 'white paper' explaining the settlement. The grievances of Indians in British African colonies continued to be ventilated during the year, and were frequently advanced as a ground for non-participation by India in the British Empire Exhibition at Wembley.

Liberal papers looked for a more advanced attitude towards Indian affairs from the accession of a Labour Government in Britain; the organs supporting the Swarajists made their readers expect nothing from any British party.

The controversy over the reclamation of the Malkane Rajputs became acute in the early part of the year, and dissensions arose over other questions, such as cow-sacrifice and the Hindi Sangathan movement. Neither an attempt by the Provincial Congress Committee to debar Congress members from taking part in Shuddhi activities, nor the

All-India compromise at Delhi on the subjects of reclamation succeeded in preventing the appearance of fervent writings on communal question; while the meeting of the Hindu Mahasabha at Benares and its resolutions on Hindu organisation came in for much comment, but enthusiastic and hostile. The riots at Multan, Amritsar, Saharanpur and Agra provided fresh fuel for publicists. Some of the most ardent nationalist papers were also the active protagonists of communal interest; and it was not uncommon to find side by side in the same paper two articles, one of which pleaded for unity and ascribed communal difference to British machination while the other represented the Hindu or the Muslim attitude on some communal dispute in terms which could hardly fail to give offence to the other community.

The split in the Congress over the question of council entry was at first made the occasion of much criticism of the Swarajists, but opinion veered round in favour of giving them a chance to capture the council; and it became enthusiastic in their favour after the success of the party at the election. Efforts were made to bridge the gulf between no-changers and Swarajists, and rancour was largely divided against Liberal party, whose overtures for the re-union of progressive politicians on the constitutional programme are rejected in terms far from flattering. The release of Ali brothers occasioned hopes of quickened enthusiasm for the non-co-operation programme, but the Coconada Congress was generally felt to be barren of material results. The movement for Mr. Gandhi's release gathered strength from news of his ill-health in jail, and his release was received with jubilation. Newspapers of many shades of opinion appreciated warmly both the motives leading to the release and the release was also considered to be nothing but motive of policy and fear of the Legislative Assembly.

After Gandhi's release civil disobedience was convassed in connection with the Nagpur flag agitation and even as a means of distracting attention from communal quarrels. Opinions against any attempt to start such a movement was divided, though much sympathy was expressed for the Akalis, and for the ex-Maharaja of Nabha.

Liberal newspapers continued to criticise the Government, particularly in regard to the resignation of ministers in these provinces and in regard to the working of the forms. They also indulged in penetrating criticism of the non-cooperation. The drift of public opinion in favour of agitation through constitutional channels brought with it

increased knowledge and criticism of Diarchy. The certification of the increased salt-duty by His Excellency the Viceroy evoked a storm of criticism in the papers which lasted for five weeks. Throughout the year there were insistent calls for a further advance in the self-Government.

Very little was heard of the Kisan movement and of the wrongs of the tenant. Bolshevism and the Bolsheviks received increasing attention. Muslim papers were hostile and suspicious in their attitude especially in view of Bolshevik behaviour towards Turkistan, but Vartaman of Cownpore came repeatedly to the conclusion that Bolshevism was spreading with irresistible force. In local affairs the necessity for economy in administration received much attention but proposals for amalgamation of several districts were strongly opposed. Swarajists were elated by the success, of members of their party in Municipal and District Boards' elections.

A number of new papers expressing extremist political views appeared but they only partially replaced some which ceased to exist during the year. Communal tension was responsible for the appearance of several newspapers dealing with subjects in dispute between Hindus and Muslims. Official evidence before the Arms Rules Committee was strongly resented by all sections of the press. The refusal of the Government to agree to an unrestricted issue of licenses was condemned as deliberately calculated to impair the nation's capacity for self-defence and consequently for self-Government.

With the exception of a few Urdu papers, the press generally supported the District Boards Bill. The extremist press admitted that the Bill would improve the position of the District Boards, but criticised the provision of the Bill as falling far short of the requirements of a free and civilised country. The Muslim papers resented the attitude taken by the Hindu members with regard to Muslim representations.

All sections of the Indian press were united in resenting the treatment of Indians in the colonies. The moderate papers thought that much good would result from Mr. Shrinivas Sastri's dominion tour, but the extremist press regarded it as a waste of public money. Mr. Sastri was vehemently criticised by them for his professions of love for the British Empire, and they were denounced as signs of a slave mentality. The resolution of the Imperial Conference about the equality of the status of Indians in the



dominions was represented as an attempt to appease the Indians with lip-sympathy. The view was reiterated that nothing short of self-Government could secure an equitable and honourable treatment of Indians in the colonies.

The Government was still much susceptible of the extremist press. The editors of four papers were prosecuted for the publication of inflammatory or seditious 1924-25 articles. Two of them apologised and cases against them were withdrawn. The two others were convicted. Hindi papers were the most forward to bear the flag of revolt as can be seen by the official note: "The Hindi papers with the largest circulation are the least detached in their political comments."<sup>15</sup> Besides direct politics, Hindu-Muslim questions and problems like Shuddhi Sangathan, music in front of mosques etc., were the most frequent vogues of the press. The Unity Conference at Delhi which met towards the close of 1927 received general support from the press which did all that it could to further its objects.

The press was keenly alive to foreign politics. The conclusion of peace with Turkey, the abolition of the Caliphate, the prospect of friction with Afghanistan in connection with the Kohat murders, dissatisfaction with the indemnity demanded from Egypt after the murder of Sir Lee Stack, the fortunes of the Hedjaz were some of the topics. The League of Nations frequently came to criticism as instrument of powerful European nations for furthering their imperial designs on the earth.

The positions of Indians overseas received constant attention. The disabilities under which Indian labour in South Africa, Kenya and the colonies worked were strongly criticised or resented. The Government of India was blamed for not supporting the Indian cause in South Africa as strongly as the exigencies of the case required.

The debates in the Eegislative Assembly were closely followed especially those on the questions connected with reforms. It was generally those on the questions connected with reforms. It was generally held that the Government's attitude on this subject was reactionary or unprogressive. Many papers pressed for the early appointment of Royal Commission to examine the possibility of a further and immediate constitutional advance. The Hindi press unanimously condemned the Lee Commission Report. There were insistent demands that the British recruitment should cease.

<sup>15</sup> Adm. Report, 1924-25. p, 112, art. 286 .

The tone of the press was still strongly prejudiced against the Government. Several papers published articles by notorious revolutionaries and some of ex-  
1925-26 tremist views resumed the preaching of civil disobedience movement and complete independence. The Government policy in communal problems and situations and of agricultural development was viewed with suspicion. The editors of two papers were prosecuted for the publication of revolutionary and seditious articles. One was convicted and the case against the other was withdrawn on his tendering an apology. The editor and printer of a third paper were prosecuted for objectionable article against Muslims.

The most important English papers were 'Leader' (Liberal), Indian Daily Telegraph (which changed hands too frequently to have a uniform policy) and the Patriot (Extremist). The most popular Hindi political weekly was Pratap, an advocate of extreme nationalistic views. Aj, Bhavishya and Abhay made indiscriminate attacks upon the Government and Muslims alike, and in spite of the conviction of its editor, the Vartaman continued to preach Bolshevism and civil disobedience. Swarajist tendencies were continued with reasonably well-informed criticism of Government. Communal controversies loomed large. Hindi papers were generally interested in the question of Hindu organisation and it was suggested by some that the Hindu Mahasabha should replace the Congress with a view to the establishment of a Hindu Raj.

Papers of all shades of opinion protested vigorously the alleged treatment of Indians in the colonies, especially in S. Africa. A policy of retaliation against the colonies was demanded. The revolution in Russia and China were welcomed as happy auguration of the birth of a new Asia freed from the European exploitation. The majority report of the Reforms Enquiry Committee was condemned as reactionary. The liberal papers favoured the minority report but most papers would have nothing to do with it. There was a continuous demand for the stoppage of European recruitment for the services.

Several papers professed to see in the organisation of the labour the road to independence and Self-Government. Letters from revolutionaries abroad and from the Indian Communist party in India were printed from time to time. Action taken under the Bengal Ordinance was represented as an attempt to crush the Swaraj party and the arrests made in connection with Kakori train dacoity were denounced as a move to discredit political workers.

'Pioneer', 'Leader', 'The Indian Daily Telegraph' and a number of papers of Bengal as well as 'Hindu' (Madras) continued to influence the political tone of Hindi 1926-27 journalism. The most important Hindi political weeklies were Abhyudaya, Pratap, Dainik and Vartaman. Abhyudaya was the chief organ of the Independent Congress party which chiefly dealt with Hindu Muslim problems and the civil di-obedience movement. The Pratap supported the Swaraj movement, and was generally moderate its language. The Sainik made many strong comments on public affairs and the Vartaman displayed much bitterness on communal question.

Journalism has always remained a thorn bed, and it was more so at this period of its history. Three papers were warned. The editor of Vartaman was prosecuted, but the prosecution was not passed when he tendered apology. Communal questions and especially the communal riots continued to engross the attention of the press. The riots were generally condemned, but some irresponsible papers professed to find in them a means for awakening the manhood of the people. There was a strong small Hindi press which urged that Shuddhi and Sangathan movements were essential for the preservation of the community. Government policies and elections were the most important and most frequent political topics of the day.

The affairs of Nizam came to much criticism in the Hindi press. The restoration of Berar was opposed. A strong protest was launched against the deposition of the ex-Maharaja of Indore. The League of Nations was declared as White Jingoism for the subjection of the coloured races. The French action in Syria was quoted as furnishing an example in point, and the anarchy in China was feared as the first symptom of Asiatic revolt against foreign domination. The press was almost unanimous in protesting against the personnel of the Indian delegation to the Imperial Conference, and the commendations of the Currency Commission. It foretold disaster from the adoption of a one-and-six penny ratio.

The agricultural Commission met with less opposition, though a section of the press insisted on seeing in it a move on the part of English industrialists to exploit Indian agriculture. Other questions discussed in the press were amendment of the District Boards, Primary Education Bill and the introduction of reforms in N. W. Frontier Provinces.

The press was still working hard for the awakening of the masses. A number of papers advocated revival of the policy of non-cooperation—while some extremist 1927-28 papers preached the doctrine of complete independence. The editors of two papers were warned for printing seditious matter. Another editor was sentenced to three months rigorous imprisonment and a fine of Rs. 200 for publishing the objectionable matter and all copies of an issue of a fourth paper were declared forfeited for publishing matter falling under the same section.

The Pratap which continued to be the most popular weekly, was a great force against local injustices. Its vehement criticism of Government called forth a warning from that quarter. The Abhyudaya advocated resort to civil disobedience, to assert of Hindus to play music before mosques. 'Aj'—the most ably edited Hindi paper—advocated non-cooperation as the only measure for the attainment of Swaraj. The Vartaman continued to attack of the Government with the open and persistent preaching of communistic doctrines.

The murder of Swami Shradhanand, followed by murder and attempted murders of other Hindu leaders at Ajmer, Bahraich, Pilibhit and other places, occasioned impassionate attacks by Hindu papers on Muslims and their religion. They alleged the existence of an organised conspiracy against the Hindus.

The Hindu press throughout pressed for the establishment of joint electorates. The entire Hindi press followed the nationalist interest in China with keen and sympathetic interest. It strongly criticised the British policy there, and protested against the despatch of Indian troops to suppress a nation's struggle for freedom from Western capitalists. The exclusion of Indians from the Statutory Commission was taken as a national insult and complete boycott and revival of non-cooperation was advocated.

After four years of special attention to communal questions the press, as a whole, again turned to politics and political propaganda. The editors of four news- 1928-29 papers were warned for publishing articles which rendered them liable to prosecution under the I. P. C. The editor, printer and publisher of another paper was prosecuted under section 124-A, I. P. C., and sentenced to three months' simple imprisonment. One issue of a weekly paper and one of a Hindi magazine were proscribed.

The 'Aj' maintained its position as the foremost Hindi daily paper: it opposed the Simon Commission and was an ardent advocate of the boycott of British cloth, as was also the Swadesh which represented the advanced wing of the Congress. The Pratap continued to be the most important and widely circulated Hindi weekly and a staunch supporter of the Congress. The Abhyudaya maintained its place among Hindi journals as being the mouth-piece of Pandit Madan Mohan Malaviya. A new Hindi weekly the 'Bharat' was issued from the Leader Press at Allahabad. It was edited by a member of the Servants of India Society, and gained rapidly in popularity and circulation. The Desh-Bhakti continued to support complete independence and to exhort young men to take up national work, but it was not long-lived.

During the year, the chief topic of interest was the Statutory Commission. On the return of the Commission to India, the Hindu papers resumed the campaigns for boycott, which was intensified by the death of Lala Lajpat Rai. It was stated that the constitution of the Commission was immaterial to them. They would not accept any Commission, even with Indian members, if it was appointed by foreigners. India could only win her emancipation through nonviolent non-cooperation, civil disobedience, and boycott of British goods.

British relations with Egypt were followed with keen interest, and the terms of the Anglo-Egyptian treaty strongly criticised. The Kellogg Anti-War Pact was denounced as hypocritical. The Bardoli Satyagraha was commended by all Hindi nationalistic organs as a means of securing Swaraj. The report of the Agricultural Commission was criticised because it was said that the main object of the commission was to remove the cultivators from the influence of political leaders and to exploit Indian agricultural resources for the benefit of England.

The announcement of the Viceroy regarding Dominion Status was not warmly received, though some Liberal papers applauded the decision. The offer was regarded as a diplomatic move designed to prevent the revival of the non-cooperation movement after the Lahore Congress, and on the failure of conversation with the Viceroy, adherence to the Congress programme of Independence was urged strongly. The arrests in connection with the murder of Mr. Saunders as well as other cases of a similar type in the Punjab and the Meerut conspiracy case, were criticised as indiscriminate and as inspired by a policy of terrorism.

intended to suppress the nationalist movement. The special treatment of prisoners convicted of sedition and similar offences, and the removal of racial discrimination were generally supported by the press. The recommendations of the U. P. Jail inquiry Committee in regarding to the treatment of prisoners described as 'political' and to withdraw the Meerut conspiracy case in order to create a favourable atmosphere for London conference were the burning topic of the day. There was a marked improvement in Hindu-Muslim tension, although there were occasional outbursts of communal recrimination.

The liberal papers welcomed the return to power of the Labour party in England, and held that Royal Labour Commission was likely to help the cause of labour. The extremist papers, on the other hand, alleged that Commission was intended to strengthen the influence of the capitalists and urged its boycott.

Communal questions were not so much to the fore, but occasionally there was an outburst of communal feelings especially at the time of the murder of Rajpal, 1929-30 the publisher of Rangila Rasul and the decision of the Hindus to start Satyagrah at Moradabad, against the restrictions imposed by the district authorities on the Nagar Kirtan Processions. Nationalism and communism had the largest votaries in the press, and both seemed to join hands to inaugurate civil disobedience in 1930. Communistic articles and poems were also published. The editors of three vernacular papers were prosecuted under section 124-A, and two were sentenced to rigorous imprisonment. While the case against the third was withdrawn. Editors of eight vernacular papers were warned for publishing articles which rendered them liable to prosecution under the Indian Penal Code.

'Aj' persistently advocated revolution as the only means of winning complete independence. The Abhyudaya drifted towards extremism and advocated a revival of the non-cooperation movement. The Sainik recommended Communism and the Bolshevik regime. The Pratap was vehement against the Government and the police and occasionally published revolutionary and Communistic poems. The Chand propounded extreme views in political and social matters and its special 'Marwari Ank' was condemned by the general public. The Bharat continued to grow in popularity and circulation. The Swadesh continued to drift further towards the left wing of the Congress. The Anand which was hitherto liberal became distinctly anti-

Government in tone. The Surya adhered to the Liberal creed and gained in circulation. The Balla Gazette, the Sudarshan, the Krantikari, the Deshbhakta and the Majdur frequently and freely preached revolutionary and Communistic views.

The chief topics of interest were the Statutory Commission, the Nehru Report, and the Viceroy's accountement. Hindi papers generally passed for the acceptance of the Nehru Report. The press was sharply divided on the Viceroy's announcement of November 1929. The liberal papers welcomed the statement and urged for a whole-hearted cooperation with the Government for the success of the Round Table Conference. Extremist papers on the other hand professed to regard the announcement as a diplomatic move designed to prevent the revival of the non-cooperation movement in pursuance of the resolution at the Lahore Congress and they advocated these views vigorously on the failure of negotiations of the leaders headed by Mr. Gandhi with the Viceroy.

The recommendations of the Butler Committee were widely criticised as being highly reactionary and detrimental to the interest of the Princes and India. The Royal Labour Commission had a mixed reception from the press.

The arrests in connection with the murder of Mr. Saunders and other political cases in the Punjab and the Meerut conspiracy case received wide attention; the hunger strike of Bhagat Singh and Dutta in the Lahore jail and the death of Jatindra Nath Das from hunger strike was a signal for a demand of radical jail reforms and the removal of racial discrimination in Indian jails. The recommendations of the U. P. Jail Inquiry Committee were on the whole favourably received except on the questions of differential treatment accorded to European prisoners. The orthodox section of the press carried on a vehement agitation against the child marriage Restraint Act and exhorted people to break it, while the nationalistic press fell in line with the new measure.

The majority of the Hindi press became more extreme in tone. The Labour resolution about the Indian National

Congress was largely commended and incessant 1930-31 propaganda was carried on in support of Gandhiji's civil disobedience movement. A number of magazines and newspapers, which had formerly confined themselves to purely literary or social matter, became ardent advocates of civil disobedience. The Govern-

ment itself was not slack in taking action against a number of papers.

During 1931, there was an emphasis on a radical change in the existing social and economic order. This took the form of attacks on the Zamindari system and of 1931-32 advocacy of Communism, or what was described as peasant rule. Articles in praise of anarchists and revolutionaries and in particular of Bhagat Singh, appeared. After the enforcement of the Indian Press (Emergency Powers) Act, 1931, in October, however, the extremist papers generally stopped all editorial comments and were careful not to publish actionable matter.

The 'Aj' continued to support the Congress and the civil disobedience movement, but the prosecution and conviction of the editor for an article on the Burman Rebellion, it became more guarded. It opposed no-rent campaign. The 'Bhavishya' published articles in praise of both anarchists and of non-violence side by side and made a regular feature of stories and articles dealing with the French, Russian, Irish and Italian revolutions. The editor and proprietor, R. Saigal, was prosecuted, but the case was withdrawn at the time of amnesty following the Delhi Pact. His name then ceased to appear as editor and a number of nominal editors took his place; one of these was prosecuted but acquitted on the ground that the proprietor was really responsible for the article. Saigal's Chand was as strong a force in politics as in social reform, along with Bhavishya. The Pratap of Cawnpore was also a thorn at the side of the Government Censor. The 'Abhyudaya' became steadily more extreme; two of its special numbers were proscribed and its editor was prosecuted and convicted. A number of other Hindi papers supported the Congress. The Majdur, Daridra Narayan and Toophan preached Communism and the cause of labourers and cultivators. The Brahman Maha Sammelan the organ of the orthodox Brahmans of Benares, criticised the Government for social legislation which it described as a departure from the policy of religious neutrality. The Garhwali generally sided with the Government while the Gyanvridhi, the Fyzabad Kisan, the Anand Pracharak and the Arun were critical to a great degree.

In agricultural problems the press was divided into two camps, but the greater part of the Hindi press sided with tenants. A sweet dream of a Communist society under the dictatorship of the proletariat, was vouchsafed for a number of papers. The Round Table Conference was watched with keen interest. The conclusion of the first Conference was



criticised as utterly inadequate and the composition of the 2nd Conference aroused considerable criticism. As the 2nd Conference neared its end, the press was more violent. The Communal Pact and the release of political prisoners was welcomed as triumph of the Congress. The communal riots at Cawnpore and the findings of the Commission of Inquiry made big subjects. Other important front-page news were the affairs of Kashmir, condemnation of terrorist outbreaks, the financial policy of the Government, Karachi Congress, treatment of political prisoners in Jails, Burma Rebellion and the expenditure on the Army.

Four papers were prosecuted under section 124 A of I. P. C. while security under the Indian Press Act 1931, was demanded from nine. The 'Hans' was allowed

1932-33 reappear after some months, on giving an undertaking that it would not publish political articles in future. Eight papers were warned for publishing defamatory articles. The 'Aj' gave up editorial comment on public affairs after the enforcement of Indian Press Act but sometimes published special articles on important social and agrarian questions which were slightly critical of Government. The important Hindi political papers of the period were, of course, as previously, Pratap, Abhyashya, Chand, Vartaman, Hindi Rajasthan, Majdur, Daridra Narayan, as well as Bharat, Surya, Garhwali which were liberal in their views and the state paper Prajagrah which devoted itself mainly to the affairs of Indian States. The unique feature of Pratap was that it ventilated the grievances of the peasants and political prisoners by means of contributed articles, notes and letters.

The most discussed topics of the year were Round Table conference, the Communal Award, Indian States, Communal affairs, and action against Congress men. Papers expressed disappointment at the proceedings of the R. T. O. word was condemned as it unduly favoured Muslims Europeans at the expense of Hindus and was likely to accentuate communal bitterness and antagonism. There was an intense propaganda in the papers against untouchability.

Most of the important extremist papers which had discontinued editorial comments in 1932, avowedly as a protest against the Indian Press Act, resumed

1933-34 publication of editorials (1933). A section of the press discussed and propagated Communalism. The 'White Paper' received wide comments. The programme of the Congress—capture of Legislature

disobedience—this question came again and again in the editorial columns. Labour organs and some extremist papers clamoured for the definition of Swaraj in a socialistic form. The press was strongly in favour of the abandonment of civil disobedience. Due to the suppression of the Government, poems invoking divine aid and articles censoring the immorality of Western civilisation took the place of expressions of political doctrines, which was abandoned by the extremist papers in the face of the Press Act. Gandhi's fast and untouchability were later the chief items. Other chief topics were agricultural distress, the bombing of N. W. P. tribes and disturbances in Bihar. Hindi press was on the whole a very progressive intellectual element.

There was no prosecution this year. Security was demanded from 8 papers and 12 papers were warned for publishing objectionable articles. A number of papers resumed publications during the year. There was a large increase in the volume and content of socialist propaganda and in communal bickering. A large number of papers gave reasoned support to the Government. Constitutional reforms, Congress politics, social and economic problems and socialism were the chief topics of the press. Most of the Hindi papers welcomed the report of the Joint Select Committee as preliminary and unacceptable. There was a marked movement in the extremist section of the Hindi press towards socialism. These papers bitterly attacked the resolution of the Bombay Congress. Hindu-Muslim relations and relief measures for earth-quake sufferers made promising news.

Throughout the period (1921-35) the strength of both newspapers and the periodicals press is on the increase. The following figures will show :

Year	Newspapers	Periodicals
1921-22	1,094	2,252
1922-23	1,282	2,559
1923-24	1,363	2,888
1924-25	1,401	3,146
1925-26	1,378	3,089
1926-27	1,485	3,627
1927-28	1,525	2,954
1928-29	1,995	2,960
1929-30	1,693	3,059 <sup>15</sup>

## 9. Hindi Vs Urdu

During this period (1921-35) Hindi has progressed very rapidly at the expense of Urdu as the following figures from the statement put by the Hon'ble Minister of Education, U. P., in the Legislative Assembly, on the 17th November, 1938, would show :

### *Number of Hindi and Urdu books published in U. P.*

Year	Hindi books	Urdu books
1930	1,991	348
1931	2,058	560
1932	1,799	395
1933	2,126	410
1934	2,240	344
1936	2,139	252

But we must not be deluded by these figures of progress of book-reading and journalism. The major portion of our population still goes illiterate. We can gather this from the analytical data supplied by census (1921) where counts are made per thousand :

### *Figures showing literacy in 1921*

	Hindus		Muslims	
	Male	F. male	Male	Female
India	130	16	93	9
U. P.	71		73	8
C. P. & Berar	83	8	225	27
C. I.	56	4	169	19
Gwalior	60	6	142	26
Rajputana Agency	57	3	66	9
Ajmere & Merwara	140	15	187	18

The data for Muslims are irrelevant. The data for Hindus in all the provinces and states comprising the Hindi Pradesh fall much below the average (130-16). The figures compare ill with figures for Bengal (268-36), Bombay (151-21), N.W.P. (346-98) and a number of other parts. The above clearly accounts for the primitiveness of journalism in our country. <sup>16</sup>

10. The outstanding journalists of this period were Ishwari Prasad Sharma (1919), Makhn Lal Chaturvedi (1923), Rama Shankar Misra (1930), Dularey Lal Bhargava (1923), Hem Chandra Joshi (1923), Ananda Prasad Misra

<sup>16</sup> Vide Modern review, 1924

(1926), Jagannath Prasad Misra (1926), Krishna Bihari Misra (1919), Rama Shankar Tiwari, Shyam Sunder Chaturvedi (1929), Ram Sewak Tripathi, Venkatesh Narain Tiwari and Jyoti Prasad Nirmal. In the preceding period, we meet a number of journalists who lag far behind their times so far as progressive ideas in religion or social reform were concerned, though they were far advanced in political field. Hence-forward, we see such kinds only as an exception. Monthlies and fortnightlies far exceed dailies and weeklies in number and influence for the obvious reason that English still holds the field so far as educated and politically enlightened class is concerned. However the journalism of this period has slowly developed into a great nation-building institution.

11. The most important sections of the Hindi Press in this period were the Daily Press and the Magazine. The Hindi Magazine has developed fast since Dwevedi (1900). Till 1912-13 the only creditable magazine was Saraswati and Dwevedi was giving all the new information which was essential for the reading public. Then he felt that new educational developments had carried people very far and he tried hard to compete with other magazines. Till 1918, he was the most dominating personality in the field.

There was no political Magazine in Hindi except Hindi Pradeep (1877-1910). Narsingh (1909) was the first important political magazine of the century. Next came Prabha (1913), but political magazine could not secure sound footing in Hindi. Most of them remained a miscellany although they devoted a few pages to the political current of the day. Such important miscellanies were Tarangini (1913), Sri Sharda (1920), Maryada (1920), Patliputra (1920), Madhuri (1923), Sudha (1927), Tyagbhoomi (1928), Manorama (1929), Maharathi (1928), Vishal Bharat (1929) and Hans (1930). These miscellanies more often turned to have strong literary tendencies, and politics was very often excluded from their pages. Nevertheless, they were important forces for the general education of the masses. It was during the period (1921-33) that several new and old aspects of Hindi journalism found deeper roots. The first magazine on Economics was Swartha (1922), and Vigyan and Bhoogol were the sole representative of the scientific urge of the age. Juvenile magazines and Cino-organs were new tendencies of this period and they achieved great popularity in the period. Maya (1930) was the precursor of tens of story-magazines that have to-day captured the imagination of our readers

and which form the main attraction of station and roadside stalls.

But the real achievement of Hindi journalism during this period was not the magazine, but the daily newspaper. The daily newspaper was a losing adventure in the preceding period, but the growth of national consciousness gave it a new strength in this period. 'Aj' (1920) was the most important Hindi daily during this period, and Pararkar must be regarded the father of Hindi Daily Press. He gave the paper an individuality of its own and his untiring zeal made it a great institution. As Saraswati towers in the monthly Press, so did 'Aj' in the daily Press and editors all over Hindi Pradesh looked to it for model and inspiration. Bharatmitra (1877), Hindi Pradeep (1877), Saraswati (1900) and Aj (1920) have been the four great pillars of our journalism and it is high time that we acknowledge their debts to our language and literature, and write full volumes on them. It is only then that we would be able to grasp the under-currents of our literary and journalistic histories.

12. *Poetry.* Hindi Journalism of this period (1921-35) played a very important liberating influence so far as poetry was concerned. The most important magazines in this connection were Indu (1909, restarted 1927), Saraswati (1920-35), Madhuri (1923), Vishal Bharat (1929), Tyagbhoomi (1928) and Bhartendu (1928). Indu really belonged to the earlier period. The most important achievement of Indu was the beginning of a new kind of poetry—the poetry of Chhayavad (Romanticism). We have seen that the magazine was sponsored by Prasad who was the, chief contributor. Infact, Prasad's development as a poet can only be traced through this source. In 1927 when the magazine was again launched after a lapse of ten years, it reviewed its contemporaries and editorially wrote of its great work as a pioneer of new poetry—

“गत दश वर्षों में अनेक अच्छी पत्र-पत्रिकाओं के दर्शन हुए हैं। इनमें प्रभा, मर्यादा, माधुरी, साहित्य, नागरी प्रचारिणी पत्रिका, ललिता, मनोरमा, चौद और साहित्य समालोचना मुख्य हैं। प्रभा और ललिता दो पत्रिकाओं की अपनी खास विशेषताएं थीं। इन दोनों ने और विशेषतः पहली ने साहित्य का दायरा बढ़ाने में बड़ा काम किया, पर भूमि उजड़ा न होने के कारण वे पनप न सकीं और असमय ही सूख गईं। मर्यादा नये रूप में निकली थी और अच्छी निकली थी परन्तु खिलने से पहले ही तोड़ ली गई। साहित्य भी अच्छा था, चल न सका। नागरी प्रचारिणी पत्रिका नये ढङ्ग से और गंभीरता

से निकल रही है। खोज-संबंधी अच्छी पत्रिकाओं में उसकी गणना की जा सकती है। अनेक अस्थिर नीतियों के साथ माधुरी इस समय हिंदी की सर्वाधिक लोकप्रिय पत्रिका है। सरस्वती बीच में कुछ दिनों तक सबसे अच्छी निकली, पर फिर कमजोर पड़ गई। समालोचक की समालोचना का क्षेत्र यद्यपि बहुत परिणित है, फिर भी हिंदी में अपने विषय का प्रतिपादन करने वाला यही एक पत्र है। चाँद ने साहित्य में क्रांति की है और वह अपने विषय का सर्वश्रेष्ठ भारतीय पत्र है।

मासिक पत्रों के अतिरिक्त दैनिक और साप्ताहिक पत्रों का क्षेत्र भी बढ़ गया है और उसके साथ समाधिक पत्रसंपादन कला ने भी कुछ उन्नति की है।”

( आत्मनिवेदन, संपादकीय, जनवरी १९२७ )

Speaking of its achievement, the editor said—“गद्य के साथ हिंदी कविता ने भी करवट ली है। अभी उसका लड़कपन दूर नहीं हुआ है, पर नींद की इस नई करवट ने उसे मधुर अवश्य बना दिया है। पहले वह सेवा की चीज़ थी, अब प्रेम की वस्तु हो गई है। पुराने अभिभावकों को शिकायत है कि अस्पष्टता और उच्छृङ्खला बढ़ रही है पर वह भूल जाते हैं कि ये दोनों बातें जीवन के बसंत और यौवन के संधिकाल के दो बहुत ही आवश्यक उपकरण हैं। हिंदी के नये मधुर, बड़े-बूढ़ों की इस शिकायत का शायद यह जवाब दे कि प्रौढ़ता मुबारिक हो उनकी जिनकी यात्रा का यही संबल है। अल्हड़पन ही तो जीवन का विकास है। हम भी यह कहें तो अनुचित न होगा कि सौंदर्य सदैव एक रहस्य है, अतएव जहाँ जितनी ही सुन्दरता होगी, वहाँ उतनी ही अस्पष्टता भी रहेगी। सौंदर्य की भाषा में जो अस्पष्टता, संकोच और सिर झुका कर कभी-कभी ऊपर देख लेने वाली लज्जा की सहेली है वही साहित्य के प्रगतिविधान में प्रतियोगिता के चिन्ह हैं। परिवर्तन की इस अवस्था पर रोनेवाले रोयें। पर वह रोने की नहीं मुस्कुराने की चीज़ है। हँसने की चाहे भले ही न हो।

हमारा तो विश्वास है कि साहित्य के दृष्टिकोण में सबसे यह महत्वपूर्ण जो परिवर्तन हुआ है वह कविता से ही संबंध रखता है। ‘इन्दु’ को गर्व है कि अपने जीवन के आरम्भिक दिनों में जो बीज उसने बोये थे वे आज बदल कर लहलहा रहे हैं।”

( कला ८, कि० २ जनवरी १९२७ )

In fact 'Indu' could easily claim to be the sponser of a new era in Hindi poetry, and its files for earlier period, 1909-16, are a historical document in this field. The new currents were:

(1) Blank verse in प्लवङ्गम, लावनी, रोला and वीर metres and आल्हा

(2) Verse Libre (Free verse)

(3) Sonnets in various metres

(4) Bengali metres like प्यार and मङ्गल. A questionnaire was sent to Misra Bandhu, Hariaudh, Maithili Saran Gupta, Prasad, Narmada Prasad Misra (editor of *Hitkarini*, Jabalpur) and Rup Narayan Pandeya, and almost all of these advocated change in these lines (1915). This led lesser-poets to attempt new sorts of metres, and it is most discreditable if many of them did not succeed. Mahabir Prasad Dwevedi also approved blank verse—

‘इस तरह के छंद में कविता करना बुरा नहीं । पर बोलचाल की भाषा की अच्छी कविता पर भी जब लोग नाक और भौं मिकोड़ते हैं तब ऐसी कविता को वे क्यों पसंद करेंगे ? हमारी राय है कि इस तरह की कविताएं छोटी-छोटी लिखी जायें और यथासंभव खूब सरस और ललितपूर्ण बनाई जायें । सुशब्द-विन्यास का बहुत खेयाल रक्खा जाय जिसमें तुक का न होना कान को कम खटके । धीरे धीरे लोग प्रेम से पढ़ने लगेंगे ।”

(Letter to Loochan Prasad Pandeya, dated 19th April, 1907, quoted in 'Indu,' Vol. 6, Pt. II, no. 1, 1915,

The best types of sonnets were those offered by Prasad, e.g., his sonnet 'दर्शन'—

निर्मल जल पर सुधाभरी यह चंद्रिका  
बिछल पड़ी, मेरी छोटी-सी नाव भी ।  
बंशी की स्वरलहरी नीरव व्योम में  
गूँज रही थी, परिमल-पूरित पवन भी—  
खेल रहा था जल-लहरी के साथ में ।  
प्रकृति पूर्ण प्याला दिखला कर व्योम में  
बहकाती थी और नदी उस ओर ही  
बहती थी । खिड़की उस ऊँचे महल की  
दूर दिखाई देती थी, फिर क्यों रुके ?  
नौका मेरी द्विगुणित गति से चल पड़ी ।  
किन्तु किसी के मुख की छवि-किरणें घनी

रजत रज्जु सी नौका से लिपटी वहीं ।  
बीच नदी में नाव हमारी रुक गई,  
उस मोहन मुख का दर्शन होने लगा ।

( इन्दु, १९१६ )

The influence of Tagore is clear :

देर तुम्हारे आने में थी, इसलिये  
कलियों की माला विरचित की थी, कि हों  
माला में, वह गड़ने लगीं, न खिल सकी ।  
आँख खुली देखा तो चन्द्रालोक से  
रंजित कोमल बादल नभ में छा गए  
जिस पर बैठे पवन-सहारे तुम चले ।  
हम व्याकुल हो उठे कि तुमको अंक में  
ले लूँ; तुमने भोरी सुरभित सुधा की  
फेंकी; मस्त हुईं आँखें फिर नींद से

( सुख भरी नींद : प्रसाद 'इंदु,' Sept. 1916 )

By 1927 when Indu was republished the Romantic School of Hindi Poetry had grown out of its adolescence. The January 1927—issue published a number of finished poems like अंतर्जगत of Laksmi Narain Misra. New trends in nature poetry had also achieved some distinction as can be seen from the poem entitled काली —

मंद मंद बहती थी काली  
नीरवता का था मृदु हास  
नवल निशा की कलित कालिमा  
थी, सुख-सौरभ का प्रिय वास  
डाल रहे थे अपनी छाया  
जल पर सरवत और बबूल  
लगता था उस क्षण प्रिय कैसा  
मुझको प्यारा काली कूल  
उस नीरवता में भी होता  
भरभर भरने का मृदु नाद  
उस प्रपात का सरिता से फिर



मिलकर होता यह संवाद  
जिसे लालिमा अमर शांति की  
भरदे इस सरिता के कूल  
प्रकृति जननि की सुखद गोद में  
लय हो जाते सारे शूल

(गंगा प्रसाद 'प्रेम', कला ८ कि० ३)

An exquisite blank-verse of Nirala—रेवा—was published in the same issue. Several translations of Tagore's poems from *Gitanjali* and *The Crescent Moon* were published as far back as 1915. In the period under review the influence of Tagore grew and the new kind of poetry was given a prominent place in a number of magazines and periodicals. What 'Indu' began in 1909 as an experiment was soon an abiding tendency of the age and the role played by the magazine in Hindi literary journalism must be readily recognized. Infact, the periodical journalism from 1921 to 1935 did a yeoman's service to Romantic School of Poetry. All important magazines and periodicals published poems of Prasad, Nirala and Pant. Most of the earlier poems of Prasad came through 'Indu', of Nirala through 'Matwala' and 'Sudha', of Pant through *Saraswati*. Almost all the poems of 'Pallava' (P. 1928) were first published in *Saraswati*. This clearly shows how greatly debted is modern poetry to journalism which brought its greatest votaries in the field, fought their battles, and offered its pages to their imitators and critics. Of course, most of the editors could not even understand the meaning of the poem. For example 'उल्लास' which is published in *स्वदेश* of Oct. 21, 1928, could not be interpreted by the editor. But so great was the search for newness that such poems were given an important place. All kinds of metres were attempted in *Khari Boli* and we find more poets of *Dwevedi* School in print, but *Brij Bhasha* is hardly seen except in exclusively poetry-magazines like 'Sukavi' (Cawnpore) and magazines edited by *Brij Bhasha* enthusiasts. *Bhartendu* (est. Oct. 1928; ed. *Jyoti Prasad Nirmal*), also played an important part in the development of this new poetry, e.g. it published *सधुवन* by *Sumitra Nandan Pant* (vol. I, no. 2). But this new poetry was not recognized by the older schools of critics. There was a tussle between Pant and *Dwevedi* over the first introduction of 'Vina' (P. 1928) some part of which was later dropped. In vol. I, no. 1 the editor published the whole of the introduction and challenged *Dwevedi*. Thus, it was the magazine that fought for the new poetry of Romanticism, and popularised it in the masses.

13. *Short Story.* After poetry, the other form of literature which most benefitted from the journalism of the period was the short story. The true short story began with Indu (1909) which is to be counted as one of the early pioneers. The first approach to short story is रेवातट की भुंगया by Haridas which is an adaptation from Chand's Rasu<sup>17</sup> and the first original story in 'Indu' is दीपावली का अद्भुत जुआ<sup>18</sup> by Jhabbulal, Bilaspur. This is more a skit than a story, but the delineation is important, for it has the sweep of the modern short story. Another short story is from Pyarelal Gupta, Bilaspur, entitled औपन्यासिक प्रेम<sup>19</sup>. Then पन्नादासी by Haridas Manik.<sup>20</sup> The first story of Jayashankar Prasad is पचायत<sup>21</sup>. This is rather a 'Phantasy.' There is a quarrel between Skand and Ganesh and Narad works as a mediator. A panchayet is held and both set on a world-tour. The witty Ganesh wins as he gives a round about his parents and finishes. The writer is clerly seen in a moralising tone. It falls in line with other moral stories which abound in this period, e.g., मातृस्नेह by Lal Narayan Singh of Patna<sup>22</sup>. 'ग्राम' by Prasad is the second story of Prasad to be published in Indu.<sup>23</sup> These<sup>24</sup> early stories were followed by चन्द, लालन<sup>25</sup>, समालोचक,<sup>26</sup> चुम्बन<sup>27</sup>, कुणाल<sup>28</sup>, कौशल<sup>29</sup>, दीवार की आड<sup>30</sup>, कनकलता<sup>31</sup>, मनोरमा<sup>32</sup>

<sup>17</sup> कला १, किरण ४, १९०९

<sup>18</sup> Ibid

<sup>19</sup> कला १, किरण ११, १९१०

<sup>20</sup> कला १, किरण १२, १९१०

<sup>21</sup> कला २, किरण १, १९१०

<sup>22</sup> कला २, किरण १

<sup>23</sup> " , " २

<sup>24</sup> " , " ३

<sup>25</sup> Ibid,

<sup>26</sup> कला २, किरण ५ ; Free-rendering from the Marathi

<sup>27</sup> Ibid ; translated from Turgneiff's Russian story

<sup>28</sup> कला २, किरण ६, केशवदयालुसिंह

<sup>29</sup> " , " ७, रूपनारायण पांडेय

<sup>30</sup> Ibid, translated from Bengali 'Pravasi'

<sup>31</sup> कला २, किरण २, translated from Bangali of Panchkori Bando-padhyaya

<sup>32</sup> कला ४, किरण ३, translated from Marathi

आतृस्नेह<sup>33</sup> and विष्कुंभ<sup>34</sup>. Thus we see that in the beginning the sources chiefly were translations from Bengali and Marathi journals and original short story writers were few. It was Prasad who early developed the short story in the pages of 'Indu' (1910-16). Nevertheless, these earlier stories have their own importance. They greatly influenced the literary and journalistic short stories in the succeeding period.

The short story was soon a very popular feature of our magazines and periodicals. and *Saraswati* (1900), *Indu* (1909), *Madhuri* (1923), *Vishal Bharat* (1928) and *Hans* (1930) can be regarded as pioneer magazines responsible for the development of this form of literature. They popularised this literary form in the masses, and prevented it from losing its literary aspect. With the close of the third decade of the century, the vogue of short story was such that special story magazines like *Maya* (1930) and *Kahani* (1932) found their way with an eager public. With the advent of these story and Cino-magazines, the short story lost its literary prejudices and rapidly turned to be journalistic. It was impossible to check this development however unfortunate it might be, and to-day journalistic stories form the bulwark of our journalistic contributions. Both literary and journalistic short stories have a very bright future and they continue to dominate our contemporary press.

14. *Novel*. Serial novel had ceased to be popular on the magazine page, and after the publication of *Sevasadan* (1916), the first problem novel of any magnitude, the novel gained in individuality and market-value. Henceforth, serial publication of a novel was an exception which was not encouraged by the editors.

15. *Drama*. Drama met the same fate as novel. With the close of the 19th century, the dramatic form went obsolete, and dramas could see the light of the day only in book-form. Even then they could meet very little popular enthusiasm. Drama was not a popular item even in the preceding years, and now its lapsed altogether.

16. *Essays, Criticism and Reviews*. This period saw a rapid development in the art and style of essay-writing and magazines and periodicals played a very important role in

<sup>33</sup> Ibid, प्रभाकर

<sup>34</sup> Ibid, लालनारायणसिंह

the developing various forms. Criticism and reviews gained richness as the period advanced. Most of the prose literature of the period under review passed through the weekly or monthly press, and the importance of our journalism in strengthening these branches of literature can never be over-rated.

To some extents the services of newspapers and journals in this period was even more important than in the preceeding period. While during the preceeding period there were few who took seriously to contributing to magazines and journals now there was a class of regular journalists who lived by their pen, and newspaper-writing was with them not only an article of faith, but a profession. Of course it did not pay well, but like all professions it demanded the best that they could offer and they gave it ungrudgingly. They chiselled the language, and made it a market-commodity. Of course, Dwevedi's model of prose was ever held in high esteem by them, but they forged their own styles in prose. They enriched both Hindi language and Hindi literature. More important of the essayists were those connected with Tyagbhoomi, Vishal Bharat, Pratap, Madhuri, Sudha and Hans. Almost all the Hindi writers and poets of this period contributed good prose to the pages of magazines and journals and simultaneously they raised the status of Hindi journalism. In the first two decades of the twentieth century, Hindi literature was mostly a drawing room literature. Kavisammelans, Kavi-darbars, literary societies and clubs were the only forum. Dwevedi School of writers and journalists created in the educated classes a new sense of decorum and a love for Hindi. It was now that educated people took to journalism, literature became a new urge for the masses, and this contributed much for the growth and development of Hindi journalism. The importance of Hindi in the college curriculum was responsible for the development of criticism and review columns in the magazines, and as the demand for new books grew these facets of newspaper-writing achieved new importance. During the first two decades, there was no literature of any great merit published outside the magazine page, but much abiding literature was now published in book-form. Nevertheless, the journalistic contributions were no less important.

### 17. Language and Style

There was great development in language and styles in this period, and certain magazines were particularly

important from this point of view. But the vast increase in the number of contributors and the speed with which the daily press had to translate matter telegraphically or otherwise supplied to it in English made a great change. The chaste prose-style made current by Dwevedi's Saraswati could not endure the strain and those who had an special eye on the purity of language mourned any unifying force or a authoritarian sway. The yearly reports of Nagri Pracharini Sabha on the development of journalism althrough complain of irregularities of language and style, and the baneful influence of Bengali and English idioms. But it could not be helped. It was in this period that Hindi gained an India-wide status, and national struggles for liberation gave it a new strength by bringing other provincial languages around it. Such new additions in language and style as were now made could not change the basic nature of the national prose-style in Hindi. They could only enrich it with their diverse elements. However, it must be acknowledged that no serious study has been made of the new influences that crept through Hindi newspapers and journals in this period (1921-35). They were great influences no doubt, and a study would amply repay.

The conditions that limited the growth of newspapers and journals in this period were the same as two decades earlier. The development of Hindi journalism was not very satisfactory for English papers still far-beat Hindi papers and the educated classes still laboured hard under their prejudices. Still long strides were taken by the Congress and the people, and enlisting masses for national struggle of liberation raised Hindi from the niches of a provincial language to the high pedestals of a national language. That was the opening of a great future. Contemporary journalism (1935- ) has benefitted from it and in the years to come it will reap such harvests as are unknown to any language in the world. The third and fourth decades of our century are important in that they opened a new chapter in the history of our literature and journalism.

### 18. News-journalism

The news in this period (1921-35) chiefly meant the news of the national activity. The whole strength of Hindi journalism was at the back of the national struggls launched by Mahatma Gandhi and, perhaps, it sufiered most at the hands of the authorities. Pratap, 'Abhyudaya', Sainik. Nava-Shakti, 'Karmavir' and Bhavishya were

the torch-bearers of new ideals, and nationalism was their very breath. Hindi nationalist press was a great asset to the Gandhian leadership in the bloody days of the struggle. 'Aj', 'Swatantra', 'Vishwamitra', 'Arjun' and other hosts of national dailies and weeklies, and their cyclostyled illegal friends, kept the torch burning when the leaders were placed behind prison bars. One great inspiration to these national organs was Gandhiji's Hindi Navajivan (1924). Gandhiji's sterling qualities as a national leader gave an international importance to his journalism, and his example greatly influenced both the news and views journalism of this period. When the best of Indian journals were satisfied in the cheap imitation of Western journals, Gandhiji gave a new identity to Indian journalism. Through them he gave new visions and new values. He tried to keep his head above cheap emotionalism, sensationalism, obscene advertisements and unbalance. News and views were so intermingled in his papers that mere news did not count much. A number of Hindi journalists like Kshemand Rahat, Haribhau Upadhyaya, Viyogi Hari and Ram Nath Suman were trained in Gandhiji's journalistic enterprises, and they did much to raise the levels of journalistic decency and lingual purity. The hey-days of Hindi nationalist press were the years between Lahore and Ramgarh sessions (1930-40) of the Congress. Harijan Sewak (1930) was Mahatma Gandhi's new Hindi weekly in this period.

So far as the art of news-writing and editing was concerned, there were revolutionary changes. If much could not be done in these fields, it was due to the fact that Hindi newspapers were not as much well financed as English papers and the importance of English in all spheres of life continued. Better talent went to English press as Hindi papers were not so lucrative.

19. It is still impossible to write fully about the journalism after the first World-War (1914-18). The period is so near to us, and so full of national activities in all directions. Almost every thing that we had before this period, every national activity, every institution has undergone a thorough change, and that change has overtaken it at rapid strides. And Hindi journalism too has grown, developed, expanded and changed to such a degree that it is no more a literary or social activity directed from a weather-worn chair in some remote newspaper office. The dynamics of life, of change, of a nation's urge for freedom of national and international events has overtaken

it, as it has overtaken all other institutions in this country, and swept clear old forms and old prejudices. Such marvellous has been the march of nation during two decades that preceded the first World War that the historian is simply bewildered. A thousand years of India's social and political march are condensed in the span of a score of years and these years themselves revolve round the personality of our national leaders, Mahatma Gandhi being the supreme. 1921 is a great historical year. In that year the non-cooperation movement was started by Gandhiji and it had tremendous repercussions. Newspapers played a creditable role in the national movement since its inauguration (1921) and they suffered no less than the leaders of the nation. Gandhiji took over "*Young India*" (Est. 1916) in his hand in 1921, and four years later (1924) he began to publish *Navajivan* in Hindi. In 1920 Hindi saw the publication of first important political daily 'Aj' and then was released a chain of influential papers. The dynamics of the national movements made tremendous changes in society, religion, caste, education, industry—almost all fields of national activity. Literature also was not far behind. These changes were helped and actively championed by the Hindi Press. An all-round revolution unprecedented in human history was the miracle that India saw after the Khilafat days. Women left their hearths and homes and came to the forefront. The depressed classes (Harijans) began to be claimed as our own flesh and blood. The Kisan in the field and the labourer in the mill became conscious of their strength. A new vitality swept over the whole country. New ideas in education, social reform, religion, philosophy, politics and economics gained ground. But the greatest gift of these years to the nation was cultural. We turned back to our cultural heritage of many thousand years. The growing atheism of the age found its challenge in Gandhi's moral philosophy, and a new wave of religious consciousness swept over the middle classes. God, Truth, Ahimsa were so often repeated by the leader of the political movement that they achieved new significance. Emphasis was laid on spirit, on moral grandeur, on self-purification, on national self-respect. In short, a nation of 40 crores struggled and rose on its feet and found its soul. In this cultural revolution as in political agitation, Hindi press marched shoulder to shoulder with the leaders of the age. Thousands of weeklies, biweeklies, fortnightlies, monthlies and bimonthlies were launched and they played their role in every aspect

of national reconstruction. A full history of the Hindi Journalism of this period (1921-35) will be a record of the resurrection of a nation from age-long slumber. Such a history must utilise hundreds of thousands of pages of our dailies, weeklies and monthlies, and touch all items from news to magazine-articles and special features. There is no other more important source for recording the birth of a nation.

20. Thus we see that the greatest urge of the period was political freedom, and this urge initiated all attempts at social reform, all other national activities. Politics became the dominating factor. But Politics included all phases of nation's growth. Literature, social reform, religious reform, philosophy, art—almost everything that a nation lives by—was included in the term. Hence the scope of the journalism of this period was much wider. Newspapers and magazines became the custodian of national aspirations and new thoughts, and journalists were second only to political leaders. Character and intelligence, education and idealism became the chief ingredients of a journalist. During this period we have great journalists like Ganesh Shanker Vidyarthi, Prarkar, Ambika Prasad Bajpai, Lakshman Narayan Garde and Banarsidas Chaturvedi, and future historian of Hindi journalism would do justice to their claims over our posterity. They were the people who gave political lessons to the masses, and brought to them the light of literature, social vision and culture. Every literary movement found them at its side. Every new attempt at a re-orientation of our heritage got their blessings. Hindi literature was totally changed during this period (1921-35). The Poetry of *Chhayavad*, the prose of Ram Chandra Shukla, Nirala and Prasad and others, the stories and some of the novels of Prem Chand all came through Hindi journals and they gave us new language, new styles, new visions. In fact, during these year Hindi reached the distant-most provinces as the national language of India, and its literature rode astride on the path of progressivism and internationalism.

For the first time Hindi literature looked to West for its inspiration. The English Romanticists of the 19th century, and French and Russian masters of fiction ranging from Flaubert and Maupassant to Tolstoy and Gorki were sought for inspiration and model. A total change in poetry and fiction was the result. Richard and Eliot gave Hindi critic his new lessons in criticism. New phrases and new expressions on the model of English phrases and expres-



sions found their way in journalism and literature. The daily Hindi press translated thousands of English news and comments every day, and it had to coin new words and phrases almost hourly. The result of all this incessant activity of two decades is the liberation of Hindi prose from poetic and figurative vocabulary. A new, strong, highly sensitive prose which could alike express everyday problems and international news as well as serious literary or philosophical topics has been the result. Hindi Journalism has been a fateful instrument of these changes in language and literature and future generations would approach it with love and reverence. With its nationalistic zeal and its championship of the common man it has proved one of the most vital of democratising forces in our times.

21. And thus Hindi literature and Hindi journalism got a totally new lease of life in the period under review (1921-35). Till now literature was a drawing room affair and it mostly carried on the religious and literary traditions of Riti Kavya and Bhakta Kavya. The first two decades of the twentieth century saw a process of slow growth of new currents and new interests. However, these early years were not marked with any revolutionary change. Attempt was made to tear away from old traditions and bring literature nearer to life and its everyday problems. But the literature of these early years smacks more of prose than of poetry, of experimentation than of creative effort. But a standard Khari Boli prose-style was slowly forged during these years. In the period under review this standard prose-style was adopted by newspaper men and journalists and found a wide currency. The literature underwent a thorough revolution and magazines and weekly periodicals were the spear-head of this literary renaissance. Political journalism was the main strength of Hindi journalism in this period, and Hindi dailies and weeklies fought shoulder to shoulder with patriots successive battles which Indian nationalism launched against the British Empire in India. It was through Hindi weeklies and dailies that the national urge reached masses and found unprecedented response. Hence, Hindi Journalism of this period is some thing more than a literary asset.

CHAPTER VII  
CONTEMPORARY PRESS  
(1936-45)

1. After the establishment of the Congress Government in eight provinces in 1937, two very important forces in politics and literature rose into action. The first was progressivism in literature and active socialism and communism in politics. Many magazines and weeklies were inaugurated to carry the message of these movements to the masses. Of course, they could not carry it to the masses downright. In 1938 Oct. 'Biplava' was issued. It was a magazine representing all classes of people who aimed at winning political power for the real masses, and addressed these. Kisan and mazdoor organizations, youth-leagues and student institutions came in first front. 'Biplava' was not all-in-all, out and out, a socialist organ, although the editorial policy was socialistic. It studied politics dispassionately and did not attach itself to any party. Of course, all progressive parties and those devoted to aggressive nationalism were counted as its readers. Soon it came to be very popular and according to its editors, its subscriptions were only second to 'Kalyan' (Gorakhpur).<sup>1</sup> With the fall of the Congress Government (1939), the Government took strong steps to meet all political papers, especially those which adopted progressive socialism or communism and 'Biplava' along with others was asked to submit a security as high as Rs. 12,000. The managers of the paper closed the paper and issued 'Biplava Tract' (June, 1940). It was attached to a definite political thought—Radical Socialism. The Government again came with confiscation of issues and prosecution of agents. The Government put all the contributors of the paper behind the bars under Defence of India Act and under these circumstances the magazine was almost wholly written by its editor Yashpal. Soon (June 1941), the paper had to be abandoned.

But 'Biplava' and 'Tract' were not the only papers of their kind. We have earlier seen that Hindi journalism has always allied itself with new and progressive forces in Indian politics. Even before the birth of the Congress (1885) Hindi magazines and periodicals were enthusiastic

<sup>1</sup> Vide 'Biplavi Tract', June 1941

over Swadeshi and were strongly entrenched against the Government. There is hardly a single paper of importance in Hindi which has sided with the Government and the Government policies through there are a number of such in Urdu and other vernaculars. The real effective beginning of political journalism in Hindi was with 'Aj' when the mass movements were organized by the genius of Gandhiji (1921). Since then, Hindi journalism has shown remarkable defensive and offensive gut and its achievements are not a few. It reflected the moods of the people and backed the forces that pitched against the British Imperialism, whether they were Gandhite or otherwise. In 1930, when the salt-campaign was launched the nationalistic press again gathered momentum. With the Gandhi-Irwin Pact (1932), the movement came to an end. It was soon shown that the movement had failed. A wave of helplessness and frustration swept over the whole country and Hindi poetry of the period and the general literary inertia reflects this defeatist psychology. It was then that Hindi journalism came to help and their editorials and leaders constantly harped on a note of hope. Two years later (1934) another struggle was launched, which was more quickly suppressed. However in 1935 general amnesty was offered and Congress fought a successful election and swept over the polls in all the important provinces of Hindi Pradesh. This gave a new tone, a new strength, and a new sense of responsibility to the Hindi press.

But the fallure of 1930 campaign had a setback upon peoples' psychology and several new forces were released in Indian politics. These forces were

- (1) The Kisan movement,
- (2) The Socialists,
- (3) The Communists.

Till now the Congress had the monopoly of nation's conscience. It was rightly the embodiment of the aspirations of the country, and when we say that Hindi journalism was nationalistic down 1885, we mean that it strongly supported the Congress. The Congress had no official organ of its own untill it decided to publish party organ like Swaraj. Independent (1921, Allahabad), National Herald and Samgharsha (Lucknow, 1935). The bulk of the Hindi Pradesh was, however, the spokesman of the Congress. With the frustration of all hopes and as a result of Gandhiji's policy of appeasement, new powers appeared in politics. A number of Kisan organizations were established and the

centre of activity was the East Hindi Pradesh (Districts of Balia, Gorakhpur and Bihar province). Socialists also preached Marxism in the Congress and outside it, and wanted to capture the Congress for themselves. Kashi with Jai Prakash, Sampurnanand, Shiv Prasad and others was their centre. The Communists were not so effective, but ramifications of their organization was also spread throughout the country. All these forces spoke to the masses, and hence it was a necessity that they adopted Hindi journalism as one of their organs. A very important organ was 'Janta' weekly (ed. Sri Rambriksha Sharma Benipuri, Jan-Sahitya-Sangh, Bankipore, 1937) who also edited Mouji (monthly). This was a socialistic organ voicing the feelings of the downtrodden proletariat. It was important for its leader and editorial from the pen of editor himself. It was specially devoted to Kisans and Mazdoors and its special features and articles and poems of 'Dinkar' were universally a captivating feature. Another such attempt was Jeevansahitya edited by Haribhau Upadhyaya, Sasta Sahitya Mandal, Cannought Circus, New Delhi. The Jeevan Sahitya was a Gandhist journal, with a very little leaning towards socialism (so far as it could stand to the philosophy of Gandhiji) and most of its writers were men of this thought, being political leaders who also waved a literary pen. With the new lights on political horizon, the Hindi writers wanted to give new values to their writings. Hence Rupabh was born, and soon afterwards there came in the forefront 'Arti' (ed. Vatsyayan and Ojha) was, another addition.

With the new ideas of progressivism in other fields, an effort was also made at progressivism in journalism. The first great pioneer in this respect was R. Saigal, famous for his 'Chand' and 'Bhavishya', who now published Karmayogi and story magazines which were papers edited on the modern type of journalism and on the model of Western popular journals. Even before this such an attempt was made by Dr. Hemchand Joshi in the shape of Vishwamitra and later Vishwavani. These publications aimed at more at recreation and useful information. They could produce a great variety of matter and a new sort of light literature.

The new currents of literature as carried forward by the neo-journalism are :

- (1) a deep sense of brotherhood for Russia and its fight for Nazism

- (2) Literature of sex and sex-psychology—the chief exponents of this aspect were Bhabhi and Uchhrankhal of Narottam Das Nagar.
- (3) Literature of the people, the downtrodden proletariat and most of the literature of this type has come through 'Hans' (1938—). For all these the Hindi journalist had to work against unsurmountable odds and his life is nothing less than 'Tapas.'

The Second World-War (1939-45) has been once more an important factor in our newspaper-world, the result of which might be very far-reaching. With the beginning of the war, there was a mushroom growth of small one pice dailies e.g. Navin Bharat (est. Aug. '41) edited by Kunwar Bahadur Sharma, published at Sudarshan Press, Etah, pages 4; 'Sandesh' (July 1941), Agra, editor Pt. Kalicharan Pandey, Santi Press, pages 5; 'Congress' (Delhi), Taza Tar etc. The small news-sheets were mostly locally consumed, and were based on radio news, which were indiscriminately distributed in the pages with petty comments and often without a remark or criticism. The editorials were insignificant. The international political tension was much responsible for their short-lived popularity. The output of these war-dailies was simply astounding, and by their striking headlines, they rapidly became a feature of the day. The Western United Provinces was the first and remained foremost in launching them. These miniature newspapers successfully held the Government and the censor at bay, and remained afloat inspite of prosecutions. Some new papers were also launched and new adventures made, e.g., Vishwamitra began to publish its Delhi and Calcutta editions. But soon the price of newsprint began to rise, and such adventures were nipped in the bud. The Government met the scarcity of paper by curtailing the pages in an issue and increase in the price of new-sheet. This policy of reducing pages, placed the newspapers in a very awkward position, and many had to go without comments and editorials. Where this was coupled by the fear of the censor which controlled the size and features of headlines also, the newspapers were left as Government news-circulars. Not content with this the Government discouraged the new adventures in the field of journalism by refusing to grant permission for starting a newspaper or periodical. The result was a rapid increase in martyrdom and absence of new blood. Newspapers became mere shadows of their past glory and suffered in their subscribers

and reputation. Journalism became a very risky affair with the Damocle's Sword on the head. With the progress of the war came a long and unbroken series of censorship, and it resulted in a duel between the democratic forces, of which journalism is one, and the beauracracy.

Important dailies in the past decade are Aj (Kashi), Arjun (Delhi), Hindusthan (Delhi), Vishwamitra (Delhi, Calcutta), Navarashtra (Bombay), Lokyudhdha (Bombay), Bharat (Prayag), Lokmanya (Calcutta), Vartaman (Cawnpore), Pratap (Cawnpore), Hindi Milap (Lahore), Sainik (Agra), Sangharsha (Lucknow) and Lokmat (Jaipur). Those which ceased publication did so under the pressure of the Government measures in the shape of prosecutions and securities and these were Sainik, Agragami and Adhikar. Many of these withstood Government order for precensoring of news, or publishing or dissuading from publishing a particular kind of news and in consequence, suffered (*e.g.* see editorial Advt. of Hindusthan). The Hindi press, in the way, had to work its hands and feet tied. There were clashes also between moneyed interests who wanted to grace the Government or, at any rate, save prosecution and the editors who wanted to maintain their liberty of expression and professional dignity. This is well illustrated in Pararkar leaving Aj which he had himself raised into an edifice and an institution (1921-43).

Important monthlies of this period were Adarsh Mahila (1936), Madhur Jeevan (1937), Sahitya Sandesh (1938), Mahila Sandesh (1938), Nonk Jhonk (1938), Kamal (1939), Sadhana (1939), Rani (1939), Maral (1939), Arati (1940), Tarun (1940) and Jeevan Sahitya (1940) and Hans (1940). Besides these a lot of monthlies of importance came from the preceeding period and continued.

We would do better to take the course of the press throughout this last decade piece by piece :

### 1936

No noteworthy changes. Saraswati, Vishal Bharat, Madhuri, Veena, Hans, Sudha and Kalyan—all monthlies, flourished well. There was only one scientific paper Vigyan (Allahabad), but it had almost no sales. In the weeklies noteworthy were Pratap, Sainik, Karmaveer, Nava Rajasthan, Swaraj and Vishwamitra. The two most important dailies were Aj and Bharat.

Spoilt language under the influence of the English continued. Many weeklies published indecent literature. The

journalists were attracted towards sensational topics. Unsuccessful and meaningless controversies filled thousands of pages of Hindi journalism.

Juvenile journalism seemed to be profitable. Balak, Balsakha, Honhar are noteworthy, The journalists' criticism remained the same. There were only a couple of papers which published scientific articles. Piracy of articles and poems continued. Sometimes one article and poem was found in many papers of the same month which was not creditable. Indecent pictures continued to be published. Cino-journalism was on the increase.

### 1937

Besides those narrated last, Kalpavriksha, Vigyan and Bhoogol were important monthlies. Important dailies were Aj, Bharat, Vishwamitra, Hindusthan. The last two were new ventures at Delhi. The position of the weekly press was unaltered.

The leading newspapers and periodicals were Nava Jyoti (weekly), Rajasthan (weekly), Darbar (English, Hindi and Urdu) from Ajmer Merwara ; Lokmanya (daily), Vishwamitra (daily and weekly) from Calcutta ; Janata (weekly). Navashakti (daily), Yogi (weekly) from Bihar ; Karmaveer and Swarajya (weeklies) from C. P. ; Hindu (weekly), Hindustan (daily) from Delhi ; Hindi Milap (daily) from Punjab ; Abhyudaya (weekly), Sainik (daily and weekly), Aj (daily and weekly) Bharat (daily), Pratap (daily and weekly), and Vartaman (daily) from the United Provinces. <sup>2</sup>

Two years later (1939) we see a number of new projections of great importance. Of these Agragami (Kashi) was a daily. The new weeklies Avaz (Bombay), Jeevan aur Sutradhar (Sahranpur), Rashtra Sandesh (Purnea), Siddhant (Kashi) and Vichar (Calcutta). The new adventures in monthlies were Sab ki Boli (Wardha), Sadhna, Maral and Akhand Jyoti (Agra), Prakash (Jaipur), Vyavaharik Vedant (Lucknow), Chitra-Prakash (Calcutta), Jeevan Sahitya (Bombay), Mel-Milap (Patna), Rangmanoh (Prayag), Sanmarg, Shree Sarda, Chhyayavad, Jharna, Sarita, Albela and Tarang (Kashi). These new adventures in the field of journalism opened new fields. Some of those like 'Agragami', Vichar and Jeevan Sahitya brought a totally new outlook on life and literature. The strong reaction against 'Chhayavad' was voiced by a magazine of the same name from

<sup>2</sup> Vide Margarita Barnes

Kashi, and Sadhna and Jiwan Sahitya sought to create and interpret the new literature which for want of better term was called "progressive."

### 1939—45

With the beginning of the second World War, the whole atmosphere of Indian politics changed, and the first institution to be gagged by the Government was the newspaper press. The Defence of India Regulation, 39 B, said,

"No person shall endeavour whether orally or otherwise, to influence public opinion in a manner likely to be prejudicial to the defence of the realm or the efficient prosecution of the war."

In practice, the Defence of India Regulations covered a wide field of journalistic activity, and gave the Government drastic power to sabotage all free expression and public comments. The relations between the Government and the press for about a year after the declaration of the war were generally satisfactory. Towards the close of 1940, however, a sudden deterioration set in. On Oct. 26, 1940, the Government of India issued a notification under the Defence of India Rules, prohibiting, "the printing or publishing by any printer, publisher or editor in British India of any matter calculated, directly or indirectly, to foment opposition to the prosecution of the war to a successful conclusion, or of any matter relating to the holding of meetings or the making of speeches for the purpose, directly or indirectly, of fomenting such opposition as afore said." The order was thought to undermine the very working of the press and Nov. 11th a conference of editors was held at Delhi, presided by the Managing Editor of 'The Hindu,' Mr. Srinivasan. The Government was afraid of the satyagrah movement finding press publicity and encouragement, and it had thought that the press would submit. The conference had the support of all working journalists, of whatever colour, and an agreement was reached by the authorities wherein it was agreed to form a Press Advisory Committee at the centre and in the provinces to advise the Government on any matters affecting the press. This move proved to be the genesis of the All-India Newspaper Editors' Conference (A.I.N.E.C.), the statutory committee thereof, the Central Advisory Committee, and the Provincial Committees. The items of political news as likely to impede war-effort were discussed at a conference of Press Advisors from the provinces held at Delhi in Dec., 1940. The Central Press Advisory Committee submitted a memorandum to this conference in which



it was suggested that in respect of court proceedings arising from the Satyagrah movements, factual news only of such proceedings should be published. The memorandum suggested that all matters concerning press should be placed before the Advisory Committees for their opinion, that penal action against newspapers should be taken only after consultation with the committees, that it should be preceded by warnings and the warnings might be issued only when there had been undue or unwarranted publicity. Banner headlines, said the Committee, concerning featuring of news should not be deemed inadmissible in the case of newspapers which normally featured news in that way, the real case being the importance of the news.<sup>3</sup>

Mahatma Gandhi's articles and statements proved headache to the Government though they were left untouched for long, and there was early deterioration of Government's relation with the press over the publication of Satyagrah news which though factual, they said, were given at greater length than its actual news-value demanded in order to assist the movement by advertising its progress.

The new conflict gave rise to the local advisory system to guide papers and news-agencies. The new formulae ran :

"No editor, whether of a newspaper or news-agency, shall be under any obligation to refer any statement or report to the press Advisor, unless he considers it necessary to do so. In the event of the Government, whether central or provincial, holding publication of any matter by a newspaper or a news agency, to be in any manner objectionable, the matter shall, except in case of grave emergency, be brought before the local press Advisory committee and a warning should, if necessary, thereafter be given. The Committee urges that no penal action should be taken without consultation with press Advisory Committee and that only in cases of deliberate and systematic infringement after preliminary warnings have been conveyed to the newspaper or the news-agency concerned should such action be taken."

Through this advisory system the Committee and the Government sought to accommodate each other. The Central Government was more adjusting than the provincial Governments. The U. P. and the Punjab Governments were hostile to the arrangement from the very start. Political

<sup>3</sup> The Indian Press, by Viswanath Iyer, p. 50

and communal considerations marred the working harmony of local bodies. In the U. P. 'The National Herald' and Sainik were soon victimized without consulting the Advisory Committees and papers like Lokyuddha were later not admitted to the Provinces. Hindi press was the one which of all vernacular suffered most at the hands of an unrepresentative beauracratc Government. Moreover, the Central Government soon became nervous whether a policy of trust and co-operation might not after all fail in the face of political pressure that may be exerted on the press by the leaders of the Congress. Doubts and fears had the upper hand and the Government indulged in a lot of kite-flying (1941).

The loss of Burma and Malaya (1941) and the 'Quit-India' movement (1942) created a difficult position both for the press and the Government. In May (1942), a crisis seemed to develop, which however was tided over after a frank and free discussion between the Home members and a delegation of the Central Advisory Committee. But on Aug. 8, when the Congress passed the 'Quit-India' resolution, the Government launched a sudden attack on press. Defence of India Act, 124-A of penal Code and the Indian Press (Emergency Powers) Act were not considered sufficient to counteract the national strength and new rules were passed placing a number of restrictions on the press and enabling the provincial authorities to add to them. The effect was to vest in the Government all control over the gathering and publication of news at every stage. Papers were not to publish any news except those coming from registered correspondents, and the latter could not send any without its having been passed for publication by the district censor who was the collector or his deputy who may be a minor official blissfully ignorant of anything about the press. A Government press note, dated Aug. 10, 1942, stated, *inter alia*, that an editor,

"who opposes the measure taken by Government to avert or suppress that movement, will be guilty of the offence against the law."

As a result, a large number of papers suspended publication. All this clearly meant the violation of the Delhi agreement and the total suppression of the press. Moreover, the number and nature of restriction seemed to vary from province to province. The registration of correspondents was designed to bring them completely under the control of local officials and close to editors all avenues of receiving

impartial reports of events directly from their correspondents. The Government sought to control not only the publication but even the character of factual news through compulsory press-advising, the restrictions placed on the number of messages relating to the disturbances, the nature of headlines and the space to be devoted to particular news. These new press-measures caused wide-spread bitterness and resentment. Newspapers found it impossible to perform their duties to the public and a number of them suspended their publications.

A representation with the Government on this point secured the dropping of the registration system and arrangement was made for a new procedure of consultative security before publication and responsible representatives of the press were associated with that security. The plenary session of the All-India Newspaper Editors' Conference (6th Oct. 1942) demanded that newspapers were the mouthpiece of the people and pre-censorship orders made them the handmaid of the bureaucracy. A black-out of all official news was suggested as a counter-point against the pre-censorship. The Government accepted the demand, but were reluctant to take an early step to meet the situation. The Bhonsali episode and Gandhiji's fast (Feb. 10, 1942) brought the Government's attitude to limelight. The editors were forbidden from publishing any news on the matters without press-advice, including the news that such an order had been passed. This outrage was naturally resented by the press, and the standing Committee decided that the situation demanded an effective protest. On its recommendations, newspapers throughout the country with very few exceptions, suspended publication for one day and refrained from publishing the New Honours list, all circulars from Government Houses, all speeches of the members of the Provincial Government except portions thereof. This meant a tough fight on various fronts, but in the end the Government of India withdrew their orders.

The above clearly shows that throughout the War (1939-45), the Government continued to use their powers of censorship to suppress news and political views unpalatable to them. The period of war saw the Government in its true colours and precensor and bans on the statements of C. Rajgopalachariar (8th March 1943), Standing Committee (1943), Gandhi's fast (1943), Arthur Moore (13th Feb. 1943), Mr. Louis Fischer, The Amrit Bazar Patrika editorials, The Hindusthan Times and The National Call in respect of all reference to Mrs. Naidu are only a few of hundreds of

instances of the general orders—local suppression of news can give a thousand others. No aspect of journalism was untouched. The wordings of news, headlines, news-items, typography of banner lines, all came to close scrutiny. The Government did not like to prejudice the press, as it had immense war-value in terms of war-propaganda, but its relation vis-a-vis the press showed only a face-saving mentality and a shameless hypocrisy. Nevertheless, in the last half a decade India press had grown in its status as an organ of opinion and criticism, representative of the people, defender of the public interest and champion of liberty.<sup>4</sup>

Throughout the period 1939-45, the newspaper press and journals had to work under great duress. The various restrictions of the Government told adversely on the quality of news, but the paper control orders made papers flimsy and mere shadows of their past. The whole journalism of this period looked a lifeless affair, and papers lost their individuality. They had little of their own. Most of their news were censored, and they could only try to look impressive.

The contemporary Hindi journalism is again seeking its pre-war level, and soon we shall see it growing from power to power. The important dailies today are: *Bharat* (Allahabad) est. 1931, *Jagriti* (Howrah, est. 1940, ed. Jagdish Chandra Hunkar), *Hindi Milap* (Lahore, est. 1928), *Hindusthan* (Bombay, 1934, ed. Shiva Pratap Singh, *Vishwamitra* (est. 1917, Calcutta, Delhi, Bombay), *Samsar* (est. 1943, Kashi, editor Paradkar), *Aryavarta* (Patna, est. 1932), *Hindustan* (Delhi, est. 1933), *Lokmat* (Nagpur, est. 1930, ed. Narendra Vidyavachaspati), *Vartaman* (Cawnpore, est. 1920), *Adhikar* (Lucknow, est. 1938), *Nava Bharat* (Nagpur, ed. Ramgopal Maheshwari) and *Aj* (Kashi, est. 1920). The important weeklies are: *Yogi* (est. 1933, Patna), *Pratap* (est. 1913, Cawnpore), *Darbar* (Ajmere, est. 1928), *Hunkar* (Patna, est. 1943), *Aj* (Kashi, 1938), *Lokmat* (Nagpur, est. 1929), *Sutradhar* (Sitapur, est. 1940), *Hiteekshu* (Jaipur, est. 1944), *Bhavishya* (est. 1941, Lucknow), *Karmavir* (Khandwa, est. 1925), *Shubhchintak*, (Jabalpore, 1936), *Yugantar* (Cawnpore, 1939, ed. Ram Kumar Shukla), *Tiruhut Samachar* (Muzaffarpur, est. 1908), *Samaj* (Jaunpur, est. 1927), *Navayug* (Delhi, est. 1932), *Nava Shakti* Patna, (est. 1934, ed. Devabrat Swarajya (Khandwa, est. 1931), *Jayaji Pratap* (Gwalior, est.

<sup>4</sup> For details of the relation of the Government with the press in the period of war, 1939-45, see 'The Indian Press' by V. Iyer of 'The Hindu'.

1905), Arya Martand (Ajmere, est. 1923), Deshdoot (Allahabad, est. 1939), Samsar (est. 1943), Surya (Benares, est. 1918, ed. Prakash and Harish), Karmayog (1946, Agra, ed. Harishankar Sharma) and Usha (ed. Rajendra Prasad Agrawal, est. 1943), Dhvaj (Malwa, Mandso), Abhyudaya (Allahabad, est. 1907), and Sri Venkateshwar Samachar (Bombay, 1896). The monthlies were far numerous, and they touched almost every section of life and literature. The most important are :—

(1) *Miscellanies*.—Vishal Bharat (1929), Lokajivan (Daryaganj, Delhi, ed. Jainendra, est. 1945), Vina (1926), Agradoot (1945, Keshava Prasad Varma, Raipur, C. P.), Navanirman (Indore, 1944, Shikharchand), Sarita (Delhi, 1946), Sangam (1942, Satyabhakta, Wardha), Ajkal (1945, ed. Anant Maral Shastri), Asoka (1945, Khemraj Joshi), Vishwavani (1941 Allahabad, Vishwambharnath), Nandini, Bijli, Manasri (Amethi, 1937), Kesri (Kashi), Chand, Chhaya, Jyoti, Jiwan-sakha, Tarun, Balak.

(2) *Scientific*. Vigyan (Allahabad, 1915)

(3) *Ladies*, Janani (1943, ed. Shachi Rani, Gurtu and Shambhoo Pd. Bahuguna, Allahabad), Rani (Calcutta) Didi (Allahabad), Bharati (1940, Shanta Kumari).

(4) Vijaya (est. 1926, Bombay, ed. D. N. Vidwani),

(5) *National Language*. Rashtra Bhasha (Wardha, 1940, ed. Anand Kausalayan), and Kaumi Boli (Wardha).

(6) *Criticism*. Sahitya Sandesh (Agra, 1939).

(7) *Education*. Shiksha Sudha (Dhamora, Moradabad), Hindi Shikshan Patrika (Baroda, 1933, ed. Tara Bahan Modak), Shiksha Sandesh (Alwar, 1941, Shiva Kumar Ojha) and Bhartiya Shikshan Patrika.

(8) *Literature*. Naya Sahitya (1945), Hindi (Kashi, Chandri Bali Pandya 1942), Hans (Kashi), Saraswati (1900), Madhuri (Lucknow 1923), Brij Bharati and Jiwan Sahitya.

(9) *Scouting*. Sewa (Allahabad, ed. Pran Nath Sharma).

(10) *Medicine*. Sudhanidhi (1944, Allahabad, ed. Pandit Shiva Datt Shukla), Dhanvantari.

(11) *Juvenile*. Hunkar (Lucknow, 1944, Prem Narayan Tandon), Kumar (1944, Rajmal Loda), Vinod (Hindi Press, Parayag, Shivnandan Sharma), Navnital (Lashkar, 1941, Raghubar Daya Misra), Hamare Balak (Khadderjee, 1941, Delhi), Balhit, Balsakha, Balak, Kishore (Patna, 1939).

(12) *Hindi Prachar*. Hindi Prachar Patrika (1944, Bombay), Hindi Vidyapith Patrika (Udaipur, Jan. 1945), Sammelan Patrika (Ald.).

(13) *Community paper*. Kshattria Dharma Sandesh (Jaipur, 1920, Bhoor Singh, Buddha Singh, Ratnar), Kshattriya Mitra (1909, Kashi, Sambhu Nath Singh), Yadvesh (Kashi, 1934), Sandhya Jivan (Etawah), Vishwabandhu (Jhansi, 1931).

(14) *Philosophy*. Anekant (Jain Phil., 1938, Sarswa, Distt. Saharanpore), Jinvani (1943, Champalal Karunavat, Bhopalgarh).

(15) *Story*. Arun (Moradabad, 1932), Maya (1930), Rasili Kahaniyan, Manohar Kahaniyan, Naye Kahaniyan, Kahani.

(16) *Cino*. Chitra Prakash (Delhi, 1937, Karuna Shankar), Kumkum (Srinidhi Dwevedi, Bombay, 1938), Rangbhoomi (Bombay, Manglanand).

(17) *Village Uplift*. Loka-Jiwan (1944, Shanti Chandra Dwevedi, Dinara, Gwalior), Gram Sudhar.

(18) *Astrology*. Sri Swadhyaya (Solon, Simla, Hardeva Sharma Trivedi).

(19) *Industry*. Bekar Sakha (Sikohabad, 1933), Uddyam (Nagpur, 1921),

(20) *Aryasamaj*. Arya Bhanu (Hyderabad, 1940).

(21) *Home*. Satwik Jiwan (1940, Guptanath Singh, Kashi).

(22) *Tulsi*. Manas Mani (Ayodhya, ed. Anjani Nandan, Saran, 1943) Bhakti (1926, Rewari, Suraj Devi Prabhakar).

(23) *Religion*. Kalyan (1226), Dharma Doot (1935).

There are some fortnightly papers like 'Madhukar' (Tikamgarh, Benarasi Das Chaturvedi), and a number of triennials as: Parijat (1946), Hindi Anushilan (1943, Bharatiya Sahitya Parishad), Sahitya Parichaya (April 1944, a magazine reviewing current literature and publication).

This is very meagre portion only of the vast mass of newspapers, periodicals, journals, triennials and quarterlies that are being published throughout the length and breadth of the Hindi Pradesh. In the period under review (1936-45) Hindi journalism has achieved a success hitherto unknown and the World War (1939-45) has immensely benefitted journalistic activity. It has made people in the villages and the towns new-minded, and under the present limiting circumstances this thirst for news cannot be exploited for

the benefit of Hindi freelancers and journalists. But with the relaxation of control measures and press-restrictions many times more newspapers and magazines are bound to see the light of the day. Even now revolutionary forces are awake and undaunted. *Naya Sahitya* (Bombay), *Himalaya* (Patna) and *Yugvani* (Moradabad) are a taste of the shape of things to come. These new ventures have made the magazine a classic of new thought. In news-world too, dailies like *Samsar*, *Janata* and *Lokyuddha* have brought a thorough revolution in the technique and art of news-display journalism. It is hoped that with the march of time these new and progressive ventures will influence the general current and take it leagues onward. Under newer conditions, Hindi journalism is bound to take its proper role as the national journalism of India.

In the foregoing pages we have traced the origin and development of the Hindi press from its earliest to our times (1826-1945). The thirst for news and the tendency of the bazar and the market place to pass comments on current topics are as old as humanity. In ancient India information was rapidly imparted from mouth to mouth. It was however to the credit of China that the beginnings of the newspaper originated there. The *Acta of Rome* (*Diurna*) came much later. In our own country, *Mogul Akhbars* date from Akbar (1556-1605) and these were later in the 17th and 18th centuries followed by *Akhbars* and reports from originating in Hindu and Mohammedan states dependent to the Mogul. In the times of the later Moguls (1709-1850) the decentralisation of power and news-centres grew rapidly and it followed the British, the Sikh and the Marahatta camp. As the British consolidated their power, their source of news was thrown aside, though the Anglo-Indian journals (1790-1825) were supplied news by independent newswriter and native Chiefs' camp.

The vernacular newspapers in the modern sense began their career from 1818. Hindi had its first journal in 1826. We have traced the growth and development of the Hindi press from its infancy to its adolescence and present youthful activities. A period of 125 years of growth and development, repression and liberation, service and power—a period of incessant activity in the field of social reform, literature and politics, such is what the history of Hindi journalism undertakes. The main function of the Hindi press has been the spread of essential knowledge in various sphere. The pioneers of the Hindi press were men of vision and character who sacrificed their all to fulfil their

urge for social service. The organization they built up for sustained service has developed commercial proportions with the widening of circulation and invasion of capital and enterprise. The Hindi press today stands on the threshold of developing into a big industry with mass productions and machination.

The greatest achievement of the Hindi press during the past fifty years (1895-1945) lies in the fact that it has gone from middle and lower middle classes to the masses. It has developed a vast reading public notwithstanding the alarming illiteracy of our countryside. Its early history of beginning and growth is a fascinating tale, but the Hindi press as a force in the public life of the Hindi Pradesh came to be recognized only after the Bengal Partition (1905). Even after 1905, the National consciousness was represented by the classes rather than by the masses. But in the second phase of the Congress (1905-21) the potentialities of the vernacular press were utilized, though not in full. The third decade of the century with country-wide political awakening under direct-action movement placed the vernacular newspapers at the vanguard of the Indian press. Hindi press played its own rôle in the vernacular press of the country. The history of the Hindi press of the last two decades (1921-45) is closely woven with the Congress struggle of emancipation, for almost all Hindi press is nationalist to the core. It has got its own drawbacks. "Those who enter vernacular journalism generally do not possess the knowledge and equipment that the profession expects of its votaries ; this is the more unfortunate as the risks of vernacular journalism are relatively greater ; politically it is suspected in the eyes of the Government as it is published in languages they do not understand ; financially it is not strong, as the advertisement source of its revenue has yet to be developed. But if India is to have a press whose circulation runs into millions, obviously that kind of expansion is only possible with the vernacular press. This is indicated in no uncertain measure by the phenomenal progress of the Anand Bazar Patrika of Bengal, which today claims the largest circulation among Indian papers." <sup>5</sup>

Today, Indian national consciousness is represented by the Indo-English press and the vernacular press, the former being associated with the classes on whom the burden of leadership rests and the latter being the strongest by reason of its mass contact and its potential values.

<sup>5</sup> Press and Public, p. 16-17.



Of the journalism in vernacular languages, Hindi journalism occupies a prominent position. It has a central position, being surrounded by newspapers and periodicals in Bengali, uria, Assamese, Marathi, Urdu, Punjabi and Sindhi. None of these command such a wide area, or such a large number of its potential readers. Of late, a tendency has been to begin journalism in dialects as Maithili and Nepali and Rajasthani. Such attempts are sparse and confined to monthlies or weeklies. Hindi journalism today covers Punjab, U. P., C. P., Central India and Rajputana and Bihar. This area contains one-third of the whole population of the country. No single language of the world can claim such a huge number as its first-line readers.

Besides, Hindi has inter-provincial and cultural deals too. It has important press-branches at all provincial capitals. Calcutta is the oldest centre of Hindi journalism and Bombay has now tried to equal it. Delhi falls in the Hindi Pradesh itself. Hindi is today fast developing as a *lingua Indica* and the day is not far when it will replace English at provincial capitals and as interprovincial medium of approach. Our national journalism today has a foreign language of our rulers, and though we may retain some English journalism for foreign consumption, the pendulum will swing towards Hindi. Even today Hindi journalism has two aspects unlike other vernacular journalism—a purely Hindi aspect and an all-India aspect.

The number and strength of Hindi newspapers is ever on the increase. It is a sure sign of political, social and intellectual progress of the Hindi-speaking India. The newspapers are an important factor in educating the masses and are responsible for its awakening. It is Hindi journalism that has spread the message of the Congress in the remotest village in Hindi Pradesh. With all these factors, we can say that as yet our journalism is not as influential as it should be. Even from the earliest times newspapers like Hindi Bangavasi, Sri Venkateshwar Samachar and Bharatmitra were very popular and people in urban and rural areas vied with each other to have a look at them. Nevertheless, with all the propagation they did not wield much influence. None of our papers has turned into an institution of the strength of 'London Times' (est. 1785). There are a number of reasons for this. These we have dealt with elsewhere.

Most of the Hindi papers use not a creditable language. The vocabulary is not big, nor fixed. The sentences are

either unwieldy or so short as to breathe a mystery. The result is that these are not clear. They are not authentic. The review of men and affairs is neither studied, nor original to attract readers. Correspondence-columns are controversial. News, leaders and editorials are dull. Brilliant serials on day-to-day politics like 'Shivashambhu ke Chitthe' are a dream in modern Hindi journalism. The political page is invariably an echo of the English dailies. Even a cursory view would show that the editors and the journalists have not put enough labour in their work. The contributors sometimes write trash and irresponsible thing. English journalism claims the best educated readers, and English papers are on the watch that no indecent or irresponsible news items or contribution creeps into the newspapers page. But the Hindi papers seem to be meant for uneducated and unenlightened masses and hence they fall short of journalistic standard. It is true that there is now grown some self-confidence in the writer-class, and they do not feel shy of originality. But still we have not developed criticism, and every writer is prone to be over confident himself. The reader-class is not well-educated. The only enlightened readers which Hindi newspapers can claim are the writers themselves or their friends, and it is for this reason that unwholesome controversies loom large in our journals. It is evident that most of the Hindi Journalism falls short of the journalism of the people. The journalists depend on the capitalist class and they look more to their interest than the interest of their potential readers.

Lately there is a swift shift of emphasis from the information or educative values of the newspaper to the mere entertainment value. Journalism, as it is known today, can be used for the service of the masses of the country, of the literature, for finance, for fame and for political strength. Mere entertainment-value is of no great importance. The news and the reviews on the news are coloured with 'motif' which is of primary importance. It seems that capitalists are bent on destroying an effective weapon by giving it cinema-values. Sentimental news, journalistic story and cinema-type poems and songs are spoiling the game. We do not seek to develop the mind or the spirit of our reader.

The only important and creditable limb of Hindi journalism is the magazine. They are far well edited than either weeklies or dailies. Magazine is responsible for most of our creative literature. Essays, stories and poems that will pass to future generations as literary work of high order first saw the light of the day on the page of our magazine. We can usefully confer Saraswati (est. 1900) and Modern

Review (est. 1906), but Saraswati had its own limitations and it could rise to the level of the latter. With all its drawbacks, the magazine has progressed considerably and Saraswati, Madhuri, Sudha, Vishal Bharat and Hans have been responsible for the creation of a new era in Hindi. No history of modern literature can forego the magazine.

With years, language newspapers in India are achieving growing popularity. "The vernacular press has become a very real sense the Indian press with an ever-widening appeal to many classes of the community including those of Western origin.<sup>5</sup> It is true that no vernacular paper reaches a circulation of anything like 10,000 copies. Nevertheless, it contacts the vast aggregate of readers. Every printed copy, except those sold to well-to-do intellectuals, passes through a dozen hands until it disintegrates. In fact, vernacular journalism is a tremendous influence, for better, for worse. The two world-wars have made the teeming millions of India news-conscious. There has been an unprecedented development of the public opinion in our country in the past decade, and circulations are bound to soar to many figures. Among all the vernacular journalisms of India, Hindi has the brightest future. It commands an India-wide sale, and even in other lingual areas it has big centres like Bombay and Calcutta. Urdu journalism too caters for such India-wide field, and as we have seen in the body of this thesis, throughout the period of our thesis, there has been a struggle between the two sister journalisms. But the new surge of national consciousness and Hindi championship has swept the masses and today Hindi journalism has far left Urdu journalism in its all-India aspect. There has been lately a tendency of bringing 'Hindusthani' in the field of journalism also. 'Vishwavani' (Allahabad) is an example. But there is no Hindusthani journalism worth the name and the future augurs well with Hindi journalism.

The Hindi dailies and weeklies are far inferior to English dailies and weeklies, for they cannot afford to bring out a larger number of pages on a meagre sum of half-an-anna or an anna for 8 pages. Even with such cheap price, what discomforts and pains? Reuter, Associated Press and Free Press all send their messages in English and they have to be translated immediately, edited and composed and sent to the press at such late hour as ten or eleven in the night. For this every daily has to engage 4 to 8 translators on an average pay ranging from 40 to 80 per month. For the last two hours, the translator has to work at top-speed

<sup>5</sup> G. M. Goodall : *World's News*, London, 1945

and hence the discrepancy and irregularity in language. There is no standardisation, no dictionary of terms, the translators are not the best men, and they work at top-speed. The long speeches and reports the translator cannot manage in such a short time and so he confines himself to a summary. This condensation gives a clumsy appearance to the speech-item as it results in faulty construction.

No modern newspaper can run on news alone. It requires thoughtful articles on a variety of subjects. The reader wants to feel the world-current of thought. But such articles can never be available to a paper selling at half an anna. This results in the clamour that Hindi papers have very little or no good material, and people who can afford to read English hate them for their pettiness.

The English paper has become an essential thing with us as it gives us what people the world over think in their countries. If these English articles from various monthlies, weeklies and dailies are translated or made available in translations simultaneously in Hindi, then alone can Hindi Journalism approach English calibre. But such translation is out of means of an ordinary paper. Only news can be haphazardly translated. A translation Bureau with provincial branches or branches at capital Hindi publishing centres will not only immensely pay, but also benefit highly our Journalism. The Translation Bureau should contribute all the papers in known languages or as many languages as it can afford to translate and send the translated material to papers on a nominal monthly payment. Papers at far separate centres might publish the same articles simultaneously or special interests must be tapped. Munshi Premchand outlined one such scheme to Ram Chandra Tandon in his letters in 1933 but it lapsed due to later's preoccupations and illhealth.<sup>6</sup>

<sup>6</sup> Vide, *Sammelan Patrika*, S. 2000 (1943), Vol. XXXI, Nos. 3-5

## CHAPTER VIII

### THE DAILY PRESS

#### ITS ORIGIN, PROGRESS AND PRESENT POSITION

1. The history of Hindi daily press is much more chequered than the history of its periodical press and we must account for this fact in the very beginning. No other press in our country shows such late and ephemeral beginnings. From *Samachar Sudha Varahan* (1854-68) to *Hindusthan* (1883) is a fathomless lacunæ, and it is not till some time after the Great War (1914-18) when nationalistic forces penetrated deep into the heart of India and reached the masses, that Hindi daily press had any lease of life worthy of note. The reasons for their general indifference towards the daily press are several : (1) the late growth of national life in the Hindi Pradesh, (2) the wider gulf between the intelligentsia and the masses, (3) the more conservative habit of the Hindi Pradesh which is at a loath to adopt new institutions, (4) The presence of well-developed Urdu dailies and English dailies (*Koh-i-Noor*, 1850, and *Pioneer*, 1867, were the first in Urdu and English respectively). The dailies from metropolis (Calcutta) supplied the English-knowing intelligentsia with daily reading-matter as far as 1910 when 'Leader' appeared from Allahabad. Hindi press had to fight hard for its own smaller beginnings in the face of strong competitions from colonial Hindi press of Calcutta and Urdu and English daily presses. (5) The bilingual nature of the province—Urdu papers from Punjab and elsewhere would easily supply daily news ; and Hindi was late to assert itself. These facts coupled with a slower awakening of national consciousness. go a long way to satisfy a cynic who views the history of our daily press with contempt for its insignificance, Yet the fact remains that Hindi daily press had shown a caterpillar's progress, when compared with the long strides taken by the press in other languages.

2. The first Hindi daily was *Samachar Sudha Varshan* which was published from 16/10 Kamal Nayan ki Gali Bada Bazar, Calcutta. The first issue came out in June 1854, three years before the Mutiny. The paper was edited by a Bengali gentleman, Mr. Shyam Sunder Sen, and was printed both in Hindi and Bengali in demi-quarto. Every issue contained 6 to 8 pages of which more than half the

number was allotted to Hindi. The Hindi part preceded the Bengali one, and was comprised of important news, articles, editorials etc.; the Bengali portion chiefly dealt with commercial news, advertisements, rates etc. Though the paper was bilingual, yet Hindi had a predominating place. A number of issues of the paper are preserved in the British Museum and the entire file of the second year of the paper is available at the Imperial library, Calcutta. The collections of Bangiya Sahitya Parishad included an issue of the same for the year 1868 which showed that the paper was at least running till that year. This fact is very important when we compare the ephemeral nature of the papers that followed.

3. Then comes 'Hindusthan' of Kalakankar. It was launched in 1883 in London. This was a very encouraging time for launching a daily. For the first time, public enthusiasm had been awakened to daily news with a fervour never known before. The British were engaged in a tough struggle with the Boers in South Africa. The Raja of Kalakankar, Rampal Singh, felt the pulse of his times and issued his paper 'Hindusthan'. According to some 'Hindusthan' was the first Hindi daily. This, we have seen, is not correct, but, nevertheless, it was the first to attract public notice and gather enthusiasm around it.

4. Another daily was edited by Lala Sitaram of Cawnpore. This was 'Bhartodaya', 1884. Both the papers had an yearly subscription of Rs. 10, which is not much.

5. In 1905-06, there were the Sino-Japanese War and Bengal Partition Agitation. There was again a craze for news. So Munshi Rai Samrath Dan of biweekly 'Rajasthan' changed his paper into a daily. But the public had lukewarm interest with Hindi journalism, and the project fell, with the result that the daily venture killed the bi-weekly one too.

5. After the 'Rajasthan Samachar' and Hindusthan had lived their ephemeral existence, there was no Hindi daily newspaper press. Soon after these dailies had been liquidated, the Raja of Kalakankar produced a weekly newspaper 'Samrat'. The Raja however died and the paper ceased publication. Till Hindusthan turned out it was not a profitable venture. The Raja carried on his adventure though he was constantly sustaining a financial loss. He was so much interested in the paper that in his 'will' he is said to have made provision for the successful propagation of that paper.<sup>1</sup> When the paper closed the chapter of its young

<sup>1</sup> Vide Madhuri, 1935-36, pp. 516 ; article by Bhartiya

life, there was a stir in the Hindi newspaper press, and people clamoured for a daily news-sheet. But the movement could not be successful because it could not gather sufficient momentum. The upper middle-class public was, as yet, not interested in Hindi language. It subscribed English and even Urdu dailies, but hardly a Hindi weekly. Conditions were so bad and subscribers were so difficult to get that even a resourceful publisher could not take a risk. It is noteworthy that three daily Urdu newspapers 'Paisha Akhbar' from Lahore, Akhbar-i-Alam from Lahore and Oudh Akhbar from Lucknow, were flourishing well at this period and preparations were rife for launching a fourth Urdu newspaper under the title of 'Darbar Gazette' from Calcutta. Bengali, Marathi and Gujarati were among other vernacular languages, and their daily newspaper press was at once strong in number and excellent in quality. The Hindi weekly press was, however, very flourishing and with a bit more of imagination and push weeklies like Sri Venkateshwar Samachar and Hindi Bangvashi could be raised to dailies.

6. The need of a daily was very strongly felt by all thinking minds. This accounts for the resolution which Sjt. Ambika Prasad Gupta put before the second session of the Hindi Sahitya Sammelan demanding help for turning the 'Indu' of Kashi from a monthly magazine to a daily newspaper.<sup>2</sup> The resolution was not carried through, but it had its effects. Within a year Calcutta came forward with a daily. It was Bharatmitra. It is gratifying to note that the editor of the 'Vivaran Karya' of the Sammelan was satisfied with the progress of the paper, when he wrote his preface in Margashirsh 1669 V. S.<sup>3</sup>

7. In the third week of Jan. 1911, Pandit Ambika Prasad Bajpai was appointed editor of Bharatmitra. These were the days of Sir Hubert Ritzlay's Press Act (of 1910). B. Jagannath Das, the proprietor of the paper cared more for service and less for money. Pandit Ambika Prasad Bajpai suggested that on the occasion of Delhi Darbar the paper should be temporarily made a daily. B. Jagan Nath Das had no objection and it was so done. Till 12th Jan. 1912, the paper was daily, when it returned to its weekly publication. Pt. Bajpai had to work for the daily for eighteen hours a day with no assistant but Pt. Basudhar Misra who left him in January. It was a very tiring experience. But

<sup>2</sup> Vide his speech at the annual session of the Sammelan for 1912

<sup>3</sup> Vide p. 6, 2nd edition

the paper was well-received. In the very beginning eight hundred to one thousand copies were sold.

8. Pandit Ambika Prasad Bajpai had announced in the closing paper of the temporary daily that from the first day of Samvat 1969 (1912), Bharatmitra would permanently be made a daily. But matters could not be arranged easily, Sjt. Nawal Kishore Gupta (Son of Balmukund Gupta) was managing the weekly and he wanted to get an experienced man for his help. He got Sjt. Sarda Charan Sen, formerly manager of 'Sandhya' (Bengali paper), but they could not go together for long. When Mr. Sen left, B. Yashodanandan Akhori was made responsible for the management.

The first issue of the daily appeared on Chaitra Shukla Pratipada of S. 1969 (1912). There were important persons on the editorial staff of Bharatmitra at that time—Pandit Ambika Prasad Bajpai, Panchkoshi De and Pt. Basudeva Misra. Another man Pt. Sadanand Shukla, a former editor of Hindi Bangavasi, was called, but he could not prove a suitable hand for the daily and was dismissed. Pt. Ambika Prasad Bajpai was successful in getting Pt. Babu Rao Vishnu Pararkar of Hitavarta for Bharatmitra in July 1912. On July 1916, Pararkar was interned.

Babu Badrinath Varma, M. A., Kavyathirtha and B. Suparwa Das Gupta, B. A. were amongst the two able associates who were connected with Pt. Ambika Prasad Bajpai in editing daily Bharatmitra. The paper ran with a loss of Rs. 2500 from the funds of the weekly Bharatmitra and B. Jagannath Prasad refused to risk more money. For some time Pt. Jagannath Prasad Chaturvedi and Pt. Ambika Pd. Bajpai dragged the paper on with their own little finaces, but in the end a limited company was formed with Pandit Chhotelal, the first editor of Bharatmitra (weekly), B. Jagannath Das, Pt. Jagannath Prasad Chaturvedi, B. Gokulchand Birla and B. Devi Prasad Khetan as its directors and the initial capital of Rs. 1,85,00.

The pre-war days were not very suitable for launching a journal but, happily, Bharatmitra changed its career on the eve of the war. It predicted world war in its editorials and when later the prediction was true, people were more interested in the paper. The paper sold well in the war-times for the currents of war had great repercussions on the Calcutta market and war-reports contributed to the sudden rise and fall of the market prices. On the last day of the week, the paper published 'Mahasamar ki Gati' which was immensely read and openly debated. It



was in the midst of this important activity of the paper that Pararkar was removed by the Government (July, 1916). Pandit Amritlal Chakravarti had joined the paper (he came from Venkateshwar Samachar) at the beginning of the War.

At the time to the Great War (1914-18) Bharatmitra had to fight a rival daily, Calcutta Samachar, edited by Pt. Jawaharlal Sharma and Pt. Dwarka Prasad Chaturvedi, but the latter paper was not well edited, and besides represented orthodoxy and hence there was no difficulty. In 1918, before the truce was called, Bharatmitra had to change its offices from 103, Mukhtaram Street to No. 3, Dakar's Lane, and the paper was not issued for 1½ month due to management difficulty. When it came back to its normal life, Calcutta Samachar had become defunct and Vishwamitra had appeared on the scene. Vishwamitra was the first Hindi daily to arrange for the direct delivery of news through telegrams, and it was difficult for Bharatmitra to stand its ground unless it also arranged for them. This put it under considerable debt.

But Vishwamitra had a serious draw-back. Its headlines were very sensational and this was a new experience for Hindi. The public protested. When Bharatmitra reappeared with saner and balanced headlines and news it was apparent that Vishwamitra could not oust it from the field. However, on 7 Aug. 1919, Pandit Ambika Prasad Bajpai severed his connections with the paper, but before he left he had placed the paper in the safe hands of Pandit Lakshman Narain Garde.

9. *Post-War Dailies.* Two years after the publication of daily Bharatmitra, the Great War began. It lasted for full four years. The first effect of the war on uneducated and educated people alike was a craze to get news about the war. India had supplied millions of people to the cause of the allies, and Hindi-speaking provinces gave the best and the most numerous recruits and soldiers. The war took ten millions of our young lives. The relatives and friends of these who left for war were anxious to get news from the centres of campaigns and war-zones. The curiosity of the people was satisfied by an enormous increase of daily, biweekly and weekly papers. The war, in truth, created a newspaper-reading public. It is a peculiarity of newspaper-reading that once a person begins to read papers, it may be for any reason whatsoever, the habit is formed and even when the original cause disappears, the rage for news and specially foreign news develops. So

at this period we find many newspaper boys cycling about with cries of substantial news of the day. They do not confine themselves to cities only but are seen even in villages. Our villages awakened from deep slumber of ages as theirs were the interests chiefly involved, for in many villages, there was not a single home that did not supply a recruit and waited for the news of his welfare. "The wartimes made the people anxious to know war-news and so there was an enormous rise of newspapers and news-sheets. <sup>4</sup>

After the cessation of the World War, motor transport was introduced into India. The world war employed motor transport to great extent, and after the war had successfully terminated, the released motors and buss were sent to India for ordinary transport. The vast continent of India with long and tiresome distances had an ill-provided railway service and was well suited for the growth and spread of cheap and rapid means of motor traffic. From 1918 to 1928 motor traffic increased by leaps and bounds and by this new means of communication, the town and the country were brought into closer contact with each other. The craving of the moffussl people for news about the world was supplied by the cheap and rapid motor-transport which carried packets after packets of papers and small news-sheets to eager agents and newspaper boys on its way.

10. The Great War accelerated the growth of Hindi daily newspapers. A number of weeklies were turned into dailies and those that were in existence before the war thrived well. Newspapers were also launched to meet the growing demand of the public for war-news. Before war, as we have lately seen, Bharatmitra of Calcutta was the only daily, and it creditably filled the great lacunæ in the daily newspaper press created by the closure-down of Raja Rampal Singh's Hindustan. A daily, 'Calcutta Samachar', was launched from Calcutta. Due to the demand of the war-news, the weeklies Abhyudaya, Shri Venkateshwar Samachar, Hindi Vihari, Jayaji Pratap were turned into dailies. Bharat Jeevan (weekly of Kashi) was also turned a daily, but it again lapsed into a weekly organ. Thus, the war was responsible for this mushroom growth of dailies.

After the war, the Hindi journalism returned to its former state, and many dailies (more so war-dailies) ceased to be functioning.

<sup>4</sup> History of Marathi literature, 1800-1938

11. On the suggestion of Swami Sarddhanand, Pandit Indra started a Hindi daily, 'Vijaya' from Delhi in 1918. The paper did not continue for more than one and a half month due to the censorship and penalisation of the authorities.<sup>5</sup>

12. On August 4, 1920, Pandit Ambika Prasad Bajpai raised a limited company and started a new daily paper 'Swatantra'. The first issue was launched without much preparations because Janmashtami was considered an auspicious date and the conductors wanted to propagate it in the session of the Congress held under the presidentship of Lala Lajpat Rai.

The editorial staff began with four graduates. One of them, Babu Paras Nath Singh gave efficient help, but within 6 months he left the paper, and joined Birla's English paper 'New Empire' and then 'Bangalee'. The importance of the paper was that it was from its very initiation a spokesman of the Congress. The special Congress supported the non-cooperation of Gandhi, and 'Swatantra' made it its policy. Detailed news regarding the movement were published in the paper. Besides, the paper appointed special women correspondents for reporting women meetings and conferences. This was a totally new feature. All the Hindi newspapers from Calcutta were supporting the non-cooperation movement. But Swatantra sold most. In the latter part of 1921 and the earlier 1922, the paper was on the machine for full ten to twelve hours.

No daily paper at Calcutta can neglect the market and commercial news and notes, and these were the most welcome feature of the paper to traders, especially those outside Calcutta. The paper issued special Holi and Diwali numbers and these were also very popular.

After the non-cooperation movement, the paper had to live in bitter financial difficulties. When the Satyagrah movement of 1930 was inaugurated the sales again went high and it was hoped that the movement would help the paper to build up its finances. But there was the newly-sought Press Ordinance (of 1930) of the Government. Swatantra was the first Hindi paper of Calcutta which was asked to deposit a security so high as Rs. 5000. The Indian National Press which printed the paper was also asked to deposit the same amount and the notice was served to it on 30th April 1930. The press was warned against printing

<sup>5</sup> Vide 'Arjun', 12, Nov. 1940 : article by Pandit Indra

any matter before the security was made up. So both the press and the paper closed the next day.

13. But the real influential national daily was still to come. It was 'Aj' of Benares, owned and financed by Shiva Prasad Gupta (est. 1920) which is still influential today. Throughout its career it has been a national asset and a great institution in itself. We have elsewhere traced its life-history.

14. Arjun was started in 1923. The start was made by the financial aid of Rs. 3000, given by Ghanashyam Das Birla. At first, the paper progressed well, but later a case was formed against the printer, publisher and editor under 153 (A) I. P. C., and the printer was sent to five years' and the editor to three years' rigorous imprisonment. The Session, on appeal, reduced the sentences to six months and three months respectively. In November-December 1929, the manager and the editor were prosecuted for contempt of court and the High Court fined them Rs. 400. About six months after, the Press Ordinance came into force and the Arjun press and paper were demanded a security of ten thousands. The journalists' association of Delhi had decided that papers so harassed should down-right stop publication. Arjun closed down for about few months. At this time, the Government reduced the demand for security to four thousand and on payment of the security the paper restarted on its troublesome career. Soon, in Dec. 1930, the editor (Pandit Ram Gopal) was penalised under 124 (A) to six months' imprisonment. 'Arjun', however, continued under another editor.

On the restart of Satyagrah movement in 1932, the local Government arrested the sub-editor and the local reporter of the paper as well as and forfeited all English types of the press. The editor and the type were soon discharged but the reporter was challaned in a court of justice and much harassed till he was proclaimed innocent and discharged.

In July 1935, a comment appeared on the Quetta earthquake disaster which offended the local Government who demanded a new security of five thousands which the paper managed to pay. In 1938, due to a legal hitch, 'Arjun' was renamed 'Vir Arjun'.

On 7th May 1940, a limited company 'Sri Sraddhanand Publications Ltd.' was formed and on the 26th of Oct. the same year 'Arjun' was handed over to this company. This new move strengthened the finances of the paper and enabled it to successfully compete dozen competitors (e. g. Hindu Samsar, Dainik Pratap, Navayug, Hindusthan, Sainik etc.),

15. Through the whole period (1919-1935) the only daily of importance to continue was *Bharatmitra*. We have earlier in this chapter traced its history so far as 1919. In 1919, Pandit Lakshman Narayan Garde came to the editorial chair of *Bharatmitra*. He worked hard to raise the level of the editorial columns and matter contained in them was written after considerable study. However, after six months the manager declared the sales to be decreased. Later on Sri Garde turned the paper into a staunch supporter of the orthodox Hinduism, which at once caught public notice, and the sales rose to a considerable degree. There was another local (Calcutta) orthodox Sanatani paper in existence—*Calcutta Samachar*—but it was a bit quiescent. *Bharatmitra* interpreted Sanatana Dharma in the light of new Western knowledge and was widely appreciated. Later on, it raised the movement of Rashtriya Gorakshan and became an exponent of rejuvenated Hinduism. The local sales increased several times and so also the subscribers. The paper was responsible for agitating the public thought regarding cow-protection throughout Upper India. It gathered around it theistic Sanatani element which was dedicated to cow-protection.

*Bharatmitra* played an important part in the propagation of the Home-rule ideas of Gandhiji, and in educating public regarding Non-cooperation and Ahimsa. Gandhi's 'Home Rule' was first translated in the paper. The paper foreshadowed the Khilafat ultimatum, and this must have aroused public enthusiasm. Moreover, the editor had arranged with Gandhiji to get the proof-sheets of his articles in 'Young India' for simultaneous publication. In this way, the Calcutta public got Gandhi's articles before they appeared in English papers which invariably took from "Young India." These journalistic enterprises raised subscribers, and made the paper dearer to nationalists. Throughout Bengal, Bihar and United provinces, *Bharatmitra* was welcomed as the only nationalist daily, and was counted as the only mouth-piece of the Congress-minded India. The U. P. nationalists paper 'Aj' (ed. Baburao Pararkar) was then considerate over Non-cooperation and Khilafat affairs.

On the editor's (Garde's) internment, the paper was edited by Pandit Basudeva Misra and Sri Hari Kishan Prasad. The latter wrote leader which closely followed the spirit of those written by Garde. After his return from jail, Garde published his 'Jail Experiences' which again contributed much to the popularity of the paper.

During all this period *Bharatmitra* was a religio-political paper which never made a compromise with majority when

it happened to offend it (1919-1925). The political editorials and leading articles for these six years are in more than one way a valuable treasure of Hindi journalism. They betray a deep study of international politics and a keen insight in the factors which governed the contemporary world. In 1925, Sri Garde resigned the editorship of Bharatmitra. The reason was his adherence to Hindu Mahasabha, against the forces of Sanatan Dharma Mandal, which moved the paper <sup>6</sup>.

16. From Aj (1920) to our times (1945) we have a continuous stream of dailies, some more important, others less important. The most prominent among these have been *sainik* (Agra, 1928), *Shakti* (Lahore, 1930), *Pratap* (Cawnpore), *Navayug* (Delhi), *Navarashtra* (Bombay), *Bharat* (Allahabad, 1933), *Lokamat* (Nagpur, 1931), *Lokmanaya* (Calcutta, 1930), *Vartman* (Cawnpore, 1920), *Vishwa-mitra* (Calcutta 1917, Bombay 1941, New Delhi 1942), *Navabharat* (Nagpur, 1934), *Adhikar* (Lucknow, 1938), *Aragami* (Kashi, 1838), *Ujala* (Agra, 1940), *Aryavarta* (Patna, 1942), *Indore Samachar* (Indore, 1943), *Rashtravani* (Patna, 1942), *Samsar* (Kashi, 1943), *Naya Hindusthan* (Delhi, 1944), *Jay Hind* (1946, Jabhalpore) and *Sanmarg* (Kashi, 1946). Others equally important are *Arjun* (1923, Vir Arjun 1934, Delhi), *Hindusthan* (Delhi, 1934), *Mazdoor Samachar* (1934), *Congress* (Delhi, 1940), *Hindi Milap* (Lahore, 1930), *Hindi Swarajya* (C. P., 1930) and *Hindu Sansar* (Delhi). During a period of one quarter of a century, the Hindi Daily has expanded vastly and in all its aspects it has shown marvellous development. It is impossible to deal with all these aspects of development and growth within the short space at our disposal, but it would suffice to say that with other institutions of Hindi, the newspaper press too has seen enormous changes, and it has tremendously improved in all directions.

The most important event after the World War I (1914-18) which has been instrumental in the rapid development and popularity of the Hindi newspaper press is the rise and development of national consciousness. The great struggle which the Congress waged with an all-powerful autocratic beaurocracy in our vast land had many potentialities and it initiated and stabilised a number of democratic forces one of which was the Hindi daily and weekly press. Hindi news-press has althrough been a great fighting force for the cause of freedom and the Government has never

<sup>6</sup> Vide *Sampadakiya Samsmaran* : Garde, *Vishal Bharat*, 1934

miscalculated its strength for good or good or for evil. It has stood uncorrupted beside the forces of nationalism and cheerfully borne the joys and sorrows of the nation. Its has been a great up-hill task in revitalising a nation down-trodden for centuries. During the last Global War (1939-45), the Hindi newspaper press once again saw the phenomenal rise, and daily papers came from every nook and corner of the land. The war opened a new international consciousness and even the villager in the remote corner of the land could not remain unaffected. Moreover, during the war, Indian nationalism was in a life and death struggle with its Imperialist Masters who had dragged it into a global war in most humiliating circumstances. The war brought in its wake stringent measures, but the press continued to grow, to suffer and to resurrect.

17. In the previous pages we have traced a brief history of the Hindi newspaper press—its origin, progress and present position. From 'Samachar Sudha Varshan' (1854) to Samsar (1914) we have a period of nine decades, but our pre-war dailies (1914) had very weak roots, and they were neither influential nor successful as business prospects. It was the following period that gave daily press a stability with Bharatmitra (1912), Vishwamitra (1919) and Aj (1920), as three most important dailies that really mattered. Of these Bharatmitra was defunct in the middle of the thirties. The latter continue to prosper, Vishwamitra attaining the unique position of a daily published separately from Calcutta, Delhi and Bombay. Today Hindi daily press is a growing entity with more than two dozen big names, and employing thousands of young men, literateurs and journalists.

18. Most of our daily journalism is based on English journalism. Almost all the Hindi dailies look for their matter to this source and it is for this that there is a great and deep influence of English dailies on Hindi dailies while there is almost none of English weeklies and monthlies on Hindi magazine and weekly periodical. Not only this, in some cases, most of the matter of Hindi dailies is a shadow of some English pages, while matter of one or two other dailies is also collaborated. Most of Hindi dailies are a reproduction or translation of some particular English contemporary.

For some days, publishers of English dailies have begun to issue Hindi dailies from their concern (1928). The effect of this is that those Hindi dailies are a reproduction of the English one and have no individuality of their own. Most

of the matter goes the same. This vouchsafes for the cheapness of these Hindi dailies and the rise of their standard above the other Hindi daily ventures, and they are falling in line with the English dailies. This tendency is injurious, but Hindi journalism has nevertheless gained a bit from this. Such papers are better financed and they pay to their writers, spend on the news and get up and pay off the reporters and correspondents.

English dailies are many more in number than Hindi dailies. Most important to Hindi Journalism are 'Statesman,' 'Pioneer,' 'Leader,' 'Hindusthan Times,' 'Hindu,' 'National Call' and 'National Herald.' Most important of these is 'Statesman', of course, which is universally read in the Hindi journalist-world. 'Pioneer' was influential when it was published at Allahabad, but now at Lucknow, it has lost its influence. Both 'Leader' and 'Hindusthan Times' have a counterpart Hindi in 'Bharat' (1928) and 'Hindusthan' (1935), both of which are popular in their field and share all the merits and demerits of their parent dailies. 'National Call' is now closed, and Herald continues as a great inspiration. The former, even when alive, was not a very good model.

There are no great party dailies, and it is clear to see that in the present circumstances party dailies alone can survive. Unless that party has strong roots, it is not possible that its organ would flourish.<sup>7</sup>

*News and Comments.* The most important contents of newspapers are news and comments. Of these the latter is more important as forming the basis of all comments.

The 19th century newspapers and journals were important for the comments. The selection and publication of news was slow to be learned. Today the production of a daily newspaper, under modern conditions, has become a constant struggle between selection of news and provision of space. The news of our times has to serve different classes and interests, and it has to be handled so as to blend interest and importance. There are a number of sources and instruments of news today :

- (1) Reuter
- (2) 'Associated Press of India' which is owned today by Reuters (A. P. I.)
- (3) Free Press Service has stopped and it is replaced by United Press Service, with has a definite national bias.
- (4) The Oriental Service, with a Muslim bias

<sup>7</sup> Vide. a series of articles to Hans and others by Sri Prem Narayan Agarwal



- (5) Staff Correspondents at important centres and district headquarter.
- (6) The reporters at headquarters
- (7) Official news-agencies

The news-pool of English journalism with their greater financial resources is much better than that of Hindi press which for the most part still depend on translation of English dailies, staff-correspondents and reporters. Direct news are pooled by only a few dailies. Hence, the originality and strength of the Hindi daily and weekly press depends on comments rather than on news. Still much day to day improvement is noticed in the allotment of place and space, processing and captioning.

Barring news there are other features collectively placed under the head 'comments', viz., (1) editorial comment, (2) correspondence, (3) contributions, (4) extracts, (5) 'leaders', (6) humorous sketches and tit-bits, and (7) cartoons. The early newspapers were sheets of comments and news-sheets were slow to develop. The evolution of the newspaper was preceded by view-papers and propagandist pamphlets which in periodicity take the shape of news-sheets. Today news displaces comments in importance. A headline now serves as a comment for many items of news.

*Circulation and Advertisement.* Most of our English and vernacular papers have circulation far below 10,000 and never goes something near 1,00,000. Most of them began in the 19th century or early 20th century with a sparse reading public and very low circulations and if they now run to several thousands, credit must go to their perseverance. In the 19th century, advertisements were few and the papers had to depend upon subscribers and their own missionary zeal. Of late, advertisements have been a stabilising factor, and circulation and advertisement income go hand in hand. This advertisement factor has been responsible for the cheapening and widening of our journalism. Newspapers derive their income from two sources, the subscribers and the advertisers. As the volume of the former increases, the value of the latter also increases; a reduction in subscription adds to the volume of the readers and therefore to the value of publicity it carries. 'Lower the tariff for the reader and raise the tariff for the advertiser' has become the motto of the modern newspaper.

It is however, only recently that Hindi papers have moved into the advertising orbits. From two-thirds to three-

fourths of the money spent on press-publicity in India, comes from foreign manufacturers—they subsidise firstly the Anglo-Indian papers, secondly, the Indian-owned English papers, and lastly, vernacular papers. Foreign and Indian manufacturers alike have now known the utility of vernacular medium but the low purchasing power of the masses makes the enterprise unprofitable. Nevertheless the step has been taken and in days to come the vernacular press is sure to get more advertisement money. This will become a great source of its strength and progress.

There are certain factors that go to make up big circulation :

(1) Advertisement column. We have seen that advertisement money and circulation are inter-dependent.

(2) Reader interest. The most important side of the reader interest is politics. In a slave-country dominated by an alien power papers are bound to devote major attention to political news and developments. But papers have also developed many-sided interest in its news-contents : sports, trade, industry, comment, literature—parts of the news-papers are devoted to each of these several activities.

(3) Competition. There is much field for new projections in the sphere of vernacular journalism. Hence such competitive methods as insurance, free gifts, weekly puzzles are not developed to a great extent. The free 'magazine' and monthly or weekly puzzles are attempted, but they could not gain strong footing. Indian journalism still flourishes on idealism and principles. Such business factors cannot pay.

The emphasis of circulation has, however, lowered down the idealistic tones of a number of papers. Aiming at a popular press, certain sections publish more of what is sensational, and so little of that which appeals to reason. Reader interest is interpreted in terms of excitement, sensation, and even impropriety. News-featuring has taken new connotation and expresses itself in arresting headlines, paras and emotional thoughts. This is a great fall from the traditions of service and sacrifice.

*Organisation of Control.* The organisation and control of the press are only recent developments. The early dailies like *Bhartodaya*, *Hindustan* and *Samrat*, were one man's affair, and even upto our times, the dailies have been controlled by a single person or family or group. It is only during this aftermath of second World War that combines

and business controls have resulted. Today we find the Hindi daily press slowly passing into the hands of the vested interests. Moolchand Agrawal and Birla own a number of dailies like Vishwamitra, Hindustan and Bharat and through these organs they can mould the public opinion in the way it does not benefit the country. Though the capitalistic class is supporting the nationalist forces, it does not mean that there shall be no change in its attitude, and under the pressure of its vested interests, it shall not create a nation wide crisis at some future date. But the emergence of a class at this juncture is a historic process which can in no way be checked. There is a possibility of many more combines and controls in near future, but the increasing tempo of public opinion with better political education will crush much of any pernicious influence of such combines. Hindi daily press today is taking great strides, and it is sure to become the greatest national institution—the "Fourth State"—in time to come. It shall then have fresh responsibilities and new glories in spite of the capital. Journalism is a reflection of the life of the people, as such it is today as important as it ever was. (Vide Journalism and Modern Life, vol. III, No. 1, April-June 1941, by U. M. Purkayastha). But even now our journalism has not fully utilised its resources. We have elsewhere dealt with its drawbacks. Situation-mongering has not yet developed as a great vogue. Yet it is significant that head-lines streaming across the page, front newpage, column-breaking and such other technical devices of news-display are of comparatively recent origin in Hindi Journalism. They are all adopted to give a sensational complexion to the news-story. No less significant is the fact that in recent years, the newspapers have shown themselves more hospitable than before for publishing court-news of adultery, divorce and other social scandals chiefly in the nature of sexual aberration.

Another noticeable development in the Hindi press is that some papers now maintain feature-columns devoted to specialised interest, such as sport, cinema etc. Cross-word puzzles are a prominent feature. Newspapers are rapidly turning themselves into composite publications of multiple sectional interests.

However, there is a relative insignificance of editorial views. The press lacks a personal stamp and, what is more important, few readers desire to learn or to be instructed. In the daily press, leading articles are written in so objective a style that we really miss a lighter vein.

Journalism today has become high-browed and full as lust. The nineteenth century pioneers used to dip their pen in their own blood before they put anything on paper. Most of our contemporaries write as academicians and we feel no inspirational touches. Leading articles, editorials and news are alike stale and hard bones. But this might be due to the fact that our subjugation has taken spirit out of us; or our daily journalism looks too much to English thought and pattern as expressed in English journalism.

19. *Some Limitations.* The Daily Press in Hindi is really a new scion, and there have been several limitations to its growth and development. Though the news-press took start in 1826 with the weekly Oodant Martand and the first daily paper Samachar Sudhavarshan came in 1854, there was very little development in the news-feature till comparatively recent times. The World War I (1914-18) and the national struggles of liberation under Gandhiji (1921, 1930-32, 1940-42) have been the chief factors in the rapid growth of news press and consequent development in its various spheres. It is only a quarter of a century from Aj to our times and during these years Hindi daily and weekly presses have worked hard and suffered harder. There have been several limiting factors hindering their natural growth :

(a) the English-phobia of the urban intellegentsia; and consequently

(b) the better finances of the English newspapers resulting in better equipment and better staff,

(c) the news-agencies subscribing to a foreign language with the result that all telegrams and messages are received in English and traslated into Hindi at the eleventh hour,

(d) the non-development of a language suited to international topics and world-currents in various fields of human activity, and

(e) the absence of any school of journalism, journalistic education being confined to what newspaper apprenticeship offers. These have been only some of the serious handicaps that have circumscribed the growth of Hindi newspaper besides the repeated persecutions of Hindi editors and journalists and the vigilance of a very strict censor throughout the period. The Government knew that the strength of the national struggle of liberation lay chiefly in the fact of its mass-appeal and the Hindi press was one of the chief sources through which that appeal could work,

Nevertheless, Hindi dailies and weeklies have a record which we would ever be proud of. As time passes, the limiting factors would disappear and Hindi news-press would emerge out strong and triumphant. Even for all these limitations Hindi newspress has rapidly grown and developed. News-editing and editorial-writing is slowly turning into a mechanical process where style counts nothing and language even less. Journalism here as in other countries, is slowly passing from an era of petty proprietorship to one of giant combines with the resulting loss of idealism and literary qualities of penmanship which journalists of the 19th century so greatly admired.

20. *The preservation of daily newspapers as historical documents.* It is impossible to write a detailed study of the rise and development of our daily press, and its various aspects as almost all daily journals and newspapers are lost to the posterity. To preserve tens of dailies pouring from different parts of the country, and make them available for ready reference is altogether a very cumbersome effort. It is for this reason that the files of dailies are seldom kept, and one has to run to newspaper offices for them. Only monthlies and more important weeklies find their place in our libraries. To preserve the newspaper intact from day to day without any weeding is yet to us a ridiculous endeavour although newspapers are the unofficial records of modern times and we have to look to them for the history of events and opinions. In order to feel the exact pulse of the public feeling and opinion during a period of crisis the historian must turn to newspapers. In them too he must seek adequate contemporary description of scenes and events of personages and activities. There are everywhere evidence of an increasing appreciation of the important place the newspaper occupies in the equipment of the historian.

For handling newspapers the first and most useful step is to prepare newspaper index. In England and America we have such enterprising publication as the Time Index and the New York Times Index' Mr. A. K. Odhedar in his article 'Managing the Newspapers' in January-March, 1945 issue of 'The Modern Librarians' suggests the adoption of the indexing system already used in Philadelphia Inquirer Library. This a fairly large card (5×8) on which as many as fifty entries may be made typing on both sides. The record is only of worthwhile contents of the daily press. After each month the entries are rearranged alphabetically which shall be a cumulated index for the month,

and on will go the retroactive index. Such newspaper index transfigures the value of newspaper. The newspaper-index being maintained, the reader will get the keys to the treasure-house of the sources of history.

21. It shall be worth-while to take at this place a bird's eye view of our weekly press. The weekly press stands mid-way between the daily press and the periodical press, but it leans more to the side of news-journalism. The weekly press is more often a weekly news digest with a few articles on current events or literary topics or something of social importance. Several features popularised by the magazines such as sports, cinema, women's corner and review find their place in a weekly, but they do not take away the essential news-aspect of the weekly press.

A full survey of the weekly periodicals of the 19th century, is an impossibility. Let us examine some important ones of these :—

“Oodunta Martand” (est. 1826), of which we have written before as the first Hindi paper, was incidentally our first weekly. It contained all sorts of new market-rates, news from India and abroad, Govt. measures, news, and about the whereabouts and tours of the Governor-General. Besides, it contained a lot of advertisement. Below are given some news to show the language and style of news printed in the paper :—

### ( १ ) जैसा करम तैसा फल

मुन्ने में आया कि इन दिनों मे टकसाल के किसी के चाकर ने जो उस टकसाल में बहुत दिनों से पलता था एक दिन सोना चुराया सो वहीं के किसी के हाथों से पकड़ा गया ओ तुर्त पुलिस में भेजा गया फिर तजवीज़ भए पर अपने किये का फल पचीस बेंत पाया ।

### ( २ ) काम में साहबों की भरती

बैपार दफ़्तर से । १७ अगष्ट सन् १८२६ । मेस्टर जे० डबलिङ पेक्स्टन साहिब Mr. J. W. Paxton बानात गुदाम के भंडारी हुए ।

### सैन्य दफ़्तर से

मेजर वलियम फिंडाल साहिब Major William Pendall गवरनर जेनरल के यहाँ फौज के सक्टेर हुए ।

### दोबानी निजामत दफ़्तर से

मेस्टर डि० मेक्फरकन साहिब Mr. D. Macfarcan बाकरगंज के जज और मेजिस्ट्रेट हुए । मे० एफ० ओ० ओएलस साहिब Mr. F. O.

Wells दिल्ली के दीवानी कमिश्नर के सेक्रेटर हुए ॥ मेस्टर जि० जे० टेलर साहिब Mr. G. J. Taylor मकुसुदाबाद की दीवानी अदालत के रेजिस्टर हुए । मेस्टर डबलिउ बि० जेकसन् Mr. W. B. Jackson बरेली की दीवानी अदालत के दूसरे रेजिस्टर हुए ।

### ( ३ ) भरतपुर की खबर

रानी ने चूरामन फौजदार से कहा कि अगले दिनों से यहाँ की थाती चमारों के अधीन थी सो हुकुम हुआ कि मोची चमार को इसका पता जाना हुआ है उससे पूछना चाहिए । यह चमार पिछली लड़ाई में खप गया पर फौजदार ने कहा कि ऐसे और भी मिलेंगे कि जिससे पता मिले ।

### ( ४ ) सदरदीवानी ओ निजामत अदालत

२५ सितंबर सोमवार को यह अदालत चौरंगी से एलेक्जेंडर साहिब कंपनी के दफतरखाने के पूरब जाजेफ ब्राचू साहिब के घर में उठ आई छ महीने के लिए जो जहाँ अदालत थी वह हवेली इस साल मरम्मत होगी ।

### ( ५ ) घड़ी ओ घंटे ।

फरासीस की राजधानी में आगे से पेरिस नगर का नाम है कि वहाँ घड़ी बनती है अब पारसाल के लेखे से समझ पड़ा कि इस नगर में ५२० आदमी घड़ी के कारीगर हैं और उनके साथ २०५६ सहायक हैं ए लोग हर साल ८०००० सोने की घड़ी ४०,००० रुपये की घड़ी ओ १५०० घंटे बनाया करते हैं इसका मोल सब सुद्धा १०००००० रुपया खड़ा होता है ।

### ( ६ ) श्री श्री गोस्वामीकृत सातों कांड रामायण

चित्त को बड़ा आनन्द होता है कि बजार की तेजी रामउपासकों का रामायण पढ़ना छुड़ाया चाहती थी सो रामचंद्रजी कृपा से बाबूराम पंडित के छापे की पोथी से भी उत्तम बड़े ओ सुन्दर अच्छरों में सातों कांड रामायण मार्तंड छापेखाने में छापी जायगी काहे से कि पहिले श्री रामलीला छापे के कल में चढ़े कि छपवानेहारे को कल होय ओ बाँचने-हारों का कल मिटे और बहुतेरों की यही इच्छा थी कि यही रामायण पहिले छापी जाय । इस पोथी के लेने में जिसको आनन्द उपजे वे सही करने की बही पर सही कर दें पोथी छप चुकने से पहिले सही करने वालों को दी जायगी और उस अनमोल पदार्थ की निछावर १२ रुपये कलदार लगेंगे जो आगे पर पोथी सस्ती मिलने के भरोसे सही न करेंगे वे पछतायेंगे ओ बारह का बारह दूना दे जायेंगे तब पोथी की भाँकी पावेंगे ॥

## ( १ ) अंगरेजों के इस प्रदेश में धर्मसंस्थापन वृत्तान्त का शेष

१७३७ साल की ११ व १२ अक्टोबर में इस ओर एक बड़ी तूफान हुई थी और उस समय बड़ा भूचाल होने में गंगातट के बहुत से घर द्वार भी ढह पड़े थे उसी में हुगली के पास के गोलघाट के गाँव में दो सौ घर एकी बेर मिट्टी में मिल गए और अंगरेजी गिरजा भी उसी भूचाल में गिर तो न पड़ा मिट्टी में बैठ गया और उस समय के लोगों ने लेखा किया था कि इसमें समझ पड़ा कि जहाज़ ओ सुलुम ओ नाव ओ डूँगे बीस हजार से कम न होंगे ए कहाँ गए उसका कुछ ठिकाना उस समय में लोगों को नहीं मिल सका उन दिनों नौ जहाज़ अंगरेजी सौदागरी के गंगा में खड़े थे वे भी इस आपत्काल में आठ आदमी खलासियों को लेके डूब गए और साठ टन के बोझाई का एक जहाज़ यहाँ से डेढ़ कोस के अन्तर पर सूखे में पड़ा था और तीन बलंदेजी जहाज़ लदे लदाए वह डूब गए थे और ऊँचे-ऊँचे वृक्ष खड़े गिर पड़े और सुन्ने में आता है कि इस आपत्काल में तीन लाख प्राणी का संहार हुआ था और गंगा का जल भी २६ हाथ बढ़ा था इस उपरांत १७५७ साल के जून महीने में कर्णाल कलाईव साहिब ने पलासी की लड़ाई मार के कलकत्ते के इसी नए किले की प्राचीन फाँट उइलेम के नाम की ने परतें डालीं और नाम इसका नहीं रहा ॥

## ( ८ ) चीन के समाचार

चीन के समाचार से जान पड़ा कि उवर पटने की अफीम कुछ ही न बिकी चीनियों की जँचाई में वह माल लेहाड़ा ठहरा पर बनारसी अफीम अच्छे बढ़ भाव बिकी ॥

## ( ९ ) अनाज की अर्धवती ॥

चावल पटने का दर २॥॥= ३ गेहूँ दूधिया १॥॥ २। चना पटनई १॥॥  
२= चना चुने २। अरहर की दाल अच्छी २॥ २॥= घी गावा २१ २२ गावा  
घी दाम १५ १६ घी भैंसा चोखा १७ १७॥

सोने का बाजार

पुतंलि ५=)

सोना टकसाल सही भरी दर १५॥॥=)

Besides these news there were others like “अंग्रेजी विलायत की बड़ी सभा”, “रंगून की खबर”, “जहाज़ की चोरी” “गवरनर जेनरल बहादुर की खबर” etc. From the illustration of news quoted above, we



can well make an idea of the language and style in which news and comments were written. There are many uses like *अस, दुर्त, मनोर्थ, सुत्र* etc. which are not now current and grown obsolete. There is a stamp of Brij Bhasha which is very clearly shown, and a not so clear one of Bengali (which can be shown by such phrases as *इसका मोल सब सुदा*). When we make deep study of the style, we find very few Arabic and Persian words, and those that are at all used are Nagarised. The paragraphs are not well marked and go about unpunctuated. Sentences are long and tedious. At places we see them marked with fullstop instead of the Nagri punctuation for that purpose For *जिससे* we get *जिस्से*. Thus we see that the language used was not very chaste, and it is a long step in language and journalism from Oodunta Martand (1826) to contemporary daily journalism. But 'Oodunta Martand' and its successors in the XIX century have their own historical and evolutionary importance which can never be over-rated. They began the vogue of a new category of literature, the news and comments upon news, and the literature of the day which is now more voluminous than the literature of all times produced by our age. It shows the under-currents of our more permanent literature, and forms the training grounds of our writers and literaturers.

After 'Oodunta Martand' another important weekly was बुद्धिप्रकाश 18 pp. litho, 2 columns per page ( $12\frac{1}{2}'' \times 7\frac{3}{4}''$ ) on white paper. Yearly subscription 6/- half yearly 4/8/- per month 1/-. The rate of advertisement was 3 annas per line, and no advertisement fetching less than 0-8-0 was entertained. The paper was published from Agra on every Wednesday and was edited by M. Sadasukhlal. Buddhi Prakash took its news mostly from other Hindi, Urdu and English newspapers. Some of these were Khair-Khwah-Hind, Akhbarul Khalaac, Delhi Akhbar, Delhi Gazette, Harkara Gazette, Akhbarul Nawah, Mofussilite, Englishman, Benares Recorder, Friend of India, Govt. Gazette, Citizen, Calcutta Chronicle, Morning Chronicle, Agra Messenger, and Gyanodaya Patrika (of Bombay, Marathi). Some of the articles published clearly show the side interest of the magazine. It was interested in History, Arithmetic, Mathematics, Orthonology, Geography, Zoology, Psychology and a number of other subjects. It was not a literary magazine in the sense that 'KVS' or 'Saraswati' were literary magazines. The language of the magazine is chaster than that of many which followed it *e.g.*

### कलकत्ते का समाचार

इस पश्चिमी देश में बहुतों को प्रगट है कि बंगाले की रीति के अनुसार इस देश के लोग आसन्नमृत्यु रोगी को गंगातट पर ले जाते हैं और यह तो नहीं करते कि उस रोगी के अच्छे होने के लिए उपाय करने में काम करें और उसे यत्न से रक्षा में रखें वरन् उसकी विपरीति रोगी को जल के तट पर ले जाकर पानी में गोते देते हैं और 'हरी बोल बोल' कहकर उसका जीव लेते हैं डाक्टर मोएट साहिब सिकरतरी कौन्सिल के उस रीति को रोकने का उद्योग करते हैं और वहाँ के कितने ही असिस्टन्ट सरजन अर्थात् देशी डाक्टर अपने मन से इस काम में सहायता करने के लिये उनके आज्ञानुगामी हुए हैं और इस देश में बहुधा छोटे बड़े मनुष्य उस रीति को बुरी जानकर बंगालियों की हँसी करते हैं परन्तु वहाँ वह चाल अयोग्य नहीं गिनी जाती वरन् पुनीत जानते हैं। निश्चय है कि अब यह चाल वहाँ से मिट जायगी।

Then came (1861) प्रजाहितैषी of Raja Lakshman Singh, also from Agra.

Between Oodunta Martand (1826) and KVS (1867) there is a chain of important weeklies, but no paper is as noteworthy as Kavi Vachan Sudha. As we have elsewhere seen, the whole period is marked by bilingual, trilingual and qudrilingual Journalism.

'Kavi Vachan Sudha' was "a weekly Anglo-Hindi Journal of literature, news and politics." The periodical was infact not bilingual. The word Anglo-Hindi is misleading. The word seems to be used to justify the use of English equivalent headings, the name, number and subject of the paper and the date of issue. The contents were :

—पुस्तक, पत्रादि प्राप्ति स्वीकार, Important news under the sub-heading कविवचनसुधा, editorial, summary of news ( समाचार-वली ), correspondence ( प्रेरितपत्र ), कविवचनसुधा की न्यौछावर. The motto was the same as for bimonthly. The paging was continued, as well as the editorial. The more important feature of the Journal was the correspondence-column where we find many prominent contemporaries like Srinivas Das of Delhi. Such correspondence reflects the problems that were agitating the best minds of the days. They avowed loyalty to the crown while voicing discontent and dissatisfaction against Govt. measures and suggesting improvement with all the humility they were capable of (Refer Letter of Lala Srinivas Das in the issue of 13th October, 1873).

The discontent was sometimes expressed in keen satires which were skilfully disguised (Refer जानवरों की समानता in Ibid)

The Biweekly Kavi Vachan Sudha has the motto :—

नित नित बह यह कविवचन सुधा रसखानि ।  
पीअहु रसिक आनन्द भरि परमलाभ जिय जानि ॥  
सुधा सदा सुरपुर बसै सो नहिं तुम्हरे जोग ।  
तासों आदर देहु अरु पिअहु सोहि बुध लोग ॥

And the sub-motto, preceding the matter ran as thus :

दुःखं दुष्टैः संता मा भवतु रतिरिने स्थाच्च मुक्तालये धर्मा ।  
स्वायत्ता स्वतः प्रजा राहुत करतु कृतौ सुरमोऽमृतास्थुर ॥  
स्त्रीपुंयुंसो तुल्यमीशोऽवतु जनो मोहितोऽप्राप्य दुःख ।  
ग्राम्योक्तिभ्यो विदुरे भवतु रुचिरलंकाव्यपीयूषवृष्टि ॥

The first page gave in bigger type important and general news specially relating to Kashi. This was followed by editorial, summary of news, संग्रह and advertisement ( इशितहार ). The संग्रह was mostly from Bengali journals. Vol IV No. 21 on Thursday July 1873 gives under this head a serial story to be continued “मधुमती का उपाख्यान” taken from or rather translated from ‘बंगदर्पण’.

In Vol. IV No. 21, we see—

“वर्तमान हम लोग इस बात के विचार पर लेखनी उठाते हैं, कि जिसका बर्ताव छोटे-बड़े सब हिन्दुस्तान के निवासियों पर एक चालका हो रहा है, और निःसंदेह हमारा यह लेख एक बड़े राजकीय समाज ( कानून बनाने वाले ) और एक प्रजा के समूह ( वकील-मुख्तारों ) के विरुद्ध होगा; पर न सच्ची बात का प्रकाश करना हमारा काम है; और सरकार ने हमको प्रजा का वकील बनाया है, तो हम क्यों चुप रहें ।

जो कानून और शिक्षाप्रणाली हिन्दुस्तान में प्रचलित है वह हमारी समझ में यथार्थ न्याय के विरुद्ध है, क्योंकि जो मुकद्दमें कचहरी में जाते हैं, जो उनका दावा सच भी हो तो भी दो चार झूठ बात मिलाए बिना डिग्री नहीं मिलती । अब कहिये कि न्यायागार में भी झूठ हाय तो हो ।”

In 1869, Pandit Vaidyanath Prasad established a litho press under the name of इंद्रप्रस्थप्रकाश and began to publish इंद्रप्रस्थ weekly. The paper was bilingual. The Hindi

portion was edited by Pandit Rudradatt, and the Urdu portion by the founder's nephew Pt. Jayanti Prasad. A year later, due to ill health, Pandit Rudradatt left Delhi, and the paper closed its career. As this time, Lala Srinivas Das (author of संयो गिता स्वयंवर, and परीक्षागुरु) had bought types and other materials for establishing a Hindi Press at Delhi.

After KVS another important weekly was अस्मोड़ा अखबार (1871, extent in 1896 Vide R. K. Das). It was printed on foolscap paper in ordinary size. Subscription (Rs. 6-12-0) was a bit high.

In 1872 came हिन्दीदीप्तिप्रकाश from Calcutta. This was ushered in by B. Kartik Prasad and he did a yeoman's service to the Hindi Journalism in its early period. Bhartendu and Maharani Swarnmayi patronised it. Speaking of the undefeated energy of B. Kartik Prasad in the propagation of Hindi Journalism R.K. Das says—"कोई कहता आनके आठवें दिन सुना जाया करो तो ग्राहक हों। जिसने जिस प्रकार ग्राहक होना स्वीकार किया उसी तरह उन्होंने भी स्वीकार किया।"

In 1872, a weekly came from Bihar. It was बिहारबन्धु of Pandit Kesho Ram Bhatt and Pandit Sadho Ram Bhatt. The articles and editorials in this periodical kept a high standard which was uncommon in those days, but the language was not pure. It was लिखड़ी उर्दू or predominantly Urdu written in Hindi Script.

In 1874, Lala Srinivas Das of Delhi brought out सदादर्श, but in 1876, two years later, this weekly was incorporated with KVS.

In 1826, B. Baleshwar Prasad published काशी पत्रिका. Bhartendu was especially interested in this weekly. At first the paper was modelled on KVS, and published books in serial members. सत्यहरिचंद्र, कपूरमंजरी etc. dramas were first published in this paper. After a time the paper was devoted to student community. Afterwards, the paper began to be written in difficult Urdu with Nagri Script. Later on the script also was changed and the paper was printed half and half in Hindi and Urdu (extent in the new form in 1893).

The same year (1876), B. Tota Ram brought out भारतबन्धु from Aligarh.

1877 is an important year in the history of Hindi

Weekly Journalism. By this time Hindi Journalism had found a strong foot-hold. An organised effort was made this year for the promotion of Hindi Journalism. At Calcutta was founded the "भारतमित्र" with Pandit Durga Prasad Misra, Pandit Chhote Lal Misra, Pandit Sadanand Misra and B. Jagannath Prasad as its members. The paper was ably edited by Pandit Chhote Lal Misra. Bhartendu often contributed to this paper. Afterwards many editors were changed. Pandit Har Mukund Shastri was once an editor. He worked very ably. In 1893-94, the paper began to be managed by B. Jagannath Das Agrawal, and was edited by Pandit Rudra Datt Sharma (formerly editor of *आर्यावर्त* and *हिन्दी बंगवासी*). The paper was chief devoted to politics.

Bharatmitra has a very important place in the development of Hindi Journalism. Pandit Rudradatt Sarma, B. Bal Mukund Gupta, Pandit Ambika Prasad Bajpai and Pandit Laxmi Narayan Garde—all prominent journalists—worked industriously to build the paper. It began publication in 1877. It was edited by Pandit Chhote Lal and Pandit Durga Prasad Misra who were inspired by the Bengali periodical *सोमप्रकाश* (1876) which published on every Monday [vide कहीं हम भूल न जायें article by अंबिका प्रसाद बाजपेई in *Vishal Bharat* of May 1931, p. 576].

At first the paper was fortnightly. Hindi readers were very few at this period of Hindi History and though people agreed to subscribe the paper just for the sake of patronising its, they could not read it. This difficulty was solved in a very novel way, hitherto unknown in the history of journalism of any language. Pandit Durga Prasad went from subscriber to subscriber and read his paper for them.

The first paid editor of Bharatmitra was Pandit Har Mukand Sastri who was called from Lahore. On his breaking engagements with the paper in 1884, Pandit Rudra Dutt Sharma was appointed sub-editor. There was no chief editor and no press-manager. After their day's work in the office, B. Harnam Prasad Kapur or B. Manohar Das Khanna came to Bharatmitra office and saw press, and wrote for editorials. The sub-editor had to consult B. Nityalal Mullick many a time a day. All this caused great harassment. Probably due to these inconveniences, Pandit Rudradutt Sharma soon tendered his resignation. After him Pandit Jagannath Chaturvedi and Pandit Radha Krishna Chaturvedi were called in as editors. They left. Pandit Rudradutt

Sharma had to accept or resign the editorship for several times. When B. Harnam Prasad Kapur died, he was editing the paper. Later, when Salig Ram Khanna & Co. was declared bankrupt and Bharatmitra office was transferred from 60, Cross-Street, Sutapathi to Rajkatra, China Bazar, under the proprietorship of B. Jagannath Das, and again when it was transferred to Harison Road, Pandit Rudra Datt Sharma was conducting the paper. Again, he was the editor for a year at a time when B. Jagannath Das Agrawal brought the paper to its office at Harison Road and made it a daily sheet. After a time Dr. S. K. Burman was handed over the management of the paper when Pandit Rudradutt Sharma and Pandit Durga Prasad respectively edited it. Then came Pandit Amritlal Chakravarti and B. Brahmanand. Both of these edited the paper for a short lapse of time. When B. Brahmanand left the paper, Pandit Rudradutt Sharma was again made the editor for two or three months. At the close of this period, he wrote a punch regarding the magistrate being bribed by a debauch. The Presidency Magistrate took the punch to heart and reported the matter to the proprietor who relieved the editor of his responsibility. Thereafter, B. Balmakund Gupta was appointed the editor (1898). He proved a very resourceful editor. Bharatmitra was not an important paper at this time. It was an ordinary weekly paper, somewhat insignificant. When Gupta took it in his hand, there began its controversy with हिंदी बंगवासी over धर्मभवन. The decency and boldness with which Balmakund Gupta carried the controversy without even losing temper and coming down to personalities, is admirable.

Through भारतमित्र Balmukand Gupta did much for awakening in the Marwari Society of Calcutta, specially that of Bara Bazar. There was no important paper in this locality. उचितवक्ता of Pandit Durga Prasad Misra had closed its career and Pandit Misra had left the file. Hindi Bangvasi had more meagre subscribers, but soon after Gupta joined that paper, his forceful pen made it the pioneer paper of Barabazar. Soon the whole of the Khatri and Marwari Samaj of Barabazar stood on its back supporting it with money and subscription (vide बालमुकुन्द के संस्मरण by चक्रवर्ती and अखौरी V. B. 2.2.4 pp. 471—477). For witty criticism, cutting humour and effective satire, Balmukund Gupta was unique. He was a fearless editor and a resourceful writer. Bharat Jiwan Press of Kashi published translation of Bengali works अश्रुमती and चित्तौरी चातकिनी which

put black spots on the Rannas of Udaipur. Gupta could not tolerate this. He wrote so vehemently and so effectively that the press had to destroy all the copies of the book.

After Balmukund Gupta the paper was edited by Pandit Ambika Prasad Bajpai (till 1919). In 1919, Pandit Lakshman Narayan Garde came to the editorial chair of भारतमित्र (1919-35). The paper was defunct in 1935.

In 1877 was published मित्रविलास from Lahore. This was edited by Pandit Gopinath. There was no Hindi Journal in Punjab at this time although ज्ञानप्रदायिनी (weekly) was published earlier, and was printed at Mitravilas Press. ज्ञानप्रदायिनी gave news and articles regarding Brahmo Samaj. This was followed by हिन्दू वाचव (monthly). Both these papers were bilingual (Hindi-Urdu) and organs of Brahmo Samaj.

The Journal was influenced by KVS. In 1887, Pandit Kanhayalal became its editor. The Mitravilas was a litho paper. In 1887, through the grace of Rai Bahadur Seth Ram Ratan this became a type-paper. After the death of Harishchandra, this paper advocated for the recognition of भारतेन्दु संवत्. Another weekly from Punjab was भारतहितैषी of Pandit Jwala Datt Goswami. It became defunct three or four months after its initiation. There was yet another weekly, one of them was भारतदीपिका which too lived a very short life.

In 1878, two important papers were published from Calcutta. One of them was उचितवक्ता, another सारसुधानिधि.

उचितवक्ता flourished for 9 years (1878-1887), though after some years (in 1894) it again began a short-lived career. The paper was launched by Pandit Durga Prasad Misra. It was an important literary paper of its time. Contributions poured from recognised literary men as they were always of high merit. Bhartendu also contributed to this paper. सारसुधानिधि was published by Pandit Durga Prasad in collaboration with Pandit Sadanand Misra, Pandit Govind Misra and Pandit Shambhu Nath Misra. The paper was very popular and people appreciated it very highly. When the paper ran a financial loss in the first year of its publication Maharaja Sajjan Singh of Udaipur wrote to the paper to continue and promised to pay out the loss from his personal purse. This paper also flourished for nine years (1878-1887).

Between 1878-90, the most important weekly to be launched was भारतजीवन (est. 1884). The organ was established by Ramkrishna Varma as a weekly. Bhartendu Babu Harischandra was responsible for the production of this weekly periodical. It was his advice and example which served as an anchor in the earlier days. A year later (1885), Harishchandra was dead, and in his memory Bharat Jiwan began to write हरिश्चन्द्राब्द. From the second year, its continued on its coverage this motto by Pandit Vijayanand :—

जयति ईश जाकी कृपा लेश ललित सर्वत्र ।

भारतजीवन हित लसत भारतजीवन पत्र ॥

Earlier the same Pandit gave a separate motto every month. The weekly steadily rose to be very prominent and popular. From 1884 to 1888, B. Ram Krishna Verma himself was the editor. In 1888, B. Kartika Prasad Khatri came from Calcutta to Kashi and edited this paper till 1901. In 1902,03 the periodical was edited by B. Hari Krishna Johar. The importance of the paper can be gathered from the fact that it was invited by the Govt. along with Hindi Bangvasi to attend the Delhi Darbar. In 1904, Syt. Ganga Prasad Gupta, later proprietor 'Hindi Kaisri' and Art Press, began to edit it and continued till 1906. The periodical attained great fame under his editorship and was highly praised for its efficient staff and good editing. In 1906, after the death of Ram Krishna Verma the proprietorship came to B. Sri Krishna Verma and the periodical was edited by Pandit Lakshmi Narayan Tripathi. In the beginning of the Great War (1914), the periodical which was than edited by Ram Chandra Verma became a daily but soon after, due to the early death of the proprietor, the Daily issue was discontinued. The weekly continued, but till 1922 it lived an uncreditable life. In 1923, the proprietorship came to Durga Prasad Khatri who edited it with Ramanand Khatri, B.A. Along with 'Bharatmitra' this is the second longest-lived weekly.

Bengali Bangvasi was edited by Yogendra Chandra Basu in 1890. At the instigation of Pandit Amritlal Chakravarti, Yogendra Babu agreed to publish a Hindi newspaper. The paper was to be christened as हिन्द वंगवासी. The proprietor wished that the Hindi paper should be a downright translation of his Bengali paper, but Pandit Chakravarti argued that a mere translation of Bengali



articles would not prove much to Hindi speaking provinces. The proprietor, however, left the matter with Chakravarti who edited it to his liking. The paper was a financial success. Within a period of three years, the number of subscribers on its list rose to thousands. This was a time when no Hindi paper had more than 500 subscribers to its credit. Platoons also subscribed Hindi 'Bangvasi' and the Govt. as well patronised it. Criticism of Raja Lakshman Singh's translation of Kalidas's Shakuntala appeared in the paper and the learned people and literary aspirants alike were full of interest over it. In a short time, the paper had gained unusual popularity "कानपुर के व्यापारी जुआ खेलते थे कि इस बार बंगवासी (हिन्दी) अमुक विषय पर लिखेगा या नहीं।"

(V. B. 2-2-4, p. 471)

In short, the paper had set convictions about social, political and literary affairs.

The paper contained 4 big sheets almost devoid of advertisement and it had to be filled up by the editor himself. Pandit Prabhu Dayal was the chief editor, but he was appearing for high school and could not give much help. Later, on he proved a very able associate and writer.

The paper was running its fourth year when Pandit Chakravarti published his translation of मॉडेल भगिनी (बंगला) in his paper. This was severely criticised by B. Balmukund Gupta in his letter from Haryana, Punjab. When he was asked to translate a chapter of the same, he did it so ably that Chakravarti could not restrain himself from fostering close associations with the man. The envelope from Haryana bore beautiful English letters and Syt. Chakravarti went wrong to understand that the writer was proficient in English as well. He asked him to come down to Calcutta and join Hindi Bangvasi. He was to render news from English papers into Hindi. Balmukund Gupta knew very little of English, but he soon rose to the occasion and learnt it. For six years, he was associated with Bangvasi.

'Hindi Bangvasi' took much of its matter from Amrit-bazar Patrika. It was a Sanatanist organ. It inaugurated a new phase in the religious aspect of Hindi Journalism. Its 'get-up' was unique. Every issue contained one picture and one story. It began for the first time costly advertisement in the form of free gift of book to its subscribers.

The year 1890 also saw the publication of Sri Venkateshwar Samachar (Bombay) which has today a continued history of more than half a century. Other less important weeklies were Sudarshan Chakra (Brindaban, 1890), Champaran Chandrika (Champaran, 1890), Pandit (Girgaon, 1891), Gosewak (Allahabad, 1892), Nagri Nirad (Mirzapur, 1892), Vyapar Hitaishi (Kashi, 1892), Vyapar Bandhu (Bombay, 1893), Calcutta Samachar (Calcutta, 1894), Bharat Bhushan (Benares, 1894), Kamayon Samachar Kamayon, 1884), Pratap (Aligarh, 1896), Alrafiq (Kashi, trilingual, 1896), Arya Bhaskar (Kashi, 1896) and Aryamitra (Moradabad, 1897). In 1881 was published the Marathi paper of Lokamanya Tilak—'Kaisri.' It began to influence Hindi political journalism from 1896-97, and with the passing of years its influence was on the increase. Upto this time Bengal was the only province to which Hindi looked for its political lesson; with Tilak, it was the turn of Maharashtra, though Bengal still remained the training ground of Hindi journalists as the most progressive papers like Bharatmitra, Sar-sudhanidhi, Uchit Vakta and Hindi Bangvasi belonged to Calcutta. Nevertheless, the political ferment in the last decades of the 19th century was chiefly centred in Bengal and Maharashtra, and the story of the Hindi newspaper press in these decades is a humbler story.

The most important weeklies of the last quarter of the 19th century are Hindi Dipti Prakash (1872), Kashi Patrika (1875-76), Sadadarsh (1874), Bharatbandhu (1874), Mitravilas (1877), Bharat Mitra (1877-1936), Shubh Chintak (1871, 1888), Uchit Vakta (1878), Sar Sudhanidhi (1878), Prayag Samachar (1880), Kashi Patra (1880), Bharat Jiwan (1884-1929) Bharat Bhrata (1887), Aryamitra (1877, editor Pandit Bhootnath Mukerji), Benares Akhbar (1845, editor Pandit Raghunath Thatte), Sajjan Kirti Sudhakar (editor Pandit Banshidhar Bajpai), Kavi Vachan Sudha (editor Pandit Chintamani Sharma), Harishchandra Chandrika (Pandit Chhotoo Ram Misra), Bihar Bandhu (Pandit Sadho Ram Bhatt), and Jagat Mitra (Pandit Raja Ram Misra). All these are important for a correct estimation of Hindi Journalism. The spirit of Hindi Journalism had more fire in it than Indian-owned English newspapers and this has been very aptly caricatured by Radha Charan Greswami in a punch. But whatever might be the moral strength of Hindi Journalism at this juncture, it came only second to English in Government circles. The credit goes to these pioneers for they kept the torch burning and we find them severely critical of the Government and its measures.

As in the 19th century, the Hindi weekly press in the first two decades of the 20th century was our chief news-press. The daily news-press struggled for a foot-hold in the first Great War (1914-18) and it was only firmly rooted in the third decade (1921-0). Hence, the importance of our weeklies in the years preceding 'Aj'. The most important weeklies in the first two decades of the present century were Jayaji Pratap (1905), Abhyudaya (1907), Hindi Kai-ri (1907), Vir Bharat (1907), Pratap (1913), Gyan Shakti (1914), Rajasthan (1914) and Vishwamitra (1917). Of course Bharatmitra (1877) and Bangvasi (1890) and a number of other 19th century weeklies continued, and they supplied very important forum for social and political agitation. Standing mid-way between daily and monthly journalism, they did as much for literature and language, though much more work in this direction was done by the magazine.

The last twenty-five years have seen unprecedented growth in all aspects of Hindi Journalism, and weekly journalism is no exception to this general rule. But as years have rolled on, the daily and monthly journalism have snatched its importance in political and literary fields. Nevertheless, weekly journalism has grown in number and strength, and it has been a welcome feature in the *Moufassils* where means of communications are few and dailies are hardly subscribed. The more important weeklies of the last quarter of a century are Karmavir (Khandwa, 1924), Sainik (Agra, 1924), Surya (Kashi, 1919), Swadesh (1921, Gorakhpur), Sri Krishna Sandesh (Calcutta, 1925), Hindu Punch (1926), Swatantra Bharat (Calcutta, 1928), Jagran (Kashi, 1929), Hindi Milap (Lahore, 1929), Sachitra Darbar (Delhi, 1930), Swarajya (Khandwa, 1931) Prakash (Lahore, 1931), Navayug (Delhi, 1932), Harijan Sewak (Ahmadabad, 1932), Vishwabandhu (Lahore, 1933), Nava-shakti (Patna, 1934), Yogi (Patna, 1934), Bharat Vijay (Harpa, 1934), Hindusthan (Bombay, 1934), Arunodaya (Etawah, 1935), Jain Sandesh (Agra, 1936), Hindu (Delhi, 1936), Agra Punch (Agra, 1936), Virendra (Kouch, Bundelkhand, 1936), Sachitra Darbar (Delhi), Navin Bharat (Kasganj, 1937), Prabhakar (Monghyr, Bihar, 1937) Chitra Prakash (Delhi 1937), Uddyam (1937), Congress Samachar (Hathras, 1937), Aj (Kashi, 1938), Deshdoot (Allahabad, 1938), Kishore (Patna, 1938), Chakallas (Lucknow, 1938), Halchal (Gonda, 1938), Rashtramat (Allahabad, 1938), Prakash (Lucknow), 1938), Samgharsha (Lucknow, 1938) Madhya Bharat (Indore, 1938), Chingari (Gaya, 1938),

Taza Tar (Agra, 1939), Navajiwan (Udaipur 1939), Navajyoti (Ajmere, 1939), Mira (Ajmere, 1939), Satya Prakash (Ramnagar, Kashi, 1939), Guru Ghantal (Kalpi, 1939), Riyasti (Ajmere, 1939), Sangram (Bombay, 1940), Siddhanta (Kashi, 1940), Chatak (Pratapgarh, 1940), Swadesh (Aligarh, 1940), Agragami (Sitapur, 1940), Jiwan (Saharanpore, 1940), Abhinaya (Calcutta, 1941), Adarsha (Calcutta, 1941), Usha (Gaya, 1941), Praja Sewak (Jodhpur, 1941), Yugantar (Cawnpore, 1941), Sangram (Bombay, 1941), Agradoot (Raipur, C. P., 1941), Chhaya (Nagpur, 1942), Janayuga (Bombay, 1942), Lokayuddha (Bombay, 1942), Janardan (Muttra, 1942) Raksha (Delhi, 1942), Ram Rajya (Cawnpore, 1942), Rashtriya Morcha (Cawnpore, 1942), Lokavani (Jaipur and Lucknow, 1942), Sawadhan (Nagpur, 1942), Hunkar (Patna, 1942), Ekta (Hissar, 1942), Aloka (Nagpur 1943), Samsar (Kashi, 1943), Sanmarga (Kashi, 1943), Rangbhoomi (Delhi, 1943), Hitekshu (Delhi, 1944), Navayug Sandesh (Bharatpore, 1945), Yugavani (Etah, 1945), Sawadhan (Cawnpore, 1945) and Vishwabandhu (Calcutta, 1945). There are only some of the important papers, although the number of weeklies in the last quarter of a century would easily run to a couple of thousands. It is impossible to handle all of these, for many of these are not available, and those that are available form a formidable mass. There have been vast changes in subject matter, features, editing and general lay-out, and papers like Hindi Kaisri (Nagpur, 1907-09) and Lokayuddha (Bombay, 1942) are so vastly different that they seem to belong to two different species. Editing a weekly has now grown to be an art. The monthlies are serious and sophisticated, and the dailies have no time to choose and decorate. Weeklies have more time for illustrated journalism, and they can count on better display of news and features. They can touch the various phases of the social, political and literary life of the country, and it is to them that we look for pioneering new crusades in various fields of our national activity. Only as far as 1938 when Deshdoot (Allahabad) was started, there was no well-illustrated featured Hindi weekly, but of late there has been a rapid up-hill march and we are getting much better type of journals. Weeklies are not very favourite even now for they are mostly no better than weekly news-digests, but as time advances and the weekly press begins to cater less for news and more for general amusement and information, we hope to get many more readers than we get today. A bright future awaits our weekly press in time to come when we have a freer and healthier political and social life.

22. As we have declared previously, our daily Press infact begins from 'Aj' (1920). During the last twenty-five years of our national existence, Aj has stood uncorrupted and majestic as the symbol of nation's undying spirit. Launched in the stormy days of the non-co-operation, the paper has since remained a beconing light to Hindi periodical journalism and many important names in our literature and journalism are associated with it. Although the paper was conceived as a limited concern, and began as such with Professor Kashi Nath Tānang, Rai Krishna Das, Guru Prasad Dhawan, Bhagwan Das, Banke Behari Lal, and Radha Krishna Shah as its prominent shareholders, on May 7, 1922 the shares were paid up and Aj became the sole concern of Babu Shiva Prasad Gupta. From 1922 to 1939 when the paper was made a limited concern, it ran a loss of several lacs and it continued chiefly because of the great generosity and sacrifice of the founder-proprietor. The paper has been continuously persecuted by the Government, and a number of the members of its staff have been prison-birds. In 1930 and 1942, the paper had to be closed down for some months when big securities were demanded for offensive articles, and the authorities tempered with the freedom of the Press. In 1930 it published a cyclostyled sheet *Aj ke Akhbar* and in 1942 it published an independant paper *Khabar* in order to meet the emergency and many a time it successful challanged the authorities. The immense popularity of the paper was responsible for biweekly Aj (1921), weekly Aj (11 July, 1938) and the Monday Edition (1944), and this popularity was chiefly achieved by the intense nationalistic outlook and Herculean labours of the editor. It is regrettable that our great editorials and leaders are forgotten soon after they appear, and are not treasured in contemporary literary annals. The editorials and leaders of Aj cover a period of quarter of a century and reflect the very mood of nationalist India during the period. No history of modern times can bypass them. For grandeur of style, for freshness, for nationalistic zeal, for unpartisan spirit they will rank with the best journalistic pieces of the age in other provincial languages. Perhaps there shall be no better training for Indian youth in literary excellence and radical nationalism than a study of these gems of prose as they are strung day to day and year to year. Saraswati, Pratap, Aj and Gandhiji's Navajiwān and Harijan Bandhu are as great a treasure of literary and political wisdom as the best prose-literature and political speeches of the days, and Hindi would be proud of them. And Mahabir Prasad Dwevedi, Ganesh

Shanker Vidyarthi and Babu Rao Vishnu Pararkar must be reckoned as second to none in literary excellence and political wisdom. They made what Hindi Journalism is today.

The most prominent names associated with Aj are Sri Prakash (1920-23) and Babu Rao Vishnu Pararkar (1923-1942). Sri Prakash was the first editor of this important daily and his experience of *Leader* (1917-1919) and *Independent* (1919) proved a very useful asset. Babu Rao Vishnu Pararkar joined the paper in 1920, and worked as co-editor. During his young days he had come in contact at Calcutta with the famous journalist Sakhambari Ganesh Deoskar, and it was on the latter's instigation that he took to journalism as a profession. Before joining Aj, he had worked in Hindi Bangvasi (1905), Hitvarta (1905-1910) and Bharatmitra (1910-1916). After 4 years' internment when he again intended to leave for Calcutta to join Bharatmitra, Sri Shiva Prasad Gupta, proprietor of Aj, approached him for his paper, and from May 1920 he began his new job as a joint editor. From 1923 to 1942, for a period of two decades, he was the single driving force that sustained the national spirit of the paper and turned it into an institution of no mean merits. It is impossible to conceive of the vast amount of matter that is locked in the pages of Aj (1920-42) and for which Pararkar alone is responsible. Such great learning in political currents of the day, such encyclopaedic knowledge of men and events and such literary penmanship is unrivalled in more recent times. What Pandit Mahabir Prasad Dwivedi did for magazine through his Saraswati (1903-18), Pararkar did for the news-press through Aj (1920-42). Posterity would never forget these two pioneer journalists of the premier language of India who single-handedly fought so many battles and achieved so much during their lifetime. There is no better daily in Hindi than Aj which can mirror the national upsurge and give the future historian the currents and cross-currents of the national mind during a quarter of our struggle for liberation.

The lesser stars of Aj were Bishambhar Nath Jijja, D. V. Khandekar, Satyadeva Narain Sahi, Kalika Prasad, Hariharnath, Ram Prasad Pandeya, Sahdeva Tewari, (Dr.) Parmatma Saran, Mukundi Lal Srivastava, Haridas Manik, Narsinghdas, Dinesh Datt Jha, Uma Shankar, Brahmanand, Narayan Das Kapur, Krishna Bihari Misra, Mukut Behari Verma, Bisheshwar Nath Raina, Mahabir Prasad Gahmari, Krishna Sita Ram Pendarkar, Vinayak Damodar

Solapurkar, Ram Nath Suman, Devendra Nath Shukla, Basudeva Jha, Mitranand Dwevedi, Shanker Madhava Sapre, Kamalapati Pripathi, Krishna Rao Pararkar, Krishna Datt Bhatt, Bikramaditya Singh, Motilal Upadhyaya, Bhagwati Prasad Tewari, Madan Bihari Sahai, and host of others. Many of these are running other important journals today and the training they received under Pararkar has been of immense benefit to them. It is these lesser stars of Aj that have lighted small torches of liberty at distant corners of the country and have carried forward the journalistic traditions for which Aj has been althrough famous.

### **23. Journalism in caricature, humour and literature of sport.**

Cartoons, caricatures, humorous and satirical prose-pieces, stories and verse form one solid branch of journalism, though they seem to differ in kind. Their origin and development can be traced back to the pictorial art. This branch of journalism is all a foreign growth, and owes much to the influence of English caricature and the literature of sport, which being chiefly associated with "Punch" (est. 1841) came to be called in Hindi with the same name. We can safely call it 'punch literature.' For the history of development of this branch of English journalism, we can consult chapter VI of Cambridge History of English Literature, Vol. XIV and Spielmann's "The History of Punch" (1895). There was a very steady growth of comic journalism before the advent of "Punch" which was the culmination. To the making of Punch and its various component parts, several streams flowed :—the burlesque of the Illustrated tour, the illustrated comedy of sport, the political and social caricature, the book of anecdote and jest. It was more faithful picture of contemporary life than any other serious paper, and during most of the years of the journal's existence, it proved a faithful mirror of the changing times ; and the art, literature, politics and manners of the age cannot be studied without it.

This sort of journalism was specially interesting to the Anglo-Indian populace of India in the 18th and the 19th centuries, as it brought them relaxing moments, and mirrored their own sentiments. Soon after the first English journal appears on the Indian soil, we find the rise of 'Punch'-journals. The Indian journalists were not slow in adopting this branch of journalism and prominent Urdu papers of the early 19th century copied its features. How-

ever, no attempt was made to bring out a complete punch-journal, till the "Oudh Punch" (1877) was started. This was followed by a number of humorous magazines and punches.

The Hindi journalists of the Bhartendu period were greatly alive to their surroundings, and the papers of Bhartendu show his liking of this sort of literature. But the best exponent of the 19th century punch-journalism was Pandit Pratap Narain Misra, who had a knack for such things. The punch was soon made famous by Bhartendu writing a punch 'Marsiah' on the Benares magistrate. All the 19th century papers had something of this sort of journalism. With the beginning of the new century a spirit of seriousness invades Hindi journalism, but after the first decade a number of comic papers like 'Bhoot' were published, and literature of sport began to be a prominent feature of newspapers and journals. The most outstanding of such periodicals of our times was 'Matwala' edited and propertied by Mahadeo Prasad Seth. This was probably our greatest of those periodicals which have been essentially devoted to the sentiment of humour. Other periodicals of a miscellany type like 'Hindu Punch' did much in the field.

In 1933 was started 'Madari' a weekly humorous periodical published at Prayag which presented humour chiefly in stories, poems, articles and also in cartoons which sometimes exceeded two dozens which was really a costly affair. The paper could be purchased for half the price 'Matwala' was sold (i.e. 2 pices). Two years later (1935), Benares published a fortnightly 'Khuda ki Rah par.' The satires were however overshot and given to laxity, resulting in a dishonour suit and the closing of the paper. 'Madari' of Kashi ressurected it on Deepawali, 1937. The same year saw the publication of a penny-periodical from Calcutta, 'Oghad' (monthly, published by Vishal Bharat Book Depot). The humour presented to the public in this magazine was really a decent treat.

## 24. Cino-journalism

The rise and growth of film industry and the popularity of the cinema has given rise to certain periodicals—weeklies and monthlies—which are of exclusive interest to cinogoes or among other things give prominence to cinema-news and comments and articles on films and filmstars.



Important Hindi cino-journals are Chitrapat (editor Rishabha Chandra Jain, 1932—Oct. 1938) published at the Roopvani Printing House, Civil Line, Delhi; Roopvani (Bazar Sitaram, Delhi), Rangbhoomi (1931), edited by Lekh Ram and Narottam Chand, Chitradoot (1935), first published on 1st Jan. 1935, fortnightly, and edited by B. S. G. Rastogi and Ghanashyam Das 'Shyam'; Abhinaya (1938) published from 34. Shiva Kumar Lane, Calcutta and edited by Kumar; Filmchitra (1937), editors Gurudattmal Pandari and Gulab Chandra; Cinema Sansar; Chitra Prakash (1938), weekly, edited by Radha Ballabh Sahai, Delhi. These stand in good comparison with the English cino-papers—'The Movie', 'Film India', 'Picture Play', 'Film Fan' (all of Delhi) and 'Filmland', 'Varieties (Calcutta), 'The Cinema' (Lahore) and Urdu papers which had an established reputation in the field. 'Parivartan', illustrated fortnightly of Ajmere, is an illustration of predominantly cino-journals. Most of the cino-journals flourish well.

The craze for pleasing all has been responsible for cino-section of such prominent literary magazines as Madhuri, Vishwamitra and Sudha, although the articles contributed to this head are neither very illuminating nor give any clue to the understanding of the writer as to what Indian Dramatic theory could contribute to the development of film art in our country. The cinema columns of weeklies like Bharat and others are satisfactory.

## 25. Illustrated Journalism

The beginnings of illustrated journalism were made in the last decades of the 19th century, when on Jan. 3, 1880, The Times of India published a weekly summary of news incorporating the leading articles of the daily paper. During the great famine a few illustrations were published to supplement the letters of the special correspondents in the affected areas. Over 20 years later (1900) the paper changed its form, and took advantage of the advent of illustration to journalism and became known as The Times of India illustrated Weekly. Hindi could not adopt the phase for long, and even now, but for a few stray attempts like Chitramaya Jagat, Sachitra Samsar or Sachitra Bharat, we have no illustrated journalism worth the name. News of sporting events occupy a prominent place in the illustrations published in English newspapers, but they do not find place in Hindi journalism.

## CHAPTER IX

### THE PERIODICAL PRESS

#### History of the Hindi Magazine <sup>1</sup>

The History of the rise and development of Hindi periodicals can be classified thus :

- (1) 1849-1867 The first periodicals
- (2) 1868-1898 Kavi Vachan Sudha to Nagri Pracharini Patrika
- (3) 1899-1923 Saraswati to Madhuri
- (4) 1923-1937 Growth and development of the magazine.
- (5) 1937- Contemporary magazine

It is evident that this scheme does not wholly coincide with the division of the history of Hindi journalism, though the general current is the same. Nevertheless, it shall be much profitable to discuss it in piece, and bring about cardinal facts regarding Hindi Magazine in the 19th century.

Though the first periodical began in 1826 (Oodunt Martand), it took a great time for the first Hindi magazine to appear, and still greater for a really influential one. The first important monthly, of course, was Kavi Vachan Sudha, which was first published in 1867. The rise of the magazine can be slowly traced in the intervening period 1826-1867 (40 years).

<sup>1</sup> A magazine is a periodical publication ; primarily bound in paper, specialised both in its characteristics and Misc. contents so as to satisfy certain definite interests and designed for a mood of comparative leisure. There are several kinds : (a) Literary (b) Fiction (c) Review (d) Humour (e) Art, Music, Fine-art, Drama (f) Education (g) Professional and Technical (h) Avocational (i) Farming (j) Commerce (k) Health and Recreation (l) Religion (m) Fraternal (Sabha-society) (n) Women and Home (o) Youth and Child (p) Special interests (q) Popular.

The first magazine was 'Journal De Savants' (1665) of Paris. Three years after (1668) Rome published 'Giornale De Litterati' and in 1681 was published in England 'weekly memorials for the Ingenius.' Germany published its first Magazine 'Monatsgesprache' in 1688. The magazine grew to immense power in the 18th century. The first American Magazine was 'The General Magazine and Historical Chronicle of Benjamin Franklin' (1781), and The North American Review' (1815) is still extant.

Elsewhere we have traced in full detail the journalism of this period (1826-67).<sup>2</sup> Our only valuable sources are Tassy and Government records, for very little original material is left behind. Most of the Urdu magazines of the period conducted or edited by the Hindus had some pages attached to them in Nagri script, which give us the beginning of of Hindi magazine.

The early Hindi magazine belongs to a number of types :

(1) Christian enterprises. The first presses in Hindi Pradesh were Christian; Mirzapur (1845), and Sikandra (Agra, 1847). Hence, Christian monthlies and monthly pamphlets were an order of the day.

(2) Government organs, chiefly from states, like Gwalior, Nagpur, etc. which were predominantly Hindu states and thus practised bilingual journalism

(3) New religious currents like Brahmosamaj gave birth to some magazines like 'Tattwa Bodhini' (1865).

(4) Language and Literature. Literary aspect of the magazines first came before the Hindi public in 1867 with Kavi Vachan Sudha and in 1873 with Harischand magazine. These were pioneers which made field for more ambitious attempts. Specially after 1873 the literary and linguistic journalism dominated otherwise religio-journalistic impulse. It is significant to note that Aryasamaj had not appeared on the horizon and the religious journalism was neither aggressive, nor important. The centres of journalism at this period were Kashi, Allahabad, Bankipore, Agra and Mirzapur. Slowly and slowly these multiplied.

2. Before the publication of Kavi Vachan Sudha (1867), and Harischandra Chandrika (1874), a number of important monthlies had been brought up. Below is given a list of a fairly exhaustive nature :

- |                                      |                                     |
|--------------------------------------|-------------------------------------|
| (1) Gaya Deepak, (1846)              | (9) Lokmitra (1851)                 |
| (2) Malwa Akhbar (1849)              | (10) Bharatkhandamrit (1844).       |
| (3) Mazharulsarur (1852)             | (11) Sarvopkarak (1861)             |
| (4) Gwalior ka Sarkari Akhbar (1853) | (12) Tattwa Bodhini Patrika (1865), |
| (5) Sarva Hit Karak (1853)           | (13) Gyan Pradayini Patrika (1866), |
| (6) Suraj Prakash (1861)             | (14) Gyan Dipak (1867)              |

<sup>2</sup> Vide Chapter II, The Beginnings of Hindi Journalism

- (7) Jaglabhchintak (1861) (15) Vrittanta Vilas (1867),  
 (8) Prajahit (Fortnightly, (16) Kavi Vachan Sudha  
 (1861) (1868).

The most important of these above magazines were a few of course, as one should expect at this period of our history. A number of them were either appendages or reproductions of Urdu magazines or some of its pages. Nevertheless, these beginners have their own historical importance. They clearly show us how the magazine-minded public in our Hindi Pradesh subscribed to Urdu and how the ice was broken by Hindu editors of Urdu magazines who appended some pagas in Nagri script or brought out a Nagri or Hindi reproduction. Prominent journalists of the period were Ajodhya Prasad (Vidyankur; Tassy I, 173), Mohal Lal (of Ibid), Ganesh Lal (Kalpadrum, Agra, 1868), Pandit Mukund Ram (Gyan Pradayini Patrika), Sadasukh (Buddhi Prakash, Histoire III P. II), Pandit Jai Dutt Joshi (Samay Vinod, II, 69), Palli Ram (Vidyadarsh, Meerut, II, 490, Historie), Pandit Basheswar Nath (of Ratan Prakash, I, 308), Munshi Jwala Prasad (of Pappmochan), Sri Narayan (of Jaglabh Chintak, Ajmer), Pandit Banshi Dhar (of Bharatkhandamrita). Most of these early journalists of Hindi were established journalists of Urdu, and it goes to their credit that they saw the moving fingers of the times and opened a new leaf in the history of Hindi literature. The first bilingual Hindi magazine was Malwa Akhbar of Indore (est. 1849, Tassy III, 19). This was a bi-coloumned paper, one coloumn devoted to Hindi, other to Urdu. Safdar Ali, the publisher, was an employee of Bharatpore, and in his journalistic enterprise he was helped by the Maharaja which fact guaranteed the success of his publication.

It would really have been a good treat and a real research hit if we could get the above magazines. They would have shown us the early influences on the Hindi prose and journalism, and the long forgotten efforts of early pioneers. We have a brilliant material in Malwa Akhbar (1849), Kavi Vachan Sudha (1867) and Harischandra Magazine and Chandrika (1873, 1874).

### 3. Magazines before Bhartendu

There were no magazines worth the name before Kavi Vachan Sudha (1868), and the long list of the magazines above should not delude the reader. Even Kavi Vachan Sudha when launched was a collection of ancient poems published every month. It was with Harisohandra Magazine

(1873) that a magazine came into existence both in form and spirit.

Not much of the above material is available for study, but from what scrap of knowledge we get from our sources, it appears that all these magazine were flimsy things containing a few pages with haphazardly arranged pieces which cannot be called essays or articles in the right sense of the word and, may be, collections of news at some conner. The language and the presentation was as primitive as they could be. Thus, these early magazines may have historical value, but they have little of real stuff. However, it shall be helpful for the student of Hindi journalism if a specimen could be preserved for him, and a collection made from these early magazines (1849-74). This would throw much light on the development of Standard Hindi language (Khari Boli).

#### 4. Bhartendu's monthlies (1867-85).

As we have seen above quite a number of magazines had seen the light of the day before the advent of KVS (1867) and Harischandra Magazine (1873) and Chandrika (1874).

Kavi Vachan Sudha (monthly, est. 1867) was the first adventure of Bhatendu in Hindi journalism. It was book-sized, of 8 pages, and was originally intended to publish unpublished works of ancient poets. But soon the character changed. It also began to give news together with pages of historical interest. A copy (Vol. I, No. 6, Samvat 1920, Asvin Shuddha 15) preserved in Kalabhawan, Kashi, gives us the character of the magazine. Beneath its famous motto, it wrote—

“काशी जी में हर पूर्णिमा को छपती है और बाहर वालों को केवल टिकट का खर्च भेजने से मिलती है।”

This issue published news on the front page and first few pages (pp. 17, 18). Pages 19-22 are missing. Page 23 publishes ‘Ras Ratnakar’, Dohas 32-40. On the next page the matter is continued. Thus we see that the original motive soon became of secondary importance. The news were culled from the pages of Gujarat Akhbar, Jaganmitra, and Jammu Gazette. The news from ‘Gujarat Akhbar’ on the first page goes as follow :—

बड़ौदा के महाराज ने जैपुर के महाराज को भी जीत लिया महाराज जैपुर ने केवल नृत्य किया था और हन्होंने नृत्य और गान दोनों किया किसी पहलवान को साठ हजार रुपया देने के उत्सवमें यह रंगसभा नियत हुई थी बहुत

से अंग्रेज़ इसमें आए थे दो तीन दिन तक यह रंगसभा नित्य होती थी। भोजन और नृत्य गानादिक से महाराज ने सब को अत्यंत संतुष्ट किया। जिस समय महाराज गाने को खड़े हुए सब लोग बड़े आश्चर्य से उनका मुख अवलोकन करने लगे और उनको आश्चर्य हुआ कि महाराज को दंडमुगदल से किस समय अवकाश मिला जिसमें उन्होंने यह गुण सीखा”

Another news from 'Jaganmitra' shows the social interest—

### पुनर्विवाह !

जगन्मित्र लिखता है कि पद्मपुराण के दिवोदास महाराज का जो लोग उदाहरण देते हैं उन्हें केवल भ्रम है मैंने पद्मपुराण देखा तो निश्चय हुआ कि उसका दिव्यकन्या के विवाह समय में पति मर गया जैसा आगे के श्लोकों से निश्चित है etc. etc.

Local interest was well looked after in the main—

### कार्तिकस्नान

यह अश्विन की पत्रिका है इस हेतु मैंने उचित समझ के कार्तिक स्नान का कुछ समाचार और अत्याचार प्रकाशित करूँ निश्चय है कि इस पर हाकिम लोग मुख्यतः हमारे नगर के परम धार्मिक कोतवाल साहब अवश्य दृष्टि करें  
(*matter missing*)

Later on the monthly KVS continued publishing along with the weekly KVS, each having a subscription of Rs. 6. No complete file of KVS, monthly, can be traced, and hence it is difficult to give more than bare hints at its contents.

The more important was 'Harischandra Magazine' (1873). The cover page bore in English—

### “ HARIS CHANDRA'S MAGAZINE

A monthly Journal

published in connection with the Kavi Vachan Sudha containing articles on literary, scientific, political and religious subjects; antiquities, reviews, dramas, history, novels, poetical selections, gossips, humour and wit.

edited by

HARISCHANDRA ”

The scheme was quite an ambitious one, as the above would

clearly show. The Kala Bhawan has portions of Harischand Magazine, May 15th 1874, and Vol. I No. 3 (Dec. 1875), No. 4 (Jan. 1874), No. 5 (Feb. 1874) and 6 (March 1874). Vol. I No. 3 (Dec. 15th, 1873) began with Chaturshloki by Sri Vallabhacharya and it was followed by 'Pran Sandesh' (Songs, padas) by Radha Krishna Saran Singh, 'Gopa' and 'Siya Sushama', Dohas and Kavittas by Pandit Loknath under the usual Sringer Kayya categories of Rati-varnan, Udar-Varnan. Uru-Varnan, Banh-Varnan, etc. This clearly shows the low levels to which Hindi poetry had descended, and an example would amply prove this thesis—

### “उरवर्णन”

अलक छलक नीके नीयरे कपोल ही के भुके तरे ही के ओर ही के लग टीके हैं। मानो शिवजी के जुग पिंडिका पै नागिनी के शिशु हेम ही के कुंभ नीके जो अमी के हैं। सोहैं कंचुके के तट स्वर्न सिकरी के लट सिखर बिलूर पै ज्यों बेल बिखरी के हैं। नाथ सुखदान जी के पूजे अरमान ही के भक्त मानसी के ऐसे ध्यान जानकी के हैं।

### “उदरवर्णन”

तकिया मखमली के सीया धौं हलवही के विशद बिलूर सुथली के विमली के हैं। हिम की दरी की माहि माहि नाभि विवरी के मनौ रोमराजी चउँटी-सी सुकंभ पै अमी के हूँ। सुवरन की पाटी माहि दिव्य मीनाकारी के से चित्रित विचित्र नीचे नव नीलमी के हैं। नाथमन डौलही के त्रिवली के पंथ लीके हीरनथली के पेट जनकलली के हैं।

There is a Punch 'Panchven Peghambur' in the issue—

“लोगो, दौड़ो, मैं पांचवां पैगम्बर हूँ, दाऊद, ईसा, मूसा, मुहम्मद ये चार हो चुके मेरा नाम चूसा पैगम्बर है, मैं विधवा के गर्भ से जनमा हूँ और ईश्वर अर्थात् खुदा की ओर से मैं तुम्हारे पास आया हूँ इससे मुझपर ईमान नहीं तो ईश्वर के कोप में पड़ोगे” etc. etc.

'Kapal Kundala' is a translation by Babu Gopal Chand. This clearly shows the early influence of Bengali fiction on Hindi. Hindi had not yet begun fiction (1873) in right earnest. Bhartendu himself did not write a single novel, though a translation from Marathi is given in his name. 'Dhananjaya Vijaya' is a translation by Harischandra himself. Other material is Khattriyon ki Utpatti (essay) and Kadambri (translation). Most of the material, e.g. fiction and dramas, went in serials. 'Famine in Bengal' is the reproduction in English of an editorial from 'London Times.'

In the advertisement at the last cover page of Raja Shiva Prasad's *Gutka*, Bhartendu remembers him as 'Hamare Guruwar.' Vol. I, No. 4 has for its contents *Jugal Bhamini Lila*, *Man Charita*, *Sandilya Sutra*, *Dhananjaya Vijay*, *Kadambri*, *Tanmay Lila*, *Todd's Rajasthan*, *Griffith's Ramayan*, *Almanac*, chess. *Jugal Bhamini Lila* and *Man Charita* throw important light on Krishna Kavya in later days which was slowly developing a dramatic genius. Vol. I No. 5 (Feb. 1874) had the following as contents—*Narad Sutra*, *Dan Lila*, *Chhadma Lila*, *Hemanta Panchaka*, *Jamak Chhatesi*, *Common Hindusthani*, *Hindi versus Urdu*, *Tapta Samvaran*, *Jain Bindu*, *B. Namhak versus B. Shiva Prasad*, *C. S. I.*, *Sanskrit Lavani*, *Dry wood*, *Bhasha Poetry*, *Kalyug Raja ke Sakha*, *Wonderful Dream*, *Basant Holi*, *Holi*, *Ode on the Marriage of Her Highness the Grand Dutchess Mary*, *Cow-slaughter*, *Itihas Timir Nashak*. Most of the above was from Harischandra's own pen. There is a punch *Kaliraj ki Sabha* (p. 138) continued from the previous issue and a sketch 'Ek Adbhut Apurva Swapna'. The famous poem, 'Bharat men machi hai Holi', which was reproduced in *Sarsudhanidhi* and other papers was first printed here (Feb. 15, 1874) and was probably from Harischandra. 'Common Hindusthani' was an article reproduced from 'Bengal Magazine' (Jan. 1874)—

"In all Behar, in the North Western Provinces and Oudh, in the Saugor and Nurbadha territories, in Bundelkhand, Malwa, Central India and Rajputana, Hindi and Hindi alone is the language of the people."

"The Urdu, which has been adapted by the British Government in Northern India, is not the language of the people. Had the Empire of the Great Mogul lasted another century or two it might have become so, but the beneficial influence of English officialism has made that possible. The Mogul Emperors though originally strangers and conquerors, soon merged into the people and became identified with their language and interests. The camp or Urdu language, the foundation of which they encouraged was very different from modern Urdu as patronised by Englishmen and the hangers on English courts. Their object was to make the Hindi the basis of a language for all India, with Persian and Arabic contributing to its structure, precisely in the same way as Greek and Latin have been taxed for the formation of English . . . . Since the dissolution of the Mogul Empire, the Hindi and Urdu have gone on diverging or pursuing the course of the two sides of a parabola.



Efforts have of late been made by an official influential section of the Hindu community to persuade the Government to adapt Hindi as the language of the courts, but no success has attended them. We do not know what objection Government has to this most just request."

The article gives us a clue us to what the intelligentsia thought of the brakes on the progress of Hindi:

"We kill the Hindi language inch by inch by introducing a book like 'Timir Nashak into schools. If a book like this destroys anything at all, it is the spark of vitality still left in the Hindi language.

"Next to Government officials, the men who have done the greatest injury to Hindi language are the missionaries. As a class they have completely ignored Hindi. They write in highflown Urdu, and the converts, mostly orphans of the lower classes, are taught Urdu of the true Johnsonese type. It is time they should turn over a new leaf." (Bengal Magazine, Jan. 1874)

We find Kashi Nath addressing letter to the "Aligarh Institute Gazette" explaining his move of a petition of the 'Natives of N. W. P. praying for the substitution of Devanagari character in place of Persian in the courts of N.W.P.'

Vol. I, No. 6 (March, 1874) has the following contents—Smriti Rahasya, Rasa Ratnakar, Jain Bindu, Soka Sabada, Tapta Samvarna Natak, Chess (D. Sastri), Government giving under-importance to Mohammedans (Martin Boldeck Pandita, B. K. A.), Selections from Hindi verses and Correspondence.

'Jain Biudu' was Padas by Kastha Jivha Swami. The only contributors were Kashi Nath (Allahabad) and Bal K. Acharya (Benares). The cover page of this issue contains the notice that the editor is not keeping well. So these issues were published in his ill-health and could not form the model of Harischandra's journalism.

Harischandra Magazine (May 15, 1874, p. 214) has some interesting things for us. Harischandra sometimes published English poems as punch. Here we have one, 'Self-Introduction':

I introduce myself to you, sir, I am Poora gentilman,  
Take my salam, give me chair,  
Honour me very much if you can.  
I'm born in a noble family, noble parents I have too,

I get chair in Lat Sab Darbar,  
 my number is ninety two.  
 I have lot of land here, Sir, in Ghazipur  
 And Gorakhpur,  
 Parwanas of Delhi Shahas my forefathers  
 left Huzur.  
 I introduce etc.

I am also Andheri Majestor, chung  
 commissioner, justiced fees,  
 Member of Education Comaty, Local Expenditure Fees,  
 In my room I have everything fit fat :  
 Table, chair, bence and stools,  
 I speak English, write good writing,  
 Deliver lecture, but in fools.  
 I indroduce etc.

In the institute once I very much  
 spoke about the marriage bill,  
 I gave also good many chandas and ready to give  
 it still.  
 Shamlas, chapkan, Topi, moza, ghari,  
 chhari, roomal and book ;  
 Gari, ghora, all in order, never I walk  
 on empty foot,  
 I introduce etc.

The magazine of 15th May 1874 published portions of Ratna-  
 kar by Sri Giridhar Das and edited by Sri Harischandra as  
 well as some samasyapurti of Sah Kundanlal. Harischandra  
 Magazine, No. 1, vol. I. (Oct. 1873) has for its contents Radha  
 Sudha Natak, Bhakti Sutra, Dhananjaya Vijay Natak,  
 Hindoo's question to Europeans, Hindi Bhasha, the Present  
 State of the Middle Class Man of the N.W.P., Religious  
 Correspondence, Allahabad, Urahana, Origin of Khattris,  
 Dialogue between two friends, Prodosh Trideva Puran,  
 Kndambri. The progressive outlook in politics of Haris-  
 chandra Magazine can be gathered from यूरोपीय के प्रति भारत  
 वर्षीय के प्रश्न

आप इंगलैन्ड के हो या हमारे

( २ ) यदि आप हमारे हैं तो क्यों हमारे इस देश को इतना पीड़ित कर  
 रहे हैं क्यों हम लोगों के निमित्त अनिष्ट प्रयत्न करते और हम लोगों से क्यों  
 इतनी घृणा रखे रहते हैं ?

( ४ ) यदि आप इस प्रजा के द्वितीय हैं तो क्यों नित्य-नित्य नये-नये

कठोर और कठिन शासन निकाल-निकाल हम लोगों के निमित्त अनिष्ट प्रयत्न करते और हम लोगों से क्यों इतनी घृणा रखे रहते हैं ?

The article of 'Hindee Bhasha' in English is a summary of position taken by lovers of Hindee in launching a petition for the use of courts and the dispute it has aroused in newspaper world. Under दो मित्रों की वार्तालाप we see a very interesting dialogue on the position of Urdu. The two friends, Kulpalak and Vishwabandhu, meet and talk of proposed expulsion of a lady from one 'Andheri Nagri.' The land is undoubtedly Urdu—

वि०—हमने तौ सुना है कि लुहारों ने यह गढ़ी थी ।”

कु०—तुम ने सुना—सो थोड़ा—क्या तुम नहीं जानते प्रतापी शाहजहां के रनवास में इसका जन्म हुआ है और रूप और गुण में अपनी रूपवती माता से भी कहीं बढ़के हैं ।

वि०—× × ×

कु०—जन्म और कुल से तो हमें भी कुछ विशेष काम नहीं परन्तु रूप कर नाम आता है—मैं जानता हूँ कि आपने ऐसी रूपवती न देखी होगी ।

वि०—भला कोई इतनी रूपवती हो तौ देखें—देखें जहाँ उसके उत्तम लम्बे २ तौ गौड़ हैं—पांच-सात से टेढ़ी बांकी श्रुती हैं सांपिन की भांति लहराये पृथ्वी पर खिचड़ कर चलती है सत्य तौ यह है कि इस संसार में विधना ने रूप दे ही क्यों दिया है इस पर मैं कूबरी को कलयुग में तुम्हारी दिल्ली-वारी को । etc.

Issue No. II contains the punch 'Kaliraj ki Sabha' (p. 38) which gives us an insight in Bhartendu's views. Other contributors are Lotaram (Kartikaya Natak, 15th Nov. 1873) and P. G. Basu, Benares, (Puravrita Sangrah). On Feb. 15, 1874 is published the poem: "Munh Dikhavani : Rajkumar Sri Duke of Edinburgh ki nava Badhu ko"; which shows the loyal trend of the editor. The Vol. I, No. 7 (15th April 1874) is important for the poetry of Gadadhar Bhatt of Chaitanya Sect. The same number published a punch (Prahsan) 'Bal Vivha' by Sri Radha Charan and Prahlad Natak by Pt. Mohanlal Vishnulal Pandya as well as Dharam Sindhu by Sri Radha Charan a descriptive sketch of Rajagrah, and another punch 'Khel ka Khel' written by K. P. which gives a specimen of a light essay (May 15, 1874).

The 'Magazine (est. 1863) was printed at the Medical Hall Press of Dr. Lajarus. The paper was well-edited. Such zeal was unknown in contemporary editors :

The magazine was hence very popular. In 1874, a year after its publication, the magazine changed the name to Harischandra Chandrika. The Government patronized it by subscribing one hundred copies of the magazine. However, when KVS annoyed the Government it stopped subscribing this magazine also. The step was taken on a dialogue between a sanyasi (yati) and a debauch published in the magazine under the title of 'Kavi Hridaya Sudhakar' which was declared vulgar by Mr. Capston, Director of Education. However, the paper continued to be popular and rather grew in popularity after the prejudicial step taken by the Government, which affected the finances of the paper. The paper was not published regularly which was its major defect.

The magazine seemed to have ceased publication before 1880, or at least it did not appear for a long time. Pt. Mohanlal Pandya of Udaipur, a friend of Bhartendu, wanted to publish it as monthly magazine. Bhartendu influenced him to incorporate the name of his magazine to which proposal Pandya agreed. The first issue of 'Harischandrika' incorporated with 'Mohan Chandrika' was published under the date 'Miti Chitra Shukla 1, Samvat 1937 (1880)'. The magazine was still published from Kashi, but under the editorship of Nandlal Vishnunal Pandya. Bhartendu continued to contribute his articles and poems to the paper. But the burden of financing the paper seems to have fallen on Vishnunal Pandya alone for, after a year, the paper began to be published from Nathdwara, Udaipur (1881). Lacking Bhartendu's interest and personality the paper declined very rapidly in the quality of its material and presentation, and subscribers went down considerably.

Some time after the Sanskrit Magazine "Vidyarthi" was also incorporated, and this triple union of magazines was edited by Pandit Damodar Sattri. Soon after it became defunct.

Bhartendu seems to have taken the cessation of the magazine to heart for we see that in the closing months of 1884, he resumed the magazine from Kashi under the new name of 'Navodita Harischandrika'. He could publish only two issues of the magazine, for he died in Jan. 1885. After Bhartendu's death when his elder brother, B. Gokul Chand, brought out the third issue, Pandit Mohanlal Pandya served a notice to him declaring that B. Harischandra had vested all rights of the magazine in him, and legal action would be taken if the magazine was continued.

Thus ended the chequered career of the second Hindi magazine and a great enterprise of Bhartendu. The very motto of the magazine is a torch-bearer to our age, and so long as it was in the hands of Bhartendu it stuck to his great missions.

Bhartendu was a pioneer in many respects. He was the first to publish a magazine for girls. The magazine 'Balabodhini' was started in 1874 on a clear promise by the Government to subscribe hundred copies of the same for Girls' Schools. Important contributions from eminent persons were published in it. In 1878, the magazine became defunct. This was due to the Government's revengeful attitude to the offence given by KVS. However, no pretext was offered for stopping the subscription of the paper. There were very few subscribers of the paper in the public and the magazine was at once abandoned.

This much about the pioneering work of Bhartendu Babu Harischandra as a journalist. The most important of his journalistic enterprises was, of course, KVS. Garcin De Tassy appreciated the KVS in his journal 'Le Langue' in 1870. The Government objected to the punch 'Mersia' and 'Levi Pranlevi,' and withdrew help. Nevertheless, the paper was popular and writers such as Radha Charan, Gadadhar Singh, Srinivas Das, Baha Sumer Singh, Navinchandra Rai, Damodar Das Sastri, Bihari Lal Chaubey, Radha K. Das and a host of others were its contributors. In fact, the magazine had grown into an institution. Men like Mr. Sring, Mr. Griffiths, Swami Dayanand and Ishwar Chandra Vidya-sagar wrote in it. It was not timely published and Bhartendu was the chief writer. In 1883, when there was a movement against Albert Bill, the paper sided with Raja Shiva Prasad and all contributors of nationalist view withdrew. Henceforth it became a spent-up force. In 1885, on the death of Harischandra, it did not write a single line, and was defunct that very year (1885). Nevertheless, no study of the early years of Hindi journalism can bypass KVS (1868-1885).

## 5. A Decade (1867-1877).

1867 is a remarkable year which saw the publication of a number of good magazines like Gyan Dipak, Vrittanta Bilas and Kavi Vachan Sudha. Thenceforward we have a stream of magazines and periodicals. In fact, our journalistic history till the advent of 20th century is predominantly the history of the Hindi magazines, though the period saw the rise of important dailies like 'Hindoosthan'

(1883), and weeklies like Bharatmitra (1877) and Bangvasi (1880). Still the strength of Hindi journalism in the 19th century lay not in its weeklies and dailies, but in the magazine. The following inexhaustive list of magazines shall amply prove the thesis:

- 1868 Ratan Prakash (Ratlam)
- 1869 Vrittanta Darpan (Allahabad)
  - Vidyadarsh (Meerut)
  - Bramhagyan Prakash
  - Papmochan (Agra)
  - Samay Vinod (Nainital)
  - Mangal Samachar (Aligarh)
- 1870 Nagpur ka Sarkari Akhbar (Nagpur)
  - Vidya Bilas (Jammu)
  - Buddhi Bilas ( „ )
- 1871 Prayag Doot (Allahabad)
  - Saunders's magazine (Shahjahanpur)
  - Muir Gazette (Meerut),
  - Almora Akhbar (fortnightly, Almora, 1871-1881)
  - Hindu Prakash (Cawnpore)
- 1872 Bodha Samachar
  - Matlai-Anwar
  - Bihar Bandhoo (Bankipore)
  - Prem Patra (Agra)
- 1873 Harischandra Magazine (Kashi)
  - Bharat Patrika
- 1874 Balabodhini (Kashi)
  - Harischandra Chadrika (Kashi)
  - Nagri Prakash (Meerut)
  - Natak Prakash (Allahabad)
- 1875 Sudarshan Samachar (Allahabad)
  - Maryada Paripati (Agra)
  - Prayag Dharam Prakash (Allahabad)
  - Niti Prakash (Ludhiana)
  - Satyamitra (Bombay)
  - Sakal Sambodhini Patrika (Amritsar)
  - Jagat Ashna (Rashi)
  - Arya Patrika (Mirzapur, Benares)
  - Anand Lahri (Kashi)
  - Nurul-Basar (Allahabad)
  - Qaisrul Akhbar ( „ )
  - Kabd-i-Nazayar ( „ )
- 1876 Jabbalpore Samachar (Jabalpore)
  - Dharam Samaj Patra (Allahabad)

1877 Hindi Pradeep (Allahabad)  
 Arya Darpan (Shahjahanpur)  
 Dharam Patra (fortnightly, Allahabad)  
 Hindu Dharam Prakash (Allahabad)  
 Nagri Patrika, (Allahabad)

## 6. A Bird's eyeview of Hindi journalism before Hindi Pradeep

Hindi journalism was many steps forward as it had travelled from "Oodunt" (1826) to Hindi Pradeep (1877). The real Hindi journalism can be said to begin not earlier than 1849 with the publication of 'Malwa Akhbar' (1849), Sudhakar (1850) and Samyadand Martand (1850). The newspapers and journals published between 'Oodunt, and 'Sudhakar' were only experimental. Hindi journalism at Calcutta in early stages (1826-50) was an isolated affair, and the first Hindi newspaper in Hindi Pradesh 'The Benares Akhbar (1845) was a Hindi organ only through courtesy as it wrote Urdu language in Devanagri script. Even five years later (1850). Hindi journalism was an ephemeral affair and soon the Mutiny (1857) unbalanced it by a fatal blow. Hindi journalism could not revive from this blow till 1867 when Bhartendu began publishing KVS. This it is Bhartendu who can rightly claim the title of the father of Hindi journalism. The decade between KVS (1867) and Pradeep (1877) was the flowering period of Harischandra's journalism. The age was steeped in ignorance and apathy, and even a Harischandra could not hope to go very far.

## 7. Hindi Pradeep (1877-1910)

1877 is a revolutionary year in the history of Hindi literature, especially journalism. Hindi Pradeep was inaugurated this year from Allahabad.

The paper was established in 1877 with an advance price of Rs. 3/6 and ordinary price 4/6. Even in 1890, it was an humble affair of 24 pages and most of the matter went from the editors' pen. Edited by Pt. Balkrishna Bhatta, and first appearing on Sept. 1, 1877, the paper ran a course of one-third of a century—till 1910. Bhatta's paper was modelled on Bhartendu's KVS and Harischandra Chandrika. It was at first a literary journal, but 1885 onward it was a politico-literary magazine. It was then an extremist paper in spirit, and after the Bengal partition, it was difficult to get a press that would risk publishing it. At last through the efforts of Pandit Sunderlal, Karmayogi Press took it publication in its hands. This press published another extremist organ, Karmayogi, edited by Pandit Sunderlal.

The Press Act of 1910, demanded security from both the 'Pradeep' and the 'Karmayogi' and as a consequence both the papers closed. Thus came to a finis the career of the first political Hindi magazine after a brilliant period of 32 years.

*Bal Gangadhar Tilak*

Pandit ~~Bedrinath~~ Bhatta held an eminent place among the first pioneers of Indian nationalism. He was an out and out extremist in his views. He was a staunch follower of Bal Gangadhar Tilak and he prided in saying that he belonged to the party known as Rashtriya Dal or Garamdal. He worked for the propagation of his political beliefs for more than a quarter of century through his magazine. What this meant to him, a few who live today can full grasp.

The aims and aspirations of Hindi Pradeep can be gathered from the verses written by Sridhar Pathak in 1884. <sup>3</sup>

श्री हरिपद रजकृपा देश दुर्दशा सुधारन  
हिन्दू-गन-मन गुहा महातम-तोम निवारन  
दीप देश नव नेह नेह भरि भरि तँह बारन  
प्रवलित उदूँ मुख कलवित हिन्दी उद्धारन  
दीनप्रजा दुख हरन नागरी वरन-प्रचारन  
पर पदगत आरत भारत की आपद टारन  
काव्य कला कौशल्य शिल्पविद्यादि उबारन  
उत्तम उत्तम विषय देश भाषा संचारन  
देश काल नियमानुसार नारग पग धारन  
रात बिध निज उद्देश शेष हों पूरन कारन

Hindi Pradeep had a very high place among newspapers and magazines which held independent view on social and political problems and took pains to propagate them. For sweet and forceful language one cannot find a contemporary apart with it. Even then there were no more than 200 subscribers to the magazine. Bhatt got Rs. 50/- from kayastha Pathshala, as the Professor of Sanskrit, and almost all his pay went to clear press bills. Casual V. P. Ps supplied money for posting and stamps. Those who knew Bhatt tell us that for his life he lived a pauper. In his reminiscences, Pt. Sunderlal says—

“The man who edited a paper for 28 years did not write a single line on blank sheet. All his articles were



originally written on the back of examinee's books or on used-up newspapers." <sup>4</sup>

Bhatta's political views are existent in the files of Hindi Pradeep. He can be rightly called the father of the nationalistic Hindi press. After B. Harischand he was not one of the many forces, but the chief force that helped to make the public of Eastern part of the province political-minded. His was a successful crusade against the liberal view of politics. He was 'Pucca' swadeshi and 'Rashtriya'. He never took pains to conceal his political convictions and sometimes he wrote very strong articles and leaders in the Hindi Pradeep. It was a great sacrifice on his part to continue publishing the Pradeep in the face of utmost troubles and privations. At times the magazine would not be published regularly. Sometime 3 or 4 issues came in one volume.

8. In 1877 Bakhtawar Singh published आर्यदर्पण. The paper was probably owned and financed by the Arya Samaj of Shahjahanpur. The paper held the Samajists' point of view.

9. In 1879 B. Kalicharan started 'Bharat Sudasha Pravartak.' The paper belonged to the Arya Samaj of Farrukhabad. The first issue which bore Aug. 1879 was issued under the title of भारत दुर्दशा प्रमर्दक and it was changed to the later name on Swami Dayanand's advice when he visited Farrukhabad in Oct. 1879. Bharat Sudasha Pravastak was the organ of the Farrukhabad Arya Samaj and was established on भावणशुक्ल ६, शनिवार वि० सं० १६३६ (1879). The organ of the Sabha published on the cover page :

पुस्तक  
भारत दुर्दशा प्रमर्दक  
अर्थात्  
नगर फर्रुखाबादीय आर्यसमाज  
संबंधी मासिक पत्र बाबत माह  
अगस्त सन् १९७६ ई०

This was a litho-magazine printed at Matbai Dilkusha in the camp Fatehgarh. Yearly subscription was rupee one and

<sup>4</sup> V. B. Jan. 1928, p. 26, translated.

for out-station rupee one and annas six. This published the lectures delivered at the sabha. The first issue has no news but the 2nd issue (Sept. 1879) has news page entitled समाचारावली.

The Oct. issue was named भारतसुदशप्रवर्तक which was one of the early samajist organs which did much to clarify the position of Swami Dayanand and took his teachings to the classes. They were very outspoken and replied day-to-day criticism of Swamiji. In 1882 it proclaimed of its contents thus :—

वेदादि सत्य शास्त्रानुकूल सनातन धर्मोद्देश और देशोन्नति कारन व्याख्या तथा अन्योन्य पदार्थ विद्या, नाटक, इतिहास और साहित्य आदि विषय सरल भाषा में मुद्रित होते हैं But it had very little of literary element. except some dramas like अनमेल विवाह, देशोन्नति, प्राप्ति स्वीकार and समालोचना, the literary aspects were only conspicuous by absence. But like other Arya Samaj journals, it is indispensable for the complete history of Arya Samaj. Even missionary zeal of Arya Samaj was insufficient to carry on the magazine with so many defaulters. In May 1883 issue, p. 2, we see

पहिले इसे पढ़ लो

हम अपने दिहंद देर से दिहंद और नादिहंद सभी ग्राहकों पर विदित करते हैं कि आप लोग यदि पत्र खरीदा चाहो तो (पिछला, हाल का और पेशगी जित्पर जैसा जो कुछ हो) मूल्य भेज कर हमें उपकृत कीजिए—अन्यथा यह पत्र आपके समीप नहीं पहुँचेगा। और दाम न पटने पर नाम नादिहंदों में छपा जायगा (जैसा कि अभी हिंदी प्रदीप के संपादक छान चुके हैं)

It is apparent that from a purely religious or sectarian paper the magazine soon became a miscellany and as the religious element dwindled, it had to seek for readers in people other than the Aryasamajists. The June 1883 issue will typify the magazine—१. मंगलचरण २ ग्राहकों से रगड़ा-भगड़ा व पहिले इसे पढ़ लो ३ दिल्ली माहात्म्य ४ प्राप्ति पत्र ५ समाचारावली ६ समालोचना ७ विशासन. The articles were continued in several issues and some of the serials broke very abruptly.

10. In 1881 (श्रावण संवत् १९३८) Pandit Badri Narayan Chaudhry started आनन्दकादम्बिनी. This was important literary magazine which was loved and respected by its contemporaries, although it could be cited as an example of solo-journalism, as almost the whole paper was written by

the editor himself which fact caused Bhatendu Harischandra to remark—

“जनाव, यह किताब नहीं कि जो इकेले ही इकराम करमाया करते हैं। बल्कि अखबार है जिसमें अनेक-जन-लिखित लेख होना आवश्यक है। और यह भी जरूरत नहीं कि सब एक तरह के लिखवाड़ हों।”

11. In 1881, the Khargbilas Press (owned by B. Ramdin Singh) started क्षत्रियपत्रिका. Articles of important literary value were contributed to this paper. Bhatendu himself was a contributor. Tassy has genuine praise for this magazine.

12. In 1882, Pandit Ambika Datta Vyas started वैष्णवपत्रिका from Kashi. From 25th Feb. onward, this paper was print-under the name of पीयूषप्रवाह. This continued very long and proved an important asset to Hindi Journalism.

13. In 1882, B. Navin Chandra Ray, Registrar Punjab University started ज्ञानप्रदायिनी पत्रिका. This was a Brahmo-magazine. It was shortlived, but it is very important, being the earliest one in Punjab.

14. In 1883, Pandit Devi Sahai started धर्म दिवाकर under the patronage of the धर्मसभा of Calcutta. The paper support-सनातन धर्म and opposed Arya Samaj. Religious articles contributed to this paper were of high quality.

15. In 1883, 1st March, Pandit Pratap Narain Misra began publishing “ब्राह्मण”. The paper was Very popular, probably on account of its broad humour coupled with literary taste. The paper was going to be closed due to the scarcity of the subscribers when Pt. Ramdin Singh of Khargbilas took it to Bankipore. Pratap Narain Misra died at Bankipore.

“ब्राह्मण” began its career with the issue of March 1883 and it dragged on its existence till July 1889. So it ran a course of 5½ years.

In his preface to the first issue Pandit Pratap Narain had thus made its aim clear :—

“जन्म हमारा (ब्राह्मण पत्र का) फागुन में (मार्च सन् १८८३) में हुआ है, और होली की पैदाइश प्रसिद्ध है। कभी कोई हँसी कर बैठें, क्षमा कीजियेगा।” This statement clearly shows that the writer wished to present a light sort of literature. This was as much due to his jocular nature as to the need of the time which a

man like Pratap Narain Misra with an eye for realism must have well grasped. Later in the issue of ब्राह्मण Vol. II under the head हमारी आवश्यकता Misra writes—

“जी बहलाने के लेख हमारे पाठकों ने बहुत से पढ़ लिये। यद्यपि इनमें भी बहुत सी समयोपयोगी शिक्षा रहती है, पर वाग्जाल में फँसी हुई ढूँढ़ निकालने योग्य; अतः अब हमारा विचार है कि कभी कभी ऐसी बातें भी लिखा करें जो इस काल के लिए प्रयोजनीय हों तथा हास्यपूर्ण न होकर सीधी सादी भाषा में हों। हमारे पाठकों का काम है कि उन्हें नीरस समझ कर छोड़ न दिया करें, वरन् उनके लिए तन से, धन से, कुछ न हो सके तो वचन से ही यथावकाश कुछ करते भी रहें।”

These were strange times. Most of the educated intelligentsia dreaded, even despised, Hindi. Urdu was placed on a much higher niche while Hindi was just ignored. There were a few patriots who among other things talked of the propagation of Hindi language and Nagri script. But when even they tried to transtate their views into actions they had to face mountains of difficulties. What the difficulties were can be easily gathered from the pages of Pratap Narain's Brahman.

'Brahman's' was hard-earned existence. It was typical of the newspapers of those days. There were very few subscribers—probably no more than 200. In his letter to Pandit Sridhar Pathak stamped July 9, 1888, Pratap Narain asked him to send 200 copies of a work which he would distribute free of cost to the subscribers of his paper—

“ब्राह्मण के साथ बॉटना चाहिए तो २०० दो प्रति भेज दीजिए।”

(‘विशाल भारत’ वर्ष २, खंड २, सं० ४ पृ० ४५२)

and even then they did not pay their subscriptions regularly. There is not an issue of ‘ब्राह्मण’ which does not express its grief over nonpayment of dues or tempts subscribers to pay. It may go to the credit of Pratap Narain that he made the most of a bad bargain through his good humour, but this fact does not console the historian of Hindi Journalism. It was a hard fate that Pandit Pratap Narain had to encounter. Sometimes he tried to make people ashamed of them by writing their names under a list of ब्राह्मणवातक. At other time, he appealed to their sense of humour. There stands his famous Harganga-couplets—

आठ मास बीते जजमान

अब तो करो दच्छिना दान—हरगंगा etc.

In the last, Misra was tired of this sweet indulgence and cold indifference of the Hindi Public. For months, he would send a issue to a nonpayer and remind the man of his dues but with no results. Then he was obliged to close down the magazine. The last issue of the magazine contains a very pathetic note by the editor headed अन्तिम सम्भाषण ("the last words") which is preceded with the couplet—

दरो दीवार पर हसरत से नज़र करते हैं

खुश रहो अहले वतन हम तो सफ़र करते हैं

This contains the true effusion of his heart. Pratap Narain had all the wisdom to understand the service rendered by his magazine to the cause of the propagation of Hindi language and literature, but he had the humility to say—

“यह पत्र अच्छा था अथवा बुरा, अपने कर्तव्यपालन में योग्य था अथवा अयोग्य, यह कहने का हमें कोई अधिकार नहीं है; पर, हाँ, इसमें संदेह नहीं कि हिंदी पत्रों की गणना में एक संख्या इसके द्वारा भी पूरित थी, और साहित्यिकों को थोड़ा-बहुत सहारा इससे भी मिलता रहता था।”

The magazine created a literature of its own, a new sort of literature which in its lightness, satires and effectiveness may well be compared to Addison and Steels' literature published through the 'Spectator' and the 'Tatler.' Brahman is full of such matter. Easeful literary articles, humorous poems, stories and melodramas and comedies (प्रहसन)—such is the pageant. Typical of these are “बात” “मौ” “समय का फेर” “घूरे के लत्ता बिनै कनातन का डोल बाँधै” “किस पर्व में क्या आक़त आती है” “सँसव हैं भलेहैं मूढ़,” “ककाराष्टक” “कलिकोष” इत्यादि. An extract from किस पर्व में किस पर आक़त आती है will give his typical style—“माघ का महीने का महीना कन्नौजियों का काल है। पानी छूते हाँथ पाँव गलते हैं पर हमें बिना स्नान किए फलफलहरी खाना भी धर्मनाशक है। जलशूर के माने चाहे जो हो, पर हमारी समझमें यही आता है कि सूर अर्थात् अंधे वन के, आँखें मूँद कर लोटा-भर पानी डाल लेने वाला जलशूर है।”

His play at 'pun' in attributing humorous meanings to particular words can be seen in कलिकोष. These illustrations

show that Pandit Pratap N. Misra had the noble aim of the propagation of Hindi in his sight when he condescended to write a simple, unimportant language, at once simple, homely and idiomatic, and tried to play to the taste of the time by introducing all kind of whimsicality and irrelevancy in his articles. His ब्राह्मण was a force in his times through its light literature and it was particularly instrumental in creating a taste for Hindi in half-educated and ill-educated urban people. In his own peculiar way, he did for the lower strata of the society in those days, what Haris Chand did for the higher strata. The difference between both is due to the two different classes to which these pioneers of early Hindi belonged and to which they addressed.

It so customary to treat Misra as an inferior writer who wrote so much nonsense for amusing his readers that people forget that he wrote for serious subject. The great volume of political, social and literary articles which go to the credit of the man bespeak of his truthfulness and his noble conviction. He did not write at random, though to a superficial eye he may appear to do so. He was a man with a mission, a purpose which he clothed in many forms—love for his country, love for his community and creed, love for his mother-tongue—these were the points on which all he thought and wrote revolved and he tried to raise these noble sentiments in all those whom he appealed.

16. In 1883, Pandit Jwala Prasad of Lahore published भारतेन्दु. After two issues, the magazine became defunct. The paper was transferred to Brindaban, and on मि० चैत्रशुक्ल १५ संवत् १९४० (1883), it was again launched on its new career. The paper continued to be published regularly till मि० श्रावण शु० १५ संवत् १९४३ (1886). After 1958 अंक २ it came to a close.

In 1889 the paper was restarted and published only 5 issues (def. 1st Jan. 1890).

The paper, in its earlier phases, agitated for the opening of a railway line to Brindaban. It published 550 copies priced Rs. 1-4 with postage. B. Harischandra wrote an article in the paper. B. Kashi Nath, Lala Srinivas Das, Narain Hem Chandra and Smti. Hari Devi were other contributors. Pandit Sridhar Pathak was amongst the more frequent contributors. Still most of the paper was written by the

editor himself. However, it kept a fairly high standard and its articles were quoted and reprinted in other Hindi newspapers. Some of them were even published in English newspapers in translations.

17. Vidyadharamdipika was a social monthly. First issue was published on 21st Aug. 1888 (श्रावण सुदी पूर्णिमा सं० १९४५) and it was edited by Pandit Chandra Shankar Dhar Misra, Ratnamala, Champaran and published by Pandit Jamuna Prasad Sharma (Shukla), Gorakhpur. Printed at Khargbilas Press, Bankipore.

The title-page bore the following inscription—

तिमिरनिकरं प्रशर्कास्तं कुरीति निशीजितं,  
कलह कलिलम्युह्यदव्यर्थव्यय त्रयदीक्षकम् ।  
शिशुशशि विवाहस्यच्छोषम्प्रमुष्य चमत्कृतिः,  
सुकृति भवने विद्याधर्मप्रदीपिकयाऽऽप्यताम् ॥

The magazine was an organ of विद्याधर्म वर्द्धिनी सभा. The aims and ideals of the magazine were given in the first issue (P. 4-5) in these words :—

इस पत्रिका का मुख्योद्देश्य विद्या धर्म प्रकाशनादि साधनों से समाज का संस्कार करना और उसे लाभ पहुँचाना है। पर ऐसा नहीं है कि राजनीति आदि के विषय इसमें नहीं रहेंगे। हमारे समाज संस्कार में राजनीति, धर्म का सुधारना आदि सभी विषय आ सकते हैं। हमारा समाज ठीक नहीं है, तो राजनीति का बर्ताव कौन करेगा वा राजनीति से समाज को हानि पहुँची तो समाज ही कहाँ आनन्द से रह सकता है। इस समाज के लाभार्थ समय समय पर आरोग्यरक्षा पर भी यथासाध्य लेख देंगे। क्योंकि बिना आरोग्य के समाज की हीनता से हीन अवस्था हो सकती है। हम निन्दा किसी की न करेंगे न किसी से विरोध ! चाहे वे जिस संप्रदाय, धर्म और जाति में हों। किंतु अपनी उद्देश्य रक्षा में यदि विघ्न देख लियें तो उस समय का लिखना प्रतिज्ञा भंग नहीं कहा जा सकता। इस पत्रिका के वह सम्पूर्ण उद्देश्य हैं जो “विद्याधर्म-वर्द्धिनी सभा” के हैं, और आगे छुपेंगे (These are given as—“कुरीति-परिहार और सुरीति प्रचार द्वारा समाजोन्नति करना”) इसमें कुछ समाचार-वली भी दी जायगी, जो मासिक पत्रिका में देना अनुचित है पर पत्रिका के उद्देश्योनुसार जिस समाचार से कुछ लाभ देखा जायगा उसको प्रकाशित करना आवश्यक होगा।”

The paper was financed by the publisher and some other people. The editor appealed for help, but no help came—

“खेद है कि ‘दीपिका’ से लाभ जानकर भी इससे बाहरी सज्जन वाचक महाशय मुद्रण (छपाई) आदि में अभी कुछ भी सहाय्य न दिया । अस्तु । अब भी कृपा कर इस देशोपकारक काम में सहायता दीजिये । हम असमर्थ लोगों से सहायता नहीं चाहते और न उन समर्थों से ही चाहते हैं जो इसके स्वाद को नहीं जानते...” The magazine publishes a notice in an issue—

### सूचना

“विद्या धर्म दीपिका के प्रेमी पाठकों ! यदि आप लोग थोड़ी थोड़ी सहायता से भी हाथ खींचेंगे तो एक आदमी कब तक इसका भार उठा सकता है ! अगत्या एक दिन आप लोगों की हितैषिणी यह पत्रिका सदा के लिये इस असार संसार से विदा होगी और सभी सहृदय इस एक अलभ्य अमूल्य रत्न के नष्ट होने से घोर दुःखित होंगे ‘दीपिका’ से शिक्षा देने की इच्छा मन ही मन रह जायगी और इसे इसी घोर शोक के साथ हठात् आँख बंद कर लेनी पड़ेगी क्या जो लोग कुछ समर्थ हैं वे इस माता-सी हितैषिणी पत्रिका की प्राण-रक्षा के लिये धन से थोड़ी थोड़ी सहायता भी न करके पूरे कृतघ्न बन घोर कलंक की टीका अपने ललाट पर लगावेंगे ?” Unfortunately the cover is torn and the date of the notice is not available.

16. भारतवर्ष est. June 1889 size 14"×12" pp. 8. The magazine is a typical of 19th century magazines which have neither uniformity of size, nor of contents, nor of subject-matter. In mere 8 pages it claims to be विविध विषय विभूषित मासिक पत्र. Like most of its contemporaries, it has its Sanskrit Motto :

नमस्यामो देवान्नु हतविधेसतेऽपि वशगा ।

विविर्वनह्यः साऽपि प्रतिलिपत कर्मक फलदः ॥

फलकर्मायत्त किममरगणैः किंच बिधिना ॥

न मस्त्वत् कर्मभयो विधिरपि नयेभ्यः प्रभवति ॥

and like all others he has three classes of subscriptions :—

भारतवर्ष का नगर में वार्षिक ॥॥)

बाहर डाक व्यय सहित अग्रिम १)

राजा महाराजाओं व रईसों से २)



Such cheaply priced magazine could certainly not give more than a few pages. Much of it was full of advertisements and the contents were the editorial, some fiction or नवन्यास as it is called, local news under the caption चिट्ठर, foreign news chiefly culled from other weeklies under the head चुने हुए समाचार, प्रेरित पत्र and an article on some subject serially continued. This looks like some thing of a weekly but we must content ourselves with this much. Like other papers of the century it lived a very short life. The last issue was Vol. IV Ank, 7 published on Dec. 1, 1891. The reason was the apathy of the reading class. Under caption हमारी अंतिम भेंट the editor writes—

“पाठकगण ! आज हमें बड़े शोक से प्रकाश करना पड़ा कि जिस प्रकार १ जून सन् १८८८ ईसवी को आपसे पहली भेंट की थी आज अपनी वर्तमान दशा पर ध्यानावलंबन कर ऐसा निश्चित होता है कि कदाचित्त यह पत्र अंतिम भेंट तो नहीं है ! यद्यपि गतवर्ष जैसी कुछ मुकदमों के कारण हम लोगों को क्षति उठाना पड़ी उसकी हमको कुछ भी परवाह न थी यदि हमारे ग्राहकगण इसका मूल्य दे देते परन्तु शोक है कि इस कोर्ट आपत्ति के साथ साथ हमारे पाठकों ने भी हमको क्षति पहुँचाई है अथवा जब हमको किसी ओर से सहारा नहीं मिला तो पत्र का जीवित रहना कैसे संभव है ? साधारण लोगों की बात तो जाने दीजिए इस हानि के कारण बहुत से हमारे बड़े बड़े राजे महाराजे रईस आदि भी हैं जिन्होंने आदि से लेकर आज तक मूल्य नहीं दिया, इन श्रोमानों से जब मूल्य मिलने के लिये प्रार्थना की गई तो पत्र ही वापिस कर दिया यही कारण है कि जौलाई से “भारतवर्ष” प्रकाश न हो सका । × × ×

अब अंतिम प्रार्थना हमारी सभी सहयोगियों से है कि जिस प्रकार आप लोगों ने निज २ पत्र इस तुच्छ पत्र के परिवर्तन में आज तक प्रदान किये उसी प्रकार एक बार निज पत्रों में हमारे दुख पर भी यथारीति आलोचना करेंगे अब अधिक लिखने का समय नहीं है यदि अब भी हमारे पाठकगण हमारी सहायता करें तो हम अपने कार्य पर उसी प्रकार उद्यत हैं नहीं तो हमारी यही अंतिम भेंट है ! शोक है कि यह “भारतवर्ष” २८ करोड़ भारतवासियों के रहते “भारतवर्ष” से विदा हो जावे ।”

The papers were not highly priced, but news-interest had not been so far created, and hence scarcity of regular readers. Of course, news is not the concern of a magazine, but features other than news had hardly developed. The

magazines and periodicals met this apathy and disinterestedness of the reading class by offering free gifts in the shape of books, pamphlets and sometimes associated newspapers. For example भारतभ्राता priced 3/- yearly offered विन्ध्यरत्नाकर monthly weekly of 20 pages with yearly subscription of Rupee one. More-over the advance subscription was always kept a bit lower, e.g. भारतभ्राता could be got in rupees two if the money was paid in advance and the free gift made it still cheap by one rupee.

It is clear that these 19th century magazines were mere shadows of a magazine and most of them were modelled on weekly Kavi Vachan Sudha of Bhartendu which had long ceased to be influential and had lived its time. "पंच", "प्रेरित पत्र" and news were permanent features borrowed from that source, but they could not make a magazine.

16. Kavi Va Chitrakar, Fatehgarh—It was mainly a triennial devoted to poetry and art. Editor was Kundan Lal. The first issue was published on चैत्र संवत् १९४८ (1891). The editor writes—

आज कल्ह प्रतिदिन उस कविता की हानि देख कर हमने कवि या चित्रकार नामक एक त्रिमासिक पत्र निकालना आरंभ किया है और प्रत्येक त्रिमासिक पत्र के साथ एक एक समस्या भी × × × देते हैं × × ×

यह एक नियम की बात है कि समय के हेर-फेर से कविता में भी कुछ अंतर पड़ता चला आया है किंतु कुछ काल से भाषा कविता की ऐसी प्रणाली पड़ रही है कि कविताई प्रायः शृङ्गार रस में सनी हुई होने से देशोपकार के बदले हमारे सुशिक्षित नवयुवकों को शृङ्गाररस में उन्नत कर देश की हानिकारक हो रही है × × (Vol. 1, No. 1, 1891).

Thus "Kavi Va Chitrakar" was mainly a Samasyapurti paper. It also published designs and pictures and gave lessons on pictorial art.

At that time Brja Bhasha poetry was widely cultivated and through Samasyapurti, the poets could reach to the highest degree of perfection. We have such pieces of perfection as :

सावन में आवन की औंध मनभावन की आवत ही होंगे अटारी चढ़ि हेरो ना ।  
देख के घटारी घन बिजु की छटारी लगी विरह कटारी छल करतब बलेरो ना ।

छात पे छितीपे छिनछिन में छुबीले लाल दौर दौर बौरिन सी लखत उबेरो ना ।  
 पूरब की पौन भरी धारी परी तरे भैसैं ताप-बस पावस में पावत निबेरो ना ।

( गोस्वामी छुबीले लाल, फतहगढ़, Vol. 1, No. 2 )

छैहैं बक-मंडली उमंडि नभ मंडल में जुगनू घुमंडि ब्रज नारिन जरैहैं री ।  
 दादुर मयूर भीने भींगुर मचैहैं सोर दौरि दौरि दामिनी दिसान दुख दैहैं री ।  
 सुकविगुलाब हूँहैं किरचै करेजन की चौंकि चौंकि चौंपन सों चातक चिचैहैं री ।  
 हस लौं हंस उडि जैहैं रितु पावस में ऐहैं घनस्याम घनस्याम जो न ऐहैं री ।

(गुलाब सिंह, वही)

The Triennial was defunct after ज्येष्ठ 1951 V.S. (1894) issue which announced the death of Kundan Lal, Editor-Proprietor.

17. It is impossible to note all the magazines that saw the light of the day between Hindi Pradeep (1877) and Saraswati (1900), but a yearly review of some important ones would show the trends :

- 1878 Shubhohintak (Cawnpore), Aryamitra (Kashi).
- 1879 Bharat Sudasha Pravartak (Farrukhabad), Tithi Pradeep, Jain Patrika and Gyan Chand (Alld.)
- 1880 Kshattriya Patrika (Bankipore.)
- 1881 Arogyadarpan (Alld.), Bharat Dipika (Luckow), Anand Kadambini (Mirzapur), Bharat Vilas (Agra)
- 1883 Nutan Charit, Natak Prakash and Bal Darpan (Alld), Navin Vachak (Gonda).
- 1884 Kavi Kulkanj Diwakar (Basti), Kanyakubja Prakash (Lko), Deshi Vyapar (Cal.), Peeyoosh Pravah (Bhagalpore), Bharat Hitaishi (Navagaon) and Brahman (Cawnpore).
- 1885 Jaipur and Marwar Gazettes, Desh Hitaishi, Bhartandu.
- 1886 Bharat Prakash, Aryapatra.
- 1887 Dharam Prakash (Morodabad), Abha Hitkarak and Rasik Punch (Lucknow), Prayagmitra (Alld.)
- 1888 Buddhi Prakash (Luck.), Kayasth Patrika (Luck.), Sugrahmi (Shillong), Bharatvasha (Bithur), Dharam Sudhavarshan (Kashi), Devanagri Gazette (Meerut) and Vidya Dharam Dipika (Ratanmala, Champaran Distt.)

- 1889 Arogya Jiwan (Lko), Arogya Sudharker (Muzaffarnagar), Bharat Bhagini (Alld.) and Sarvahit (Bundi)
- 1890 Bharat Prakash (Moradabad), Duij Patrika (Bankipore), Shetkari or Krishikarak (Amraoti) and Aryamitra (Kashi)
- 1891 Kavi va Chitratar (Fatehgarh), Jaganmitra (Muttra), Bharat Bhanu (Lko), and Bharat Hitaishi (Farrukhabad)
- 1892 Aryasamachar (Meerut), Godharam Prakash (Farrukhabad), Duija Darpan (Shahjahanpur), Gosewak (Kashi), Bharatvarsh (Lko) and Vidya Prakash (Lucknow)
- 1893 Bharat Pratap (Moradabad), Nagri Nirad (Mirzapur) and Arya Darpani (Alld.)
- 1894 Sajjan Vinod (Agra), Banita Hitaishi, Sahitya Sudhanidhi and Harischanda Kaumudi (Kashi),
- 1895 Ratnamalau (Alld.), Bharat Bhushan (Benares) and Vidya Prakash (Lko)
- 1896 Jain Gazette (Muttra), Vishwakarma (Muttra), Sarwa Hitaishi (Moradabad) and Rasik Patrika (Cawnpore)
- 1897 Pratap (Aligarh), and Arya Bhaskar (Kheri)
- 1898 Bhhartoddharak (Meerut), Aryamitra (Moradabad) and Tribeni Tarang
- 1899 Sanatan Dharma (Saharanpore), Upanyas Lahri (Kashi) and Rajput (Agra).
- 1900 Saraswati and Sudarshan (Kashi) and Jasus (Kashi)

From the above it should be evident that a large per cent of the total strength of Hindi Journalism in the 19th century was devoted to Magazine. Weeklies were fewer, and there were issued only two dailies till the end of the century—Hindusthan (1883) and Bhartodaya (1884). The more important magazines of the period came in the last two decades of the century : Kshattriya Patrika (1881), Anand Kadambini (1881), Bhartendu (1883), Brahman (1883), Arya Sidhanta (1887), Devanagri Gazette (1888), Shetkari (1890), Nagri Nirad (1893), Sahitya Sudhanidhi (1893), Upanyas (1898), Upanyas Lahri (1898), Nagri Pracharini Patrika (1898), Sudarshan and Saraswati (1900). Hindi Pradeep of course we did not mention though it was a class and power by itself especially in the days before Nagri Pracharini Patrika. It was a tower of strength to all new

projections and truly ranks as the most powerful Magazine between Haris Chandra Chandrika (1874-85) and Saraswati (1900). Some of the most long-lived magazines of the age were Bharatbandhu (1877-1891), Kashi Patrika (1877-1896), Aryamitra (1878—) and Kayasth Samachar (1878-1895). All these Magazines played their respective roles and the credit of initiating and stabilising modern Khari Boli and its literature goes to them. It is impossible for a history of Hindi journalism to by-pass these Magazines.

### 9. The magazine as a Literary Power (1901-1920)

- 1901 Upanyas (Kashi), Nigmagam Chandrika (Kashi), Arogya Sannidhi (Calcutta), Hindi Novel (Kashi).
- 1902 Upanyas Lahri (Kashi), Rasik Lahri (Bithur), Samalochak (Jaipur, Allahabad) Arya Bal Hitaishi (Allahabad).
- 1903 Upanyas Sagar (Kashi), Arya Banita (Lucknow), Aba Hitkarak (Bijnore), Arya Hitaishi (Muzaffarpore).
- 1904 Rasik Vinod (Cawnpore), Manas Patrika (Kashi), Narad (Bankipore), Veshyopkarak (Calcutta), Upanyas Kusumanjali (Motihari), Guptachar (Lucknow).
- 1905 Itihas (Kashi), Kala Kaushal (Pratapgarh), Nayaya Patrika (Pratapgarh), Bhartendu (Kashi), Mithilamod (Benares), Sri Raghvendra (Allahabad), Tarun Striyon ke Masihi Sabha ka Trimasik Patra (quarterly, Benares), Nagri Hitaishini Patrika (Bankipore)
- 1906 Manohar Patrika (Benares), khet, kheti, aur khetihar (kashi) Saddharma (Brindaban), Saddharma Kaustabh (Allahabad), Bharatbhoomi (Allahabad), Sudhasagar (Cawnpore), Piyush Pravah (Benares, Jaunpur), Marwari Bandhu (Calcutta), Kanyakubja Bandhu (Calcutta), Bhoomihar Brahman Patrika (Bankipore).
- 1907 Upanyas Bahar (Benares), Brahman Samachar (Benares), Nagri Pracharak (Lucknow), Vidya Bhaskar (Jhalapatan), Sudhanidhi (Allahabad), Rasik Rahasya (Jaunpur), Devanagar (Calcutta).
- 1908 Sri Veshnava Dharma Divakar (Brindaban), Bajrangi Samachar (Gaya), Arya Siddhanta (Hardwar), Pradhakar (Calcutta).
- 1909 Deshi Missionary Samaj Patrika (Indore), Vedic Saraswa (Allahabad), Sahitya Sarovar (Gaya), Sri

- Harischandra Kala (Bankipore), Kamla (Calcutta).  
Mithila Mihar (Darbhanga).
- 1910 Sri Krishna Chaitanya Chandrika (Brindaban),  
Saraswat (Aligarh), Indu (Kashi).
- 1911 Sudhanidhi (Allahabad), Atma Vidya (Bankipor),  
Kshattriya Samachar (Patna), Tattwa Darshan  
(Patna), Sri Harischandra Kala (Bankipore),  
Sahitya Ratnamala (Calcutta).
- 1912 Upanyas Prachar (Brindaban), Banoshadhi Pra-  
kash (Meerut), Vaidyaraj (Meerut), Bal Hitaishi  
(Meerut), Sri Saryuparin (Allahabad), Jain Ratna-  
mala (Khurja), Abhbir Samachar (Mainpuri).
- 1913 Panditasharam (Ujjain), Kushvaha Kshattriya-  
mitra, Sewak (Calcutta), Manoranjan (Arrah),  
Anand Sangeet Patrika (Calcutta).
- 1914 Kaliyug ke Chinhha (Lucknow), Sri Tulsipatra  
(Gonda), Balmanoranjan Lekhmala (Allahabad),  
Ratnakar (Calcutta) Gyanshakti (Gorakhpur),  
Adarsh (Basti).
- 1915 Hindi Swasthya Samachar (Calcutta), Kisanop-  
karak (Paratapgarh), Nibandhmala (Bharatpore),  
The Trade Journal (Allahabad), Upanyas Mala  
(Aligarh), Bhaskar (Calcutta).
- 1916 Shiksha Patrika (Agra), Bharat Hitaishi (Dehra-  
dun), Vyapar Bhandar, Prabhakar (Bahraich),  
Vidya (Lucknow).
- 1917 Pushkararn Brahman (Calcutta), Balsakha (Alla-  
habad), Manas Pataka (Fategarh), Dharmodaya  
(Meerut), Sewak Samachar (Lucknow).
- 1918 Kasaudhan Mitra (Lucknow), Brahman Hitaishi  
(Gwalior), Sabat School ke Path (Lucknow),  
Khandelwal Jain Masik Patrika (Etawah), Lalita  
(Meerut), Vidya Bhaskar (Aligarh), Pariwar  
Hitaishi (Calcutta).
- 1919 Teli jati Sadhar (Farrukhabad), Antkal ke Lakshan  
(Lucknow), Sabhyata (Muzaffarnagar), Satyaketu  
(Shahjahanpur), Yogi (Jhansi), Golapurva Join  
(Saugar), Mahavar Bhanu Udaya (Calcutta).
- 1921 Mahila (Agra), Sri Gautam (Mandor, Marwar), Jain  
Vijay (Calcutta), Marwari Agrawal (Calcutta),  
Anudhut Yogamala (Etawa), Swarnakari Shilp-  
mala (Cawnpore), Sahitya Saroja (Calcutta), Avatar  
(Calcutta), Vijaya Vargiya (Calcutta), Marwari

Sudhar (Arrah), Uddyog (Calcutta), Marwari (Lucknow).

10. Let us put together the rise and development of the magazine shown hitherto in detail.

The first independent Hindi monthly Kavi Vachan Sudha (est. 1867) was started by Harischandra for bringing out the work of ancient Hindi poets in serial. Along with such matter were published poems by Harischandra himself. There were no news and even prose-matter was very sparse. The magazine could not remain a monthly enterprise for long, and when it turned a fortnightly and later, weekly, it became something of a miscellany and published news and other subjects. It is clear that when monthly KVS was started, Harischandra had more in his mind of a journal exclusively devoted to poetry, and hence the beginning of Hindi monthly journalism was made from a magazine devoted to poetry. The later magazines of Harischandra, Harischandra Chandrika and Balabodhini, had enough of prose. The history of the development of Hindi magazine is the growth of prose-matter and treatment of various subjects in simple prose.

The earlier magazines were literary enterprises, and devoted many pages to poetry which was the only popular form of literature known to the 19th century literateurs. KVS was a model for most of the magazines that came after it, e. g. Gyan pradayini, Hindoo Bandhav, Masik etc., but none of these could reach it either in craftsmanship or popularity. Still they proved very valuable in stabilising the language and continuing the thread of magazine-publication. The magazines were more or less pamphlets. Poems (mostly ancient poets) were published in abundance. The articles published had no established order. Every thing was put haphazardly. Editorial notes were conspicuous by their absence. There was very little variation of topics or subject-matter. Later on, many of these defects were industriously removed, and there was much improvement and variation in contents and its presentation. Of those pioneers who worked hard for bringing novelty to Hindi magazine, Badri Narayan Premghan is most important. His *Kadambini* has, from this point of view, a historical interest. Even the Hindi magazine could not raise a 'Miscellany' till the publication of 'Sarsswati' (1900)

The publication of *Saraswati* was a revolutionary achievement in Hindi magazine press and it soon brought a wholesome change in its contemporaries and encouraged

similar publications. The magazines published earlier were not fairly got up; printing was not well-attended to and designs and features were simply absent. Most of these magazines were published in presses owned by others but, happily, Saraswati had its own established first class press. This meant an almost unique get up in contemporary journals. The frontpiece, title page, pioneer printing, high-class paper, blocks—almost all were a new feature and people were attracted by these exteriors. This highclass get up was at first responsible for the large circulation of the magazine, and soon afterwards people found much of importance in it, and began to love it for other things than mere exteriors. When Dwevedi came to the magazine, it was already a development over its predecessors, but Dwevedi soon made it an important miscellany, and added new attractions like review, cartoon etc. He made it a 'Unit' in itself, a very homogeneous organ. We have elsewhere dealt with what Dwevedi did for Saraswati. We can only summarise here the new adventures brought to the magazine by Dwevedi:

- (1) Literary criticism and reviews were highly developed over their predecessors
- (2) Lesser number of poems, and more prose matter than hitherto presented by magazine
- (3) variation in subject-matter almost unlimited in scope
- (4) New kinds of poems. Rise of Khari Boli poetry through Saraswati
- (5) Short story
- (6) Production of a team of writers—'poets' and prose-writers. Earlier writers were a strange phenomenon, but Saraswati attracted many English-educated Hindi-speaking people.

Saraswati was the best of contemporary magazines and hence naturally the best contributions came to it, and Dwevedi had only to choose and publish them. Till Dwevedi edited it (1916), Saraswati was the foremost of magazines.

The publication and popularity of Saraswati brought even new enterprises from far and distant places. But a Miscellany was out of question, although many were attempted. These were the days of political ferment raised by the Partition of Bengal, and Swadeshi Movement, and Maryada (ed. by Krishnakant Malviya) came with a political mission. It was an important adventure and proved successful. It



was considered opportune to launch magazines devoted to one particular subject, *e.g.* Swarth (ed. by Jiwan Shankar Yagnik), Kashi, was a magazine devoted to Economics.

But many others entered competition with Saraswati and brought out miscellanies, *e.g.* Tarangini (Kashi). Some ladies' magazines were also published, *e.g.* Stri Darpan and Grihalakshmi and most of these lived a very ephemeral existence. But the fact remained that they attracted the notice of literateurs and adventurous journalists and henceforward all miscellanies had their women's page or dealt with problems exclusively related to our womenfolk.

The two other important organs contemporary to Saraswati were Chhatra Hitkari ed. by Raghubar Prasad Dwevedi) and Prabha edited by Makhanlal Chaturvedi and later by Pt. Shiva Narayan Misra, both of Central Provinces. When Prabha was brought to Cawnpore, it was edited by Ganesh Shankar Vidyarathi, K. Datt Paliwal and Balkrishna Sharma. It was the first political magazine after Maryada. The Nrisimha (ed. Pt. Ambika Prasad Bajpai) was an earlier political magazine, but it could not survive long owing to the indifference of Hindi reading class.

From this time onward we see Hindi Magazine develop in many spheres, and some new features were definitely added *e.g.* Pt. Bishambarnath Sharma published Manoranjan, which was the first exclusively short story magazine. The best of miscellanies was, of course, Saraswati, and none could successfully compete it for (1) it had its own press and best printers and designers for its service, (2) it had no competition when it was brought in the field, and it was soon strongly entrenched, and (3) it was edited by such an industrious pioneer as Dwevedi. Till 1923, when Madhuri was issued, it was the sole monarch of its field, and all attempts to discredit its exalted position in the estimate of the contemporary public opinion failed.

Saraswati and Sudarshan were two important magazines started in 1900, and both edited by eminent literary personages, and a comparison between the two will throw much light on the eminence of Mahabir Prasad Dwivedi as an editor. 'Sudarshan' was edited by Madhava Prasad Misra and published by Devkinandan Khattri, Lahri Press, Benares. The magazine was styled a Sachitra Masik Patra, though it has only a printed single colour frontpiece. The pictures photo some members of the Bharat Maha Mandal, Vishuddhanand and his Guru and the surroundings of the

holy places like Ayodhya.

Most of the magazine in the first year is written by the editor or his younger brother, Radhakrishna Misra. The first issue has no outside contributors at all—only in third do we find contributions in the shape of poems by Sri Chandra Shankar Dhar Sharma and Mahabir Prasad Dwevedi. The contents of the first issue are after Prarthana (Sanskrit devotional poem to Saraswati).

All of these are separately numbered. The last two articles are parts of serials running throughout the year and covering a large part of the magazine. If we analyse the first year's contributions to the magazine and compare them with Saraswati's first year's contents we find that the magazine had an individuality of itself. An analysis shows: Essays pertaining festivals 4, biographical essays 5, travel 1, philosophy 1, narrative: holy cities 1, Religion 4, Sanskrit poems 2, Hindi poems 3, Fiction 9, Hindi language 2, History 1, Lectures 2, Samalochana or Praptisamachar in all issues except some. The most important contributions from the point of view of literary history are review-columns and critical articles. Other contributions are insignificant. The most of the bulk is occupied by biographical essays, religion, philosophy and religious discourses. It is apparent that the contents lack proportion and variety, and the magazine does not reach a miscellany in the sense of the term used for 'Saraswati' in the hands of Dwevedi. It is something between 'Brahman' and 'Saraswati.' The magazine was not published regularly and punctually (vide Nivedan, vol. 8, and also editorial vol. 19). The matter runs continuous and there is no attempt at classification either on the cover or in the display of contents.

The contributors are very few. Besides the editor and his brother, we see three poets—Chandrashankhar Dhar Sharma, Mahabir Prasad Dwevedi and Gyani Ram Gupta—and three prose-writers, Sitaram Sastri (Mimansa Darshan), Siddeshwar Sharma, and Uddhava Shastri. Besides four not long prose pieces the whole magazine is written by the two brothers, the greater part by the elder, Madhava Pd. Misra, the editor.

Taken all in all, Sudarshan was more a religious magazine than a literary one. The literary aspect begins with the controversy raised over the reviews of Gunwant Hemant of Sridhar Pathak (II) and criticisms of Mahabir

Prasad Dwevedi (IV). Pathak and Dwevedi met the criticism in Shri Venkateshwar Samachar and Saraswati and Misra replied under Kavyaloochana (XI). The review column begins from the second issue and reviews books by Shridhar Pathak. Other books reviewed this year are insignificant. The language is marred with certain defects, and we find instances which could amply illustrate the defective diction. A perusal of the contents of the year would show that the magazine has produced permanent literature in the shape of studied articles and historical research. Other articles have little importance except historical. In fact, Sudarshan aimed more at religious or philosophical journalism as can be guessed by its motto. It is for its ideal of universal love that we find Sudarshan first in heralding the advent of a competing magazine by a Sloka which gracefully acknowledges the importance of the contemporary.

When Pandit Mahabir Prasad Dwevedi came to the editorship of 'Saraswati', Hindi journalism was confined to a number of unimportant papers, *e.g.*

(1) Monthlies : Hindi Pradeep (Prayag) and Chhattisgarh Mitra (Bilaspur). Sudarshan of Madhav Prasad Misra and Bramhana of Pt. Pratap Narayan Misra had sometimes ago closed. There were a lot of unimportant caste and community monthlies. A host of magazines devoted to poetry were published of which the best was Rasik Punch (of Cawnpore). This itself was full of all kind of nonsensical verses and Samasyapurtis. These Samasyapurti magazines were one of the forces which democratised Hindi poetry, and they themselves were the result of democratising tendencies. The Hindi poetry has almost wholly come out of the courts, and it has two exalted new fields

(a) Kavisammelans and

(b) magazines, of which the Samasyapurti papers in the last decade of the 19th century were the most important.

(2) Weeklies : Bharatmitra (Calcutta), Hindi Bangavasi (Calcutta), Hitavarta (Calcutta), Vankateshwar Samachar (Bombay), Behar Bandhu (Patna), Bharat Jeevan (Kashi).

(3) Daily : There was only one daily.

Saraswati was modelled on Pravasi (Bengali) which was also published at the Indian Press, but such a thing was unknown to Hindi public. The magazine was published

with the Anumodan of Nagri Pracharani Sabha, and there were five editors in the first year. In the third year, Babu Shyam Sunder Das had to edit it all alone. In the fourth year (1903) Dwevedi came to Saraswati. He had been contributing Hindi papers and magazines like Hindusthan, Sanskrit Chandrika, Rasik Vatika, Chhattisgarh Mitra etc., and these had made name for him.

The Saraswati (1903) in the first year of Dwevedi's editorship has only one contribution, that of Pandit Girjadatta Bajpai. The whole of the paper is written out by Dwevedi himself. This was not because there was no contribution; rather it was because

- (1) they did not come to Dwevedi's standard in matter ;
- (2) they were so unequal and immature in language that they required a drastic revision, and had he taken into his head, he would have rewritten them.

The subscribers had recently fallen down and it was difficult to pull on, and chalk out a policy to popularise the magazine. In the second and third combined issue, we find Dwevedi crusading in favour of Hindi, his first article Hindi 'Bhasha aur Sahitya' appearing in it in which he Praises Pandit Madan Mohan Malviya. The result of such sweet goadings was that a number of eminent men come to help Dwevedi. Some of these were Sri Radha K. Das, Pt. Sri-dhar Pathak, Dr. Madan lal Garg, Pt. Radha Charan Goswami, Sri Shiva Chandra Bhartiya, Pandit Gauridatta Bajpai, Rai Devi Prasad Purna, Pt. Janardan Jha, Purohit Gopinath, Pt. Madhav Rao Sapre, Pt. Ganga Prasad Agnihotri, Pt. Nathu Ram Sharma, 'Sharokar', Pt. Sukhdev Tiwari, Munshi Devi Prasad Munsif, Pt. Ram Charit Upadhyaya, and Kumar Hanumant Singh. A number of new poets appear like Lokamani, Vagishwar Misra, Pt. Maithili Saran Gupta, Pt. Ram Chandra Shukla and Pt. Venkatosh Narain Tewari. After some years other eminent writers like Pt. Ram Chandra Shukla, Pt. Venktesh Narain Tewari, Pt. Lakshmi Dhar Bajpai, Pt. Devi Prasad Shukla, Sri Brijnandan Sahai, Pandeya Lochan Prasad, Swami Satya Deva, Sri Narendra Narain Singh, Lala Hardayal, Pt. Girdhar Sharma, Pt. Lalli Prasad Pandeya, Pt. Anandi Prasad Dubey almost joined the magazine. Within ten years Saraswati had produced dozens of writers, and built a very efficient team. With the passing of years, 'Saraswati' grew in size and popularity. It soon became as important an institution as Nagri Pracharini Sabha.

A number of magazines were launched to meet this success of Saraswati. Important among these were Lalita

of Meerut, Kamla of Bhagalpore, Maryada of Prayag, Prabha of Khandwa and Indu of Kashi. All of these had a hard existence and some of these were soon extinct. None could compete 'Saraswati' although Kamla once tried to compete it, and Maryada attempted to bring forth a successful blending of 'interest with seriousness' on the model of Saraswati. Not only magazines were influenced by 'Saraswati,' but the weeklies were also so influenced. The most outstanding weekly papers of Dwevedi period were Abhyudaya and Pratap. The Pratap school of writers had been closely associated with Saraswati. The first article of Sri Ganesh Shankar Vidyarthi was published in Saraswati. Pratap was, in fact, another revolutionary attempt besides 'Saraswati'—a unique adventure among the ineffective contemporary weekly journals in Hindi. It was wholly the work of Vidyarthi, but in its style, its editorial craft, its seriousness, its effectiveness, its brave pronouncements and liberty of judgement it was a projection of Dwevedi's Saraswati in whose school Vidyarthi was trained for years. The weekly journalism of the period was highly influenced by Pratap and that way by Saraswati. Throughout the period there was no Hindi daily journalism worth the name. The periodical journalism was the only kind of journalism existing, and Dwevedi's Saraswati towered above it.

From the time of its initiation 'Saraswati' was a miscellany, but it was Dwevedi who made the miscellany-aspect a current coin in Hindi Journalism.

In the first two or three issues, Dwevedi almost wrote the whole of Saraswati by himself. The reason for this was that he had from the very beginning an individual idea of what Saraswati should contain, and the articles that would he got fell short of his requirement. The second reason was that there was no writer available. The English educated people refrained from contributing anything to Hindi Journalism; in fact they had little love for Hindi. As we have shown elsewhere, Dwevedi slowly and carefully built a team of writers which were personally associated with him. The team he made through

(1) a personal approach, and later on, keeping personal touch with the members of his team,

(2) getting them rid of their inability to write Hindi by publishing corrected articles and making them grateful to 'Saraswati,'

(3) always telling them of the requirement of 'Saraswati,'

(4) following a definite policy in the matter of publishing particular subjects and keeping particular standard in the delineation of the subject and language. Later on, he could carry on his journalistic activity almost wholly with this team which was in fact a projection of Dwevedi himself and he would often refuse writers who wrote in other papers. Nor would the members of his team prove wanting when he approached them in time and out of time. Some were themselves attracted towards 'Saraswati' in later days when Saraswati had a fame and they soon entered the team.

And it was this fact which made Saraswati a really powerful organ. His team of writers soon developed into an institution.

The contents of Saraswati in the days of Dwevedi can be analysed to show that Dwevedi had a wider interest than his contemporaries. In fact, excepting politics, there was nothing that was not found in Saraswati.

Whatever deficiency there was in the matter it was more than made up in the manner in which Dwevedi was so apt in presenting it to the public.

The importance and superiority of 'Saraswati' to its contemporaries was in more than one ways.—

(1) It was not a 'view paper': it was a magazine devoted to the propagation of Hindi language, literature and modern knowledge in sciences and arts of all kinds.

(2) It was not a propaganda paper although Dwevedi was insistent on propagating the personal views on language and literature and he never opened his columns to adverse writers, nor let his writers enter into controversy. Other 'view magazines' thus ushered, but they had an ephemeral existence.

(3) It had an unparalleled unity : of definite contents ; of standard ; of kind ; of language and style. This great uniformity was achieved through much painstaking by Dwevedi himself ; so much so that often the article lost all individual touches, and the whole of Saraswati seemed to be written with one hand.

(4) Dwevedi was always ready to welcome new and progressive young men ; although sometimes he had to devote weeks and months for correcting their amateur contributors.

(5) Contrary to all magazines, it always appeared on the right date and this Dwevedi thought to be his duty and

not of the manager. He would even keep himself in close touch with the management and knew all about the number of subscribers, and income and expenditure in detail. All these things required terrible application of energy and mind. Dwevedi was always very industrious and practical. It was through such qualities that he wielded an enormous influence on the contemporary literature.

The prominent Hindi magazines when Dwevedi came into the field (Chhatisgarh Mitra, Sudarshan, Brahman and Hindi Bradeep) lived in the atmosphere of Bhartendu period so far as language and contents were concerned. In fact, in these anarchy prevailed. The contributors did not smell good taste and the style spoke no individuality. There was no beauty in the organisation of these magazines. Let us analyse Hindi Pradeep (est. 1877), the most prominent of these. The second issue (Sep. 1877), when analysed, will show that what the editor cared for were contemporary issues and practical measures of the moment. There is no instance on thoughtful subjects. In fact, there is very little of literature proper. The whole magazine is the result of the editor's love of industry. If we go forward, and analyse Brahman also we will come to know that there was an attempt at variety and progressive spirit, a playfulness—but there was no industry, and the whole attempt resulted in a drawing-room creation. In fact literature in Bhartendu age was a medieval pleasure-pursuit of the upper middle class intelligentsia, and journalism was itself a projection of that mood.

In 1903, Dwevedi heralded a change in the contents or subject-matter, and this was reflected in the cartoons appearing every month in that year. These cartoons are important as introduction to Dwevedi's journalistic efforts. The cartoon-headed Sahitya Sabha is important as it shows the trend of the editor, and his determination to supply big gaps in the field of creative literature. This clearly shows that just on the assumption of the editorship Dwevedi closely scrutinised the then literature, and came to conclude that certain branches of it were dangerously empty. But he was not ready to fill up his magazine with weaker stuff, however improvised his periodical might be. The result of this hard and vigilant scrutiny was that out of 103 contributions in 1903, a total of 70 was from the pen of the editor. But throughout the period Dwevedi was slowly developing a "team," although his speed was very slow. The first issue (Jan. 1903) contained only one contribution, an article by Pandit Girja Datt Bajpai. The second issue

has 3 contributions. the 7th has four; the 12th has 7. These figures tell no history by themselves. The editor was industriously building what is always indispensable to an editor—team of writers. Besides building a team of writers, Dwevedi showed the way to the team in every aspect of journalism. He put a model before them :

(1) of a variety of subjects. He wanted to make 'Saras-wati' a real miscellany, and every issue contained some biography, some article on science or literature, some criticism, some geographical or historical article, some humorous notes and some stories. This does not exhaust the list, for Dwevedi was very profuse and varied.

(2) of study. No article of the editor was without signs of painstaking study,

(3) of the stimulus. Dwevedi mostly took help from English, Bengali and Marathi, and hence the newcomers took inspirations from one or the other of these.

(4) of language and style. His language and style were the model for the members of his team, not only in prose, but also in poetry. The first step in this direction was the call for grammatical purity, but Dwevedi did not sound a clarion till he had industriously built a team for himself. It was in the 6th year (1905), eleventh issue, that he wrote an article 'Bhasha aur Vyakaran' which drew the attention of the editors to this most important problem. The defects were :

(1) carelessness towards the uniformity in the use of words and grammatical forms

(2) influence of Marathi, Bongali, Urdu and English prose-styles

(3) lack of a national prose-style

(4) irregularity in the use of punctuations

(5) absence of a good vocabulary, especially to express Western knowledge

(6) 'Colloquialism' and 'vulgarism.'

(7) absence of taste in the choice of words and phrases as expressed in the works of P. N. Misra who uses words and expressions from ordinary, sometimes, obscene life, There was neither restraint in the use of language, nor a polished taste, with the result that chaos prevailed. Dwevedi brought order out of chaos, mainly through a very industrious preparation of the copy. Besides these, there



were other factors which worked for the improvement of *Saraswati*. They relate to Dwevedi's personality. He felt himself responsible for bringing out the magazine at the right period. He managed to keep copy for issues in his hands. He never cared for threats or applause and judged every contribution from his set standard. He had his readers always in his view. Another virtue of Dwevedi was that he not only chose from the articles contributed to his magazine; but would also hunt for particular subject in places where he knew he would find them. Dwevedi was so punctual in bringing out his magazine at the right time that in the whole period of editorship we see him only once publishing a joint issue (1904).

The most important feature of *Saraswati* under the editorship of Dwevedi was that it had a well-defined individuality, and every issue proclaimed of its editor. Dwevedi projected himself into *Saraswati* as no editor in Hindi ever did, neither before him, nor after he had returned to a life of seclusion. The great number of writers, both in verse and prose, of the first two decades of 20th century, either

(1) approached Dwevedi and were apprentice to '*Saraswati*' some time or other,

(2) learnt the art of editorship through it, or

(3) were approached by Dwevedi and developed their marked style through Dwevedi's handling of their copy, or

(4) influenced and modelled their works on the lines suggested by Dwevedi as his suggestions could be easily sifted out from the magazine.

Another cause of Dwevedi's success as the editor pertains to technical side of business. His edited files now preserved as Kala Bhawan, Kashi, are monument of industry, and to the young apprentice in journalism they make the best model of a copy.

11. *The first three years of Saraswati* (1900-1903). *Saraswati* began the vogue of publishing short stories. The first attempts were the translations and story renderings of Shakespeare, e.g., *The Timon of Athens* (R. K. Das, 1900). This shows the first influence on Hindi story. The second influence in this direction came from '*Kadambari*' and '*Naishadh Charita Mala*' etc. The third came from the light essays so largely developed in the 19th century, e.g., '*Apattujon ka Pahar*' (1904, p. 350-351, B. Keshav Prasad Singh), *Damodar Ram ki Kahani* (Kartik Pd. 1900, pp. 263-271) and imaginary travels (e.g. '*Chandralok ki Yatra*',

1900, pp. 196-214, 227-237). The scope of *Saraswati* was not very different from that of other 19th century magazines. Still the editors tried to write the metaphorical languages publicised by the 19th century writers. In the end of a year, under 'Prakashak ka Nivedan,' the editor wrote against this metaphorical language used by the contemporaries and tried to forge a new model of practical prose.

The *Saraswati* of the first year was edited by a committee consisting of B. Kartik Prasad Khattri, Pandit Kishori Lal, B. Jagannath Das, B.A., B. Radha Krishna Das and B. Shyam Sunder Das, B.A. The *Saraswati* of the second year (1902) was edited by B. Shyam Sunder Das only. The main writers of the year were Kanhayya Lal, Kamlanand Singh, Kartik Prasad, Kishorilal Goswami, Krishna Baldev Singh, Keshava Prasad Singh, Ganga Prasad Agnihotri, Jagannath Prasad Tripathi, Jodha Singh Mehta, Durga Prasad, Parvati Nandan, Mahabir Prasad Dwevedi, Madhava Prasad, Raghunath Prasad, Radha K. Das, Ram Chandra Shukla, Ram Narain Misra, Bageshwari Prasad Misra, Beni Prasad, Sankata Prasad, Siddheshwar Sharma, Sudhakar Dwevedi, Sridhar Pathak and Misra Bandhoos. The subjects published had more variety even now than ever dreamt by any magazine in the 19th century. Many magazines still carried forward the traditions of the 19th century magazine (like *Sudarshan*, *Hindi Pradeep* and *Brahman*) but *Saraswati* which had turned a miscellany far left them. Mahabir Prasad Dwevedi, later, developed these aspect to further degrees (1903-1918). In their second year we see Dwevedi's contributions of a number of varieties—

- (1) Biography—Vaman Shivaram Apte
- (2) Essays—Atma, Gyan, Vidhi-Vidambana
- (3) Criticism—Nayikabheda, Kavi Kartavya, Granthkar-Lekh
- (4) Poetry—He Kavite, Kokil, Basant

The first Hindi short story to be published in *Saraswati* was 'Indumati' (vol. I. P. 178-185).

Though he came to *Saraswati* earlier, the MS. edited by Dwevedi begins with February 1903. In the end of the year (Dec. 1903), he reviews the progress of the magazine under Singhavlokan. There was nothing unusual about this but some people were provoked and he had to stop this new adventure.

The interesting features among many others were stories, *manoranjana sloka*, matter for ladies and article on scientific and historical topics. Most of the matter for Feb.-March (combined) issue is written by Dwevedi himself. The cartoon 'Sahitya Samalochan' is his own invention. The only contribution was 'Chhabidan' by Girja Kumar Ghosh, a translation of Rabindranath's story, but it was published by the pseudonym of Kumud Bandhu Mitra. Dwevedi has amply improved the language. Before Saraswati came to Dwevedi there was no 'feature'. The whole matter was haphazardly placed and many subjects were unrepresented. Dwevedi wanted to represent all subjects; hence we find a number of new features altogether absent in contemporaries. Feb.-March, 1903 issue of Saraswati was a combined one (p. 38-112) and the whole of the matter except a story was written by Dwevedi himself, which was a translation of Tagore by Girija Kumar Ghosh, but printed under the pseudonym of Kumudbandhu Mitra. The only poetical piece printed was from B. Kashi Prasad. It was first printed elsewhere and was corrected by Dwevedi, before it was printed in Saraswati. Even the smallest printing mistake was corrected, punctuation was better managed and hyphen was suitably added. What Dwevedi did not like was deleted. He adds illustrations wherever needed and the cartoon on literary things on the last page is his own contribution. It is interesting to read original instructions for the cartoon.

It was very difficult to write the whole matter of so many pages and Dwevedi must have early felt it. In April issue, we see, he found an easy source in his Vernacular Reader, for a number of articles are taken from this source, preceded by a Sanskrit Sloka and its footnote in translation. We see one or two co-operators but they are in the field of poetry, e. g. (Radha K. Das), but one poem is from his own pen though he has concealed himself under a pseudonym. All other matter is from Dwevedi's pen. May and June issues contain all the features of the April one, most of the matter being from Dwevedi's pen, unsigned or bearing a pseudonym. In June, the editor has reviewed 'Kayastha Samachar' and in the MS we get a note :

"Press. When you send Saraswati to Kayastha Samachar, kindly invite editors' attention to this note, if you think it desirable to do so." M. P. 14-4-1903.

To this note Chintamani Ghosh adds :

"This note is very well written. Your instructions will be followed in drawing Mr. Sinha's attention to it."

It is evident that the proprietor had begun to appreciate him and on a note he writes on the margin—"This is very good."

Dwevedi spared no pains to improve the tone of his magazines and articles were added to the last minute *e.g.* *Mata ka Mahattwa* suddenly replaced one other article (18-4-1903). We see first detailed correction in this connection and also come across a poem of Pt. Ram Chandra Shukla. The poem was long kept back (date of acknowledgement by Dwevedi is 14-12-1902, though the letter with the poem is dated 13-12-1901). A line has been changed. There was a close co-operation between Dwevedi and the manager (Ghosh) and hence we see that he writes him (Ghosh) to correct portions of his articles (MS, July 1903). The 'Sahitya Sabha' cartoon in the earlier issue seems to have inspired people and we see a poem by Shiv Chandra Bhartiya on the subject (July 1903). It is in this issue that we get a beautiful article by Radha Charan Goswami (Kavi Kalpana) in the column of review. Later, this column of review became a very important and controversial feature of *Saraswati*. Translations from English poets begin to appear from Aug. 1903) with a poem (translation of Byron) by Gauridatt Bajpai. Then follow 'Love of Country' and others. September *Saraswati* shows that Dwevedi now gets some contributions, chiefly poems. In this issue we get the first important prose contribution by Ramchandra Shukla (a short story) and an article on Vasudev Shastri from Girija Prasad Dwevedi, which Dwevedi has amply corrected with pencil in original. The later issues of the year show that though most of the matter was still written by Dwevedi contributors were beginning to pour, and Dwevedi did immense labour in correcting these. The number of articles and poems contributed to *Saraswati* in 1903 is not much, but we get enough material to discuss important matter, *e.g.* Dwevedi's editorial policy, his language his approvals and rejections. The MS. files of *Saraswati* kept at Kala Bhawan, Kashi, are more important for the fact that they show us some of greater lights of the Dwevedi age (1900-21) still in their first infancy.

The writers in this age could not be expected to write much original and we see Pandeya Purushottam Prasad Sharma writing to Dwevedi, calling his attention to the fact that an article published in the *Saraswati* of April was reproduction from a book named *Arogya-Darpan* (Pt. Jaganath Sharma, Rajvaidya, Allahabad). Some of the rejected articles throw much light on Dwevedi's tastes and distastes and the unprogressive character of the language used.

Saraswati was edited from Jhansi. With the beginning of the introduction of English poets through translation, a tendency for the love of English poems had begun. The Nightingale and Glow-worm (Cowper), Eyes and Nose (Cowper), Universal Prayer (Pope), The Glory of the Creator (Addison), How Happy is He Born and Brought (Sir Henry Wooten), Who is my Neighbour, A Psalm of Life (Longfellow), The Statue of Justice (Longfellow), Be kind to each Other, My Mother (James Taylor), The Dog and the Water Lily (Cowper), Love of Country (Scott), Home, Sweet Home (Pope), The River (Goodrich), Alexander Selkirk (Cowper), The worm (Giston), Trust in God and Do Good (Maclear), The Lost Flock (Wordsworth), Silencing Conscience (Cowper) and The Blind Boy at Play (Eliza Cook) have been translated by one Ram Das, Headmaster, Muzaffarpur. But Dwevedi has rejected these for the simple reason that they are not written in a correct *chhand* (metre). The metre used were new and the language is Khari Boli. Mandakranta was a favourite and we see Megha Swagat. As early as 1902 Dwevedi was sensible of the defects of the language used by the writers and journalists. A number of articles bear his remark "Full of grammatical mistakes and language defective. M. P. 21-12-1902." The most important poet of these earlier days of Saraswati was Sri-dhar Pathak and some of his letters to Dwevedi are very interesting.

12. Saraswati began the vogue of publishing short stories. The first attempts were the translations and short-renderings of Shakespeare, *e.g.*, Cymbeline and The Timon of Athens (Radha Krishna Das, 1900). This shows the first influence on story-fiction. The second influence in this direction came from 'Kadambari,' and 'Naishadha Charit Mala' etc. The third came from the light essays so largely developed in the 19th century, *e.g.* आपत्तियों का पहाड़ (1900, pp. 350—321 बाबू केशवप्रसाद सिंह), दामोदरराय की आत्मकहानी (1900, pp. 262—271 बाबू कार्तिक प्रसाद) and imaginary travels (*e.g.* चंद्रलोक की यात्रा, 1900, pp 196—204, 227—237). The scope of Saraswati was not very different from that of other 19th century magazines. For example, the editor said—

“इसमें गद्य, पद्य, काव्य, नाटक, उपन्यास, चम्पू, इतिहास, जीवनचरित्र, पंच, हास्य, परिहास, कौतुक, पुरावृत्त, विज्ञान, शिल्प, कलाकौशल आदि साहित्य के माननीय विषयों का यथावकाश समावेश रहेगा और आगत ग्रंथों की यथोचित समालोचना की जायगी।”

( भाग १, संख्या १, भूमिका )

Still the editors tried to write the metaphorical language so publicised by the 19th century writers—

“यद्यपि हम लोग महाकवि कालिदास के कथनानुसार वामन होकर उत्तुंग शाखास्थित महाफल के प्राप्त करने की अभिलाषा करते हुए जनसमाज में हास्यास्पद होने का उपक्रम करते हैं, तो भी क्या हम लोगों को ऐसी चपलता, कि जिसके मूल में नये उद्योग, उत्साह, उपकारिता और कार्य-तत्परता की सुहावनी सुगन्धित सनी हुई है, उदार-चरित रसज्ञों और समदर्शी सहयोगियों के क्षमा करने, सराहने और उत्तेजना देने योग्य न समझी जायगी ?”

( जनवरी, १९००, भाग १, सं० १ )

In the end of the years, under प्रकाशक का निवेदन the editors write: “बङ्गला भाषा में भी मासिक पत्रों के पढ़ने वाले जितने नर-नारी हैं • क्या सारे हिन्दुस्तान में हिन्दी के पढ़ने वाले उतने हैं ?” “एक वर्ष हुआ, सरस्वती के द्वारा हिंदी के पठित समाज से हमारी नई रीति से जान पहचान हुई। परन्तु जहाँ तक हमने देखा, बहुतेरे लोग ऐसे दिखाई दिए कि जिन्हें इस बात का कुछ भी ज्ञान नहीं है कि “मासिक पत्रों को क्या-क्या लाभ हैं” और सच तो यह है कि छापने वालों की स्वार्थसिद्धि को छोड़कर मासिक पत्रों के द्वारा साहित्य का कितना उपकार होता है, यह बात वही भली भाँति से समझ सकते हैं, जिन्होंने अंगरेजी मासिक पत्रों का स्वाद चक्खा है, दूसरे नहीं।”

( भाग १, सं० १२, पृ० ३६६ )

“हिन्दी में अभी ऐसे सुलेखक भी बहुत कम दिखलाई पड़ते हैं, जो मासिक पत्रों के उपयोगी विषयों पर लिख सकें। हमारा यह अभिप्राय नहीं है कि ऐसे लेखक हैं ही नहीं। परन्तु जहाँ तक देखा और विद्वानों के मुख से सुना, हमें यही जान पड़ता है कि लेखकों को हिन्दी लिखने की ओर कम रुचि न है। कारण यह है कि जो संस्कृत के विद्वान हैं वे हिन्दी की ओर देखते तक नहीं और जो अँग्रेजी के विद्वान हैं वे हिन्दी लिखना भी अनुचित समझते हैं।”

( भाग, १ सं० १२ पृ० ४०० )

The Saraswati of the 1st year (1900) was edited by a committee consisted of B. Kartik Prasad Khattri, Pandit Kishori Lal, B. Jagannath Das, B. A., B. Radha Krishna Das and B. Shyam Sunder Das, B.A. The Saraswati of

the 2nd years (1902) was edited by B. Shyam Sunder Das only. The main writers of the year were Kanhaiya Lal, Kamlanand Singh, Kartik Prasad, Kishorilal Goswami, Krishna Baldeva Singh, Keshava Prasad Singh, Ganga Prasad Agnihotri, Jagannath Prasad Tripathi, Jodh Singh Mehta, Durga Singh, Parvati Nandan, Mahabir Prasad Dwevedi, Raghunath Prasad, Radha Krishna Das, Ram Chandra Shukla, Ram Narain Misra, Vageshwar Prasad Misra, Beni Prasad, Sankata Prasad, Siddeshwar Sharma, Sudhakar Dwivedi, Sridhar Pathak and Misra Bandhu. The magazine published more variety even now than ever dreamt by the magazine of the 19th century. Many magazines still carried forward the traditions of the 19th century magazine (like Sudarshan, Hindi Pradeep and Brahman), but Saraswati turned a miscellany and left them far behind. Mahabir Prasad Dwevedi later developed this aspect to further degrees (1903-18). In this second year, we see Dwevedi's contributions of a number of varieties—

- (1) Biography—Vaman Shivaram Apte
- (2) Essay—आत्मा, ज्ञान, विविध विडंबना
- (3) Criticism—नायिकाभेद, कविकर्तव्य, ग्रंथकार लक्षण
- (4) Poetry—हे कविते, कोकिल, वसन्त, इन्दुमती

The first Hindi short story to be published in Saraswati was इन्दुमती (vol. I. p. 178—185).

Though he came to the Saraswati earlier, the issue edited by Dwevedi begins with February. In the end of the year (December, 1903), he reviews the progress of the magazine under सिंहावलोकन—

इस संख्या के साथ सरस्वती का चौथा वर्ष समाप्त होता है। इस वर्ष के आरम्भ में सरस्वती के एक वर्ष से अधिक जीवित रहने की आशा बहुत कम थी, परन्तु उसके उत्साही प्रकाशकों तथा उसके प्रेमी पाठकों की कृपा से अभी इस समय उसकी अकाल मृत्यु टल सी गई जान पड़ती है। दिसम्बर १९०२ में सरस्वती का जितना प्रचार था, अब उससे अधिक हो गया है।

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‘सरस्वती’ की सेवा से प्रसन्न होकर कई सचरित्र महानुभावों ने उसकी अर्थ-कृच्छता को दूर कर देना चाहा, परन्तु सरस्वती के आत्मावलम्बी

प्रकाशकों ने धन्यवाद के साथ उनकी इस उदारता को न स्वीकार करना ही उचित समझा ।

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सरस्वती हिंदी भाषा-भाषी जन-समूह की पत्रिका है ।

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चित्र और यथा समय निकलने वाली सरस्वती के समान यदि एक भी अच्छी मासिक पुस्तक हिंदी में न रहेगी, तो हिन्दी बोलने वालों के लिए यह एक लज्जा की बात होगी ।

२—इस वर्ष साहित्य-समाचार-सम्बन्धी जो चित्र प्रकाशित हुए वे पाठकों को बहुत पसन्द आये । × × × इन चित्रों द्वारा साहित्य की सामयिक अवस्था बतलाना ही हमारा एकमात्र अभिप्राय है ।

But some people were provoked and he had to stop this new adventure :

× × प्रतिमास न प्रकाशित कर सकेंगे, जब कोई बहुत ही भाव भरा चित्र मन में आ जायगा, तभी उसे प्रकाशित करेंगे ।

कामिनी-कुतूहल-विषयक दो-दो एक-एक लेख प्रतिवार देने से जगह बहुत रुकती है और दूसरे अच्छे अच्छे लेख छपने से रह जाते हैं । इसलिये स्त्रियों के पाठोपयोगी लेख हम कभी-कभी प्रकाशित करेंगे ।

The interesting features among many others were stories मनोरंजन श्लोक, matter for ladies and articles on scientific and historical topics. Most of the matter for February-March (combined issue) is written by Dwevedi himself. The cartoon साहित्य समालोचना is his own innovation. The only contribution was दृष्टिदान by Girija Kumar Ghosh, but it was published under the pseudonym of कुमुदबन्धु मित्र. Dwevedi has amply improved the the language. Before Saraswati came to Dwevedi there was 'no feature.' The whole matter went continuous. Dwevedi initiated "features" and developed them to such a degree that they became an essential component part of the later magazine. In fact, the history of the magazine in the first two decades of the present century is the history of the development of Saraswati under Dwevedi.

### 13. The New Magazine (1921-36)

1921 Mahila, Swadesh, Sri Gautam, Madhuri (August, Lucknow)



- 1922 Desh Hitaishi, Swarajya Shiakshak, Sangeet Bhaskar, Swaraj Shiksha, Adbhut Prayog Mala, Swarnkari Shilpkala, Dakshin Bharat Hindi Pracharak
- 1923 Deshbhakta, Sant, Chand, Bhoogol, Akhil Bhartiya Kshattriya Hitaishi, Vir
- 1924 Hitaishi, Jaiswal Mitra, Sanadya Bandhoo, Manorama (April), Banlata, Yog Pracharak, Kavi Kaumudi, Volunteer, Samalochak (Bi-monthly), Oriental College Magazine
- 1925 Manas Peeyush, Arsh Jyoti, Kurmi Kshattriya Diwakar, Usha, Maharathi, Chitrapat
- 1926 Chitravanshiya, Kandu Karnadhar, Bhatt, Roniyar Vaisya, Aloka, Bharatvarsha, Kalyan, Bharat Vijay, Adhikar, Yug-Pravesh
- 1927 Khilauna, Abhaya Ram Brahmavani, Sri Ram Kathamrita, Sewak, Chitra Hitaishi, Sudha, Vina, Balak
- 1928 Vedy Patra, Vishal Bharat, Tyag Bhoomi, Upanyas Kusum, Ballia Gazette
- 1930 Kavya Sarvaswa, Kushvaha Kshattriya Nawa-jiwan, Lokdharma, Abhaya, Bhartendu, Hans, Mathur Veshya Sudharak, Rashtriya Gorakshan Sahitya, Yadava Sudhar, Arunodaya. Sangeet, Ganga
- 1931 Shakti, Hindustani, Pratibha, Vani, Rangbhoomi, Kala, Rajasthan Mahila
- 1932 Garib Kisan ka Avedan
- 1933 Jain Siddhanta Bhaskar, Vishwamitra (April), Sankirtan, Harijan Sewak
- 1934 Halwai Kanyakubja Veshya Sanrakashak, Mayajal Vanosadhai, Ashoka, Bharat-bhushan, Maya, Veshya Hitkari
- 1935 Dehati Lekhmala, Vividha Vritta, Chitra Darbar, Shuddhi Patrika
- 1936 Halahal, Jagriti, Parlok, Utthan, Adarsh Mahila, Dharma Doot, Jiwan Sakha

14. Madhuri (est. 1923) was another great adventure after Saraswati. It had almost all the facilities offered to Saraswati, though it had several competitors and lacked such pioneer editors as Dwevedi. But there were a number of good writers created by Dwevedi, and Saraswati could not give all of these a monthly page. These

writers successfully co-operated with Madhuri and were highly paid. Many of the old writers of Saraswati now came forward from their retiring nooks, and we see them on the pages of the new magazine e, g. Ratnakar, Krishna Verma, Brij Ratan Das etc. Moreover, with the publication of Madhuri, more attention was paid on the exterior of the magazines. The specialities of Madhuri were many :

(2) Clear-cut columns. Earlier, there were no definite columns or features (*Stambha*) although the magazines published various topics and the whole magazine could be divided into big portions. The column-arrangement was made current by Madhuri and later on Saraswati itself seems to adopt it.

(2) The remuneration to writers. Saraswati gave remuneration to writers, but Madhuri paid better and to larger number of writers. Due to this many writers who were engaged in their thankless job in other magazines (even some of them whose mother tongue was not Hindi) contributed to it. The result was that Madhuri beat Saraswati in popularity and many magazines clearly modelled themselves on it. The major part of the magazine was devoted to contributions in Prose and Poetry-compositions were interspersed between prose. There was no division subject-wise. The permanent features were : १—सुमनसंचय (smaller contribution of utilitarian interest) २—विज्ञानवाटिका (contemporary development in science and tit-bits of scientific news) ३—महिलामनोरंजन ४—पुस्तकपरिचय (Review), ५—साहित्यसूचना (Information about new books of the month)—६ विविध विषय (editorial notes) and चित्रचर्चा (Light on pictures and cartoons). The new arrangement of reading matter vouchsafed for a greater number of contributions and satisfaction of various diverse interests. Hence, the popularity. Science-articles and science-columns were conspicuous and this made its appeal wider. Among the articles were seen almost all subjects from travel to philosophy. A serious vein ran through all contributions. Political articles like इङ्ग्लैण्ड में मज़दूरदल (March, 1924) were well-studied and illustrated. The magazine steered clear through the controversy Khari Boli vs. Brij Bhasha poetry. It published really meritorious Brij Bhasha poems, but it was much instrumental in the growth of new romantic trend in Hindi.

There was an attempt to compete with the new

adventure (Madhuri) like that we have seen in case of Saraswati, but there were very few magazines which reached any where near it *e. g.* Manorama, Mahavir, Shri Sharada etc. The new lady magazine Jyoti far beat Stri Darpan and Grihalakshmi which had, though extent, lived their existence. However, it could not survive long and the lacunae was filled by the illustrious publication Chand (ed. Ramrakh Singh Sahgal). But though the needs of the folk were widely seen by the editor, there was no restraint in the language and the choice of subjects, and after the Marwari Ank, Chand met with great infamy and ceased to inspire its past admirers. Later on Sahgal had to leave it to others. There was no political magazine after the defunct Prabha and so Haribhau Upadhyaya came with his Tyagbhoomi. The magazine was attractive due to its utter simplicity in get up, design and presentation, and much of Gandhite idealism was propagated through it. In 1929 came another important magazine, Vishal Bharat. Before discussing these two important magazines we must take notice of Maharathi (est. 1926, Delhi).

Maharathi (1926) was a miscellany like Saraswati with no distinct features, and was edited by Ram Chandra Sharma and later Nand Kishore Tiwari. The magazine gave much healthier literature than its contemporaries.

The great contributions of this magazine were :

(1) a wholly changed attitude towards frontis-piece which were of men like Pratap and Krishna

(2) an optimistic attitude towards life

(3) nationalism

(4) contribution to new Hindi poetry. Almost all the early poetry of Mahadevi Verma came through Maharathi and Chand as also many great modern poems of Chhayavad school.

By publishing hundreds of Hindi poems of the new school, the magazine played a great part in crystallising the newer trends of Hindi poetry. Almost all the new poets contributed to it. By publishing Pratap Ank it opened a new current of hero worship in journalistic literature (May 1929), and others followed (Lajpat Ank, December 1928; Rajputank, June 1928). The paper was a great force in the nationalistic tendencies and national struggle (1930-32). It was first great magazine with definite political bias

towards nationalism. Though the magazine was Gandhite to the core, we see here a faint questioning and beginning of the study and interest in socialism.

Tyagbhoomi (est. 1927) was published by Sasta Sahitya Mandal, Ajmere (priced Rs. 4 yearly and 0-8-0 per issue of 64 pages numbered continually). It was a miscellany with a mission. It aimed at Gandhite idealism, and stimulating Khadi work in Rajputana.

There were no definite features, but those that were proclaimed of this ideal. There was almost no attempt at an attractive exterior, though the interior was fairly good, and the frontpiece in almost all cases were better than that published by Madhuri and Saraswati. Vishal Bharat gave better artistic frontpieces, but then it had many facilities—the chief of which was that it was associated with 'Modern Review' and reprinted all those pictures first published in it. The magazine was mostly written by Haribhau, Kshemanand Rahat and Mukut and was the most important in publishing Gandhite literature. Articles of Ramnath Suman and Kshemanand Rahat were attractive feature. The editorials were important in that they have historical interest. After Rajasthan, Tyagbhoomi was the only Hindi paper to voice against the atrocities and deal with state problems. The notes were almost invariably political. In these the editor wrote in first person, but Gandhiji wrote in first person much earlier. There was a stir in the Hindi newspaper world over this use and almost the entire press went against Haribhau. The denouncers did not know that that their Fleet Street "we" was much ridiculed by a contemporary European journalist who also was in close contact with vernacular press. However, Haribhau stuck to his guns. His sincerity was beyond question.

Even for all its idealism and association with a popular movement Tyagbhoomi could not get 2,300 subscribers in a year (vide Sampadakiya, 1927, p. 217). Nevertheless, it contributed much to contemporary Hindi journalism. One speciality of Tyagbhoomi was the absence of advertising. Another new feature was the explanation given to the frontpiece, a feature further carried on by Vishal Bharat. Besides the magazine was influential in bringing many important features of national activities in Hindi magazine and many older features were changed.

"Vishal Bharat" (est. 1928) comes perhaps next to Saraswati in its influence on contemporary literary point of

view and introducing new virile writers in several spheres of literary activity, But its exteriors and features were extra-ordinary. The chief factors associated with its *Antarang* are its miscellany aspect, nationalism, progressivism, comments on front picture, first use of a symbol, painting, a number of literary propaganda, in interviews, of great literatures, problems of Indians abroad and and editorial notes.

There was a sweet surprise in the Hindi world on the appearance of the magazine. It remained a miscellany, and helped the growth of journalism in many spheres. Had it been only a *Pravasi Bhartiya* organ, it would not have been so influential.

After Saraswati and Vishal Bharat, the most revolutionary magazine chronologically is 'Hans' (est. 1930). 'Hans' has broken many a tradition and coined many of its own. Its special issues are unique. The magazine is important for (1) new poetry, (2) new fiction, (3) new trends in literature, (4) new trends in criticism, (5) Internationalism, and nationalism (6) Simplicity of style and representation, (7) matter from other provincial languages in the form of translation and transcript. It carried on a very important role till 1935 issue. 'Kashi Ank' was its special (November 1933) issue. In April 1935, at the Hindi Sahitya Sammelan of Indore, Mahatma Gandhi sponsored a move to bring provincial literature closer. It was decided that a committee be formed consisting of Shri Kanhayalal Munshi and Giridhar Sharma and it was decided that either an existing magazine be utilised or a new one started for this end.

From Oct. 1934, Hans was changed to become an inter-provincial magazine. Henceforth it began to devote separate pages to Hindi, Urdu, Gujarati, Marathi, Karnataki, Tamil and Assamese literature (all except Urdu which was transcribed). This was a great effort and brought Hindi writers and readers in close contact with the readers and writers of other provincial literatures. To make it really a miscellany of all the vernacular languages of India, the editorial board contained men from all literatures. This phase lasted till 23-4-'36 when Hans was formally proclaimed as the organ of *Bhartiya Sahitya Parishad*. On Sept. 1936, Hans was asked a security of Rs.1,000, and Premchand had to advertise that the paper was to be closed (12-8-36). Nevertheless the paper continued. On Oct. 8, 1936, Premchand left the world

and the paper began to be edited by Jainendra Kumar and Shivarani Devi, and later by Premchand's son Sripat Rai. The character seemed unchanged for some time. Throughout the time Premchand lived Hans was a true projection of his life-long dream and personality. Even after Premchand it was the organ of interprovincial literature with a body of editors from various languages. Originally Premchand had proposed it as a story magazine (1930). For years Premchand stuck to his place. There was a high sense of idealism associated with his journalism as with other works. In his editorship (1929-36) it did yeoman's service to Hindi periodical literature and literature in general :—

1. It developed new currents in story and introduced a number of new currents.
2. It gave birth to Progressive criticism.
3. It began to introduce fiction and poetry of other literature to Hindi readers and writers.
4. Avowed the cause of Hindi as *lingua Indica* and Devanagri script.
5. Associated itself with the school of poetry named as Chhayavad. He was in fact an editor apart with Banarsi Das and his Hans and Vishal Bharat (1929) were two great monthly contemporaries. At his death, Premchand was planning to launch a new magazine associated with the line of thought taken by Gandhiji.

After the death of Premchand, Hans was published as a Hindi magazine (editor Jainendra Kumar, Oct. 1937) and it lost its Bhartiya Parishad and even intraprovincial literary organ aspect. Even then it welcomed writers in other languages. But henceforth it was an anthology of the literature of all the vernacular languages current in India. It became a miscellany of high literature. Formerly it published very little of essays and poetry : now it took them downright. Slowly and slowly it began to publish more essays than other things and became a highly standardised critical paper of a 'Review-' sort. This worked against its popularity but, nevertheless, it had the credit of mobilising all the progressive forces of literature. A new aspect of literature introduced by Hans now was the One Act Play (Jan. 1938) A consolidating effect in this direction was Ekanki Ank (May 1938). Another new literary tendency was Rekhachitra (or pen-sketches) and one special issue, Rekhachitrak, was also a unique feature. After Jainendra. Sripat Rai has been editing the paper with

credit, but his special leaning towards socialism, Russian literature, progressivism has turned the paper into a party magazine, and the new poetry and story is pre-eminantly carved out in its pages. From 1938 'Hans' has been a regular and ruthless advocate of progressivism in literature and politics.

A retrospect of the history of 'Hans' would clearly show that it has unique place in the history of our journalism, and its services can be reckoned with Saraswati (1900), Madhuri (1923) and Vishal Bharat (1939). For fiction-literature, for improving the tone of our poetry, for forging new poetry of progressive school of poets, for promoting and publishing scientific literature, it would be ever remembered. The personality of Premchand gave it a force unequal with its contemporaries and its some time being the organ of Bhartiya Parishad gave it an interprovincial recognition. However, its greatest importance is indigeneous. It has a great influence on the new writers and is the only monthly mouthpiece of newer tendencies which are not yet recognised in other quarters. From 1938, due to its new zeal, its appeal has been limited, but nevertheless, the work that it has done is sincere and praiseworthy. It is the one magazine in that it has moved with the times.

### 15. Contemporary Magazine (1937-45)

- 1937 Madhur Jivan, Jiwan Jyoti, Kayastha Bandhoo
- 1938 Balbandhu, Rupabh (July), Sahitya Sandesh, Nonk-Jhonk, Anekanta, Samachar (of U. P. Government, Information Bureau). Chitraprakash, Film-Chitra
- 1939 Rishi Veda Vidya Prakash, Kamla, Abhinaya, Hal, Mara', Sadhana
- 1940 Shri Vishweshwar, Anand, Vyapari, Qanun, Arun, Arti, Jiwan Jyoti, Samaj Sewak, Bhartiya Samachar, Madhukar, Jiwan Sahitya, Rani
- 1941 Chatak, Shiksha, Tarun, Bhartiya Dharam
- 1942 Chhaya, Agami, Kal, Vishwabharti, Vikran, Bharati, Sangam, Sanatan, Prem Sandesh
- 1943 Nava Nirman, Raj Hans, Hindu Grahastha
- 1944 Lokavarta. Qaumi Boli, Nagrik Shiksha, Kumar
- 1945 Naya Sahitya, Parijat, Vindhya Bhoomi

Contemporary magazines are very important limbs of Hindi literature and almost all or most of literary contri-

butions of any merit first appear on the pages of magazines. They cover almost all the phases of life and literature, and of late there has grown a tendency of specialisation. The oldest magazine of our times is of course, *Saraswati* (1900), and though it is now no more so important as it was in the first two decades of the century it gives a fairly good picture of the development of modern literature in its various phases. It is impossible to write a detailed history of Hindi literature in modern times (1900-1945) if no recourse be had of the material published in important magazines like *Saraswati* (1900) *Indu* (1909-16), *Madhuri* (1923), *Tyagbhoomi* (1928), *Vishal Bharat* (1928), *Hans* (1930), *Rupabh* (1938), and some other lesser stars. No such attempt has been made. No important history of Hindi literature can by-pass the huge contribution made by the Hindi magazine from *Harischandrika* (1874) to our modern times. In the 19th century magazine-literature was synonymous with contemporary literature, for there was hardly any literature outside the magazine. It was only in the second decade of the present century that literature independent of magazine was born. Even then the magazine is the only medium through which new literary tendencies and currents and cross-currents first see the light of the day and it is again magazines that crystallise these new tendencies. Hence, the importance of contemporary magazine to our literature.

#### 16. Research monthlies, triennials and annuals etc.

1. Nagri Pracharini Sabha of Kashi was established in 1893, and four years after its birth, it came out with an important triennial (est. 1897). On its initiation in 1897, N. P. Pataika was triennial, published and edited by Kashi Nagri Pracharini Sabha: The first issue contains eight articles. Besides these 8 articles portion of a book by Pandit Narayan Pandaya, B. A. were also published. The contributors are all members of Nagri Pracharini Sabha. It is clear that the contributors were sought from a limited field, and a limited circle of learned subscribers. The contributions related to biography, Hindi language, script, Hindi literature, poets and important books, and special serious articles like 'Vidyadhyayan' (M. P. Dwevedi, vol. 2), criticisms and reviews. There were very serious contributions, and these could not appeal the masses that had been living in the tradition of nonserious 'Brahman' and many serious journals of a miscellany type.

It was impossible to maintain this triennial aspect for



more than a year. The second volume publishes only issues of 170 pages although the word *Trimasik* is retained. We could foresee the difficulties of the editors in procuring high class, almost research articles in every 3 months, but more so when the approach was limited to the members of the Sabha. Henceforward (1898-1906) this annual aspect is retained (vol. 3 to vol 10).

From July 1908, the N. P. Patrika was published monthly. But in fact it never reached a magazine. It retained its serious aspect. Only the articles formerly published in one volume were now published in series every month. The editor was B. Shyam Sunder Das. The Vividha Vishaya (Misc. reading) was borrowed from 'Saraswati' (Est. 1900) and under this title interesting news, literary or otherwise, and new scientific investigations were noticed. All these developments curtailed its research-journal aspect. Hence N. P. Patrika only published serious articles, but soon it also gave some creative pieces e. g. a play by Beni Prasad which was a small symbolic play written on the model of Bankim Chandra Chattarji (1909).

In 1912, another attempt was made for bringing the N. P. Patrika in the category of a magazine. The size was changed from 12"×6" to 'Saraswati' size, pages 24. The change was made from Jan. 1912 and it was clearly indicated in a leader. Earlier the magazine chiefly indulged in literary and historical research. Now it widened its field. In this aspect, the contributions all ceased to be research work, but many new contributors came. A number of literary and other news and comments were prominent feature. In Feb 1912 issue, we see first historical research article of Jayshankar Prasad and in August of the same year, his drama on the same topic which was later on turned to a full play 'Chandragupta Maurya'. The earlier criticisms of Misra Bandhu also appeared in the Patrika (1912).

From 1900-11 N. P. Patrika also published a triennial (Nagri Pracharini Lekh Mala). Soon after the magazine deteriorated into the mouthpiece of an organisation, and though it is useful for the study of the great efforts of N. P. Sabha in the causes of Hindi. Nevertheless, its contributions became fewer and fewer and less significant with the march of time. It was nowhere in comparison with 'Saraswati' of the same period. The editors were aware of this fact. During the war (1916-18) the progress was small and pages even fewer (27, with earlier 49). In 1920, the N. P. Patrika was made a Research Quarterly and the

editorship was given to Hira Shanker Ojha. For 13 years, he edited it (1920-1933).

From 1934 to 1938, the triennial was edited solely by B. Shyam Sunder Das, and later by a committee consisting of R. C. Shukla, Keshava Prasad Misra, Mangaldeo Shastri, Jaydeva Narang, Lalli Prasad Pandeya and Krishnanand. In 1940, B. Basudeva Saran Agrawal replaced Lalli Prasad Pandeya and Narang was dropped. In 1941, the editorial committee had Keshava Prasad Misra, B. S. Agrawal, Padma Narain Acharya and Krishnanand. Throughout all this period, 1920-43, N. P. Patrika has maintained the high position of the most important Hindi research journal, and the contributions scattered in its pages are a veritable monument of industry which shall live for ever.

2. Another attempt at a research Hindi journal was Nagri Hitaishini Patrika (1907) of Arrah (Bihar).

3. After Kashi Nagri Pracharini Patrika (1897) and Nagri Hitaishini Patrika (1907), another triennial attempt at publishing serious, studied and research material in 120 pages of every issue was made was Vidyapith edited by Bhagwan Das and Narendra Deva (est. 1927). First issue in Ashvin 1985. Yearly subscription Rs. 4, per issue Rs. 1-4-0. The articles contributed included literature, politics, economics, science and philosophy, but more emphasis was laid on literature, philosophy and politics. The most eminent writers and thinkers of contemporary Hindi world contributed to make the triennial a success. An analysis of the first year issue shows that

(1) contributors are Jayachandra Vidyalkar, Baldeva Misra, Kanhayya Lal Shastri, Ramchandra Tandon, Vinay Kumar Sarkar, Balkrishna Vishwanath Keskar Shastri, Mukundi Lal Srivastava, Narendra Deva, Sri Prakash, Sampurnanand, Paripurnanand, Sahdeva Shastri, Bhagwan Das, Birbal Singh, Yogeshwar Chattopadhyaya, Gopinath Kaviraj, Ram Saran, Sadashiva, Raja Ram Shastri and Chandrabhal. Such galaxy of writers is even absent in Nagri Pracharini Patrika, and they are drawn from all fields of knowledge and all provinces.

(2) contents—The analysis of contents shows the subjects thus—

(a) Historical research and Studies *e.g.* ऐतिहासिक पद्धति, कमलाकर भट्ट (life of an ancient astronomer), कांग्रेस का जन्म, पाटलिपुत्र, यहूदी और पैलेस्टाइन, महाविश्वासघात

(b) Politics *e.g.* केलॉग पेक्ट, भारत के शासन का रूप, राजशास्त्र, राजसंघ का इतिहास, लोकतंत्रवाद, सोवियट रूस की ऐशिया-सम्बन्धी नीति

(c) Science *e.g.* वैज्ञानिक प्राण और उसका दुरुपयोग

(d) Literature *e.g.* टामस हॉन्स (life of a Political Philosopher), प्राचीन हिंदी कविता में प्रेमवर्णन, बौद्ध संस्कृत साहित्य का इतिहास, यूरोपीय विद्वानों की संस्कृताध्ययन अभिरुचि का फल, संस्कृत साहित्य के इतिहास में काशी का भाग

The articles are semi-technical, rather the editors aimed at a serious miscellany to be read and appreciated by educated classes. This was in fact a new attempt for previous triennials aimed at specialised contribution while this steered a middle course between the classes and the masses. The analysis of the first year shows 35% for literature, 35 % for historical research, 20% for politics and the rest devoted to science and notes. The notes were mainly political, but philosophical and critical notes were not lacking. They were, infact, short articles, and the special things about them was that they were not written by the editor, but had separate contributors. As a matter of fact, there was nothing of editors in the magazine except their choice of subjects and editing. This was something like "Review of Reviews" and other like attempts in English, but this was not very successful. Of course, certain of the articles were highly specialised and research work.

In the second year certain changes were made. Notes were not merely specialised contributions, but they were comments on contemporary circumstances like विद्यार्थियों में स्वावलंबन का आन्दोलन, शाही मज़दूर कमीशन, मौलिक अधिकार समिति की रिपोर्ट etc. New contributors came as Ramdas Gaur and Rahul Sankrityan, and the periodical maintained its illustrious career, But time were not ripe for the consolidation of such serious magazine publishing specialised semi-research articles. and the attempt was given up in 1931. In the second year of its career, the triennial began to give less number of articles and this continued. The contents of Vol. III Nos. 1 and 2 are four and five articles excepting miscellaneous (विविध विषय). Such specialisation was responsible for bringing the magazine to grief. Anyway, most of its contributors are our permanent literature like मेरी तिब्बत यात्रा (Rahul) and भारतवर्ष की जातीय भूमियों (Jayachanda Vidyalankar), which were later published in book-form.

### 17. Academic Journalism

The Educational policy of the Government has checked the growth of no institution to such a degree as that of Academic Journalism in Hindi. The emphasis laid on the English language has the result that it has usurped the place of the mother-tongue. Hence, little journalistic activity in Hindi at our schools and colleges. However, English magazines and journals are published at every college and University, even at some schools, for the last many decades, and many of them are useful and interesting product. The journalism of this sort is of a particular type. Half serious, half sportive. The study of the ancient classics gives a sense of consciousness and a dislike for the mere which is present in ordinary journalism. English University journalism has now made a great tradition, not because it is associated with important writers, politicians or eminent men in other fields, as in the case with University journalism in England (Vide chapter V of Cambridge History of Literature, vol XIV under the caption "University Journalism"), but because it has trained the young writers for broader fields of journalism proper.

It is only recently that Hindi was introduced in the curriculum of the degree course, and some recognition was made of it in extra-curricular activities of the student. The result was that some leaves of Hindi and Urdu writers were also added to an academic journal which always remained chiefly written in English. The writings were unimportant, and lacked any literary or linguistic beauty. Within the last decade, some of the Universities are publishing their Hindi magazines which are connected with their Hindi Department. The contribution to these show all the best traditions of literature. The most important of these annuals is the 'Kaumudi' published by the Hindi Parishad of Allahabad University. It is hoped that with the passing of time, Hindi Journalism at academies will achieve its individuality as it is the case with like British Institution, and prove a beneficial activity for our youths.

### 18. Scientific and Technical Journalism

Scientific and technical journalism is an important offshoot of journalism proper. It pre-supposes a high degree of literacy, and the evolution of a class of a people who carry on scientific and technical research and another class which is interested in it. This class will always be limited in number, and hence this branch of journalism will always have a limited appeal. Such journalism can take the shape of either

(1) contribution to monthlies, fortnightlies and weeklies in the form of popular, half-technical articles, nearly all or when desired, illustrated, or,

(2) special journal, weekly, monthly, quarterly or yearly to such purpose or a particular branch of it.

The latter branch is more important, as it shows the independent growth of this kind of journalism.

English journalism in India is rich in this branch of journalism, which has also grown to have an institutional aspect of it. It has developed through four different agencies : (1) Scientific, technical and research societies like Society of Bengal (now the Royal Asiatic Society of Bengal, founded in 1785, which published Journal of Royal Asiatic Society), Agricultural Society of India (now the Royal Agri-Horticultural Society of India, founded in 1890), Madras Literary Society and the Auxilliary of the Royal Asiatic Society (about 1823, published Journal of Literature and Science, later Madras Journal of Literature and Science, defunct 1894) and Bombay Natural History Society (founded in 1863, publishing Journal of Natural History ; est. 1886-continues). A. O. Hume one of the founders of the Indian National Congress published the first biological Magazine in 1873, known as Stray Feathers (defunct 1899); The Geological Mining and Metallurgical Society of India (Journal of the Calcutta Geological Review), Indian Science News Association (founded in 1935, publishing 'Science and Culture' monthly, Calcutta), The Indian Association for the cultivation of science (founded in 1870) and the Indian Physical Society (Jointly issued 'Indian of Physios). Four non-official societies connected with pure and applied chemistry publish their monthly organs (Journal of the Indian Chemical Society, Calcutta, 1929 ; The Proceedings of the Society of Biological Chemists, Bangalore, quarterly ; and the Proceedings of Biochemical Society, Calcutta).

Such societies have an all-India basis, and carry on their work and publish it in English, which has the sole monarchy in scientific and technical field. There is only a shadow society, Vigyan Parishad, Allahabad, which publishes a scientific magazine 'Vigyan' (est. 1913) which is in reality chiefly run by private enthusiasm and at great sacrifice. There is no scientific and technical society in our Hindi Pradesh though such are most desirable.

(2) Private Scientific and Technical Journalism. There has been a tradition of private scientific and technical

journalism but not very high, *e.g.* Chemical News of Amritsar and a number of medical and engineering magazines, *e.g.* Indian and Eastern Engineer and Indian Engineering, both of Calcutta ; the Engineer, Bombay and the Engineering News of Allahabad. There is only a single instance in Hindi. There is only one such magazine 'Bhoogol,' published by Ram Narain Misra (est. 1923), although we have recently published several Ayurvedic and Health journals of semi-technical nature.

(3) The periodicals in the shape of surveys etc. published by the Government of India. They are issued by the various departments and publish department's original researches. All of them are naturally in English. Besides these publications coming directly from the Government, there are others of Research Institute, mostly under official directions. Most of the medical journals come under this last head. These are invariably in Hindi.

(4) Certain societies like Indian Science Congress (est. 1935) publish proceedings (annually), transactions (monthly) and abstracts (periodically) in English.

(5) Certain business firms publish their journals in English, *e.g.* The Indian Textile Journal of Bombay (1890—), and Review of Tata Iron and Steel Co.

(6) Higher teaching institutions like Universities, and various departments and technological institutes and independent research institutes publish their organs.

The difficulties in the way of the growth of Hindi scientific and technical journalism are many. Some of these are :

(1) the non-recognition of Hindi as the all-India medium, and hence loss of all Government and semi-Government publications which go in English,

(2) The absence of technical and scientific vocabulary, literature and tradition of scientific journalism,

(3) the non-development of a reader class and in consequence utterly limited circulation with restrained financial resources,

(4) the prevalence of English in all higher teaching institutions and technical institutes,

(5) the facility offered by the English medium as it affords a direct communication with scientific and technical thought throughout the world. This can only be remedied by the growth of national consciousness and greater distribution of scientific and technical knowledge. At present

there is much need of concerted action by societies like Nagri Pracharini Sabha and Sammelan to issue in collaboration with some publishers like Indian Press of Allahabad, a half-technical, popular, illustrated, high-class scientific journal. If 'Vigyan' can be taken over that will serve more as it will bring with it a tradition. Given time and pain, there is scope for one journal at least for medicine, health, applied science and invention each. These is no reason why at this juncture an agricultural organ cannot be launched. The 'Hal' (est. 1938) is one step, but it is less an agricultural organ and more a miscellany. The Government should be willing to help the enterprise if it is really a painstaking and illustrated adventure.

As we have traced in the body of this thesis, interest in science was born in the latter half of the 19th century, and Hindi journalists tried to write short articles and notices on scientific subjects and inventions, although throughout the century there was no paper like Shetkari or Krishi Sewak in Hindi. Pandit Mahabir Prasad Dwevedi carried on the tradition in the 20th century, and he himself industriously went through the scientific journals, and columns of scientific matter, and translated or adapted them. In the later decades, we see almost every magazine devoting some pages to scientific subjects, though the contributions are really of no value. They were only small notes of recent inventions or the like. With the publication of Madhuri (1923), a better type of scientific journalism grew, and Sudha and other papers flourished with their 'Vigyan' or science-columns. In Madhuri many articles were written by M. Sc.'s. The period 1923-35 was rife with this class of journalism. Since then the scientific column has dwindled much, and except for Vishwamitra (1933) we never come across with recent development in science and Technology. The scientific journalism can be developed, even in the absence of a specially magazine, if

(1) some Miscellany Magazines devote some pages to it regularly, and get them illustrated, or

(2) authorities on the scientific subjects are invited, and they take the trouble for the love of the mother-tongue, for scientific journalism will not pay in the beginning.

An example can be sought from Bengali journalism where eminent scientists like P. C. Ray, and Jagadish Chandra Bose, wrote their papers originally in Bengali and contributed them to Bengali magazines, from where they were translated in English by foreign papers. It is a sorrowful fact that a linguistic province with eight uni-

versities in its fold and hundreds of doctors has not even a shadow of real scientific journalism. Let us compare this deplorable phase with the scientific journalism of Japan where even papers of international repute printed in foreign languages have page-numbers and same superfluous matter in the Japanese (vide article of Dr. Satya Prakash, in Madhuri, July, 1943).

### **19. Pictorial Magazines and Pictures**

Pictures are important components of monthly magazines. Dailies and weeklies do not subscribe to them unless they bring out their special numbers.

Earlier Hindi magazines had no pictures. Before the 20th century had dawned, painting did not come to the rescue of the monotony of printed matter. The first periodical to publish them was 'Saraswati'. After three decades (1931), most of the Hindi monthlies were pictured magazines (Sachitra Masik) but from the point of view of the quality the pictures they published had no value. Pictures had become a matter of custom not of choice or study. These were not even important parts for which the editor had to tax his brains. Most of the papers played to the taste of the time and of the public by reproducing naked women. Editors forgot in this as in other matters that they had an important part in building public taste.

'Vishal Bharat' (1929) gave the best pictures. Its association with 'Pravasi' (Bengali) and 'Modern Review' (English) was very helpful to it in this respect for it could easily get the work of distinguished painters that were published in these two more resourceful papers. Madhuri and Sudha come next with pictures from lesser artists but of developed taste. It was in this state of affairs that Rai Krishna Das advocated the patronising of Tagore School of Arts. Ancient pictures were not utilised, though they could be more easily available. Madhuri did produce some pictures in Rajput and Mogul styles. Many papers found it convenient to imitate Madhuri and publish ancient paintings, but their attempts were ludicrous. Many of the paintings they published were forged material. Many others of very inferior sort.

There were no notes about technique and modes of expression of the pictures that were published. If there were so, they were not explanatory, but appreciative. Sometimes the notes were as mysterious as the reason for the choice of pictures.

### **20. Bilingual and Multilingual Journalism**

Bilingual, trilingual, quadrilingual and pentalingual



journalism is a new feature of journalism in our country, and it will be interesting to devote a chapter to it and trace the growth of this kind of journalism in our vernacular. The limited circle of readers, the diversity of languages spoken by people living in a single province, the existence of Persian, later Urdu and English, as the court languages and Sanskrit as the language of the learned and the classics prompted those who wished to find a solid financial footing to produce bilingual or multilingual papers.

We have noted that *Bang Doot* (est. 1829) was quadrilingual paper publishing in Bengali, Hindi, English and Persian. We would also remind the reader of *Martand* (est. 1846) which we have noted elsewhere. This paper was published in Hindi, Urdu, Bengali, Persian and English, in five columns. We see that the paper covered all the important languages then prevalent in Bengal. Such attempts continued throughout the century. With the dropping of Persian as the court language, emphasis on the mother tongue (vernacular) of the province, and better circulations in it, they became scarce and finally ceased to be important. However, in certain circles bilingual journalism continues even today. The whole of the 19th century was full of bilingual journals. *Dharma Pracharak* (existing in 1878) an orthodox Hindu paper preaching the superiority of the Hindu religion, edited by Sri Prasanna Sen, was written in Bengali and Hindi. *Bharatopadeshak* (pub. 1897) was printed in Sanskrit and Hindi. The first Hindi daily *Sama-char Sudha Varshan* (1854) was a bilingual, and the second, *Hindusthan* (1883), at first trilingual, (Hindi, Urdu and English,) and later on bilingual (English Hindi.)

Bilingualism in Hindi speaking provinces was conditioned by peculiar circumstances. Here it was that Hindi journalism had to fight hard with Urdu. Infact, Hindi journalism did not appear in the provinces (it appeared in 1844) till Urdu journalism had not only risen, but had pitched itself very firmly. The whole period which we have captioned as "The Rise" (1826-57), so far as it concerned journalism in Hindi provinces, should as well be called "The Period of Bilingual Hindi journalism", for unilingual Hindi paper were very scant. It was only in the successive periods that we see independent Hindi Journalism raising its head and trying to take over other comrades who had started much earlier. Thus, while till 1867 unilingual journalism in Hindi Pradesh was an exception and not a rule, later on we see bilingual journalism dragging on as an exception. Most of our academical journalism, however, falls under this sort.

## CHAPTER X

### THE GROWTH OF POLITICAL CONSCIOUSNESS IN HINDI JOURNALISM (1826-1945)

There was almost no political consciousness in Hindi newspaper and periodical press till Mutiny (1857). Tassy refers to many Urdu papers that were persecuted after the Mutiny, and from other sources, we gather the part played by them. But apart from 'Samachar Sudha Varshan' (A daily Hindi-Bengali) there is no instance of such prosecution in Hindi contemporary press. Of course, the reason lies in the absence of a well-developed press and its loyal disposition. The second Hindi paper to be prosecuted was 'Kavi Vachan Sudha', but this prosecution was due not to sedition, but to criticism on local affairs in the shape of a punch on the European Magistrate of Kashi. But if we closely study Kavi Vachan Sudha, we can well grasp the progressive political outlook of Harischandra and this must have been embarrassing to the authorities. For this 'Punch' Harischandra had to resign from Honorary magistrateship and the Government ceased to subscribe 'KVS'. From time to time other prosecutions were effected. Khichri Samachar is the most prominent organ which constantly pricked the local authorities and was in consequence soon defunct.

After the KVS of Bhartendu, the most important magazine with a political bias was Hindi Pradeep of Balkrishna Bhatt. But active Hindi political journalism does not appear to be practised till Balmukund Gupta came to edit 'Bharat Mitra' (est. 1878). Henceforth political journalism was a constant feature. We can analyse political journalism in these groups :

- (1) Local affairs in villages and towns,
- (2) Provincial affairs, (3) Home affairs with country-wide results and (4) Foreign politics.

Local affairs were daily noticed and commented as early as KVS and they were a special feature of Hindi journalism and have been responsible in giving it colour and popularity. Before the advent of 'Pratap' (1912), 'Bharatmitra' was very prominent in giving local affairs and arousing government and public susceptibilities. Soon after Bharatmitra came 'Bangvasi' (1890), a cheaper weekly. It was the

first to measure itself against a big political issue—Age of Consent Bill—which it opposed. Its prosecutions greatly raised its sales. Till now political journalism was only found on the pages of weeklies (apart from Samachar Sudha Varshan which was a daily, and several monthlies). In 1883, Hindusthan was born in the free political atmosphere of London, and it was a daily which meant that it had to decide major issues in its pages. At first it was a much politically enlightened paper, and such politically enlightened men as Madan Mohan Malviya and Balmukund Gupta were on its editorial staff; but later on, due to Government pressure, it became almost loyal and ineffective (1903-05). The birth of Congress in 1885 brought political sunshine in the dark chambers of Hindi journalism, and since then a number of Home and Foreign events (*e.g.* Partition of Bengal 1905, Russo-Japanese War 1899, Swadeshi Boycott etc.) have much developed political pages in Hindi journals and periodicals. Politics much accelerated the growth of Hindi journalism in general and almost all earlier papers were benefitted. The important national weeklies of the earlier 20th century were 'Karmayogi' (Prayag) and 'Hindi Kesari' (Nagpur). Karmayogi was edited by Sunderlal and it was a leftist organ. Hindi Kesari was modelled on Marathi Kesari of Tilak. This too was a leftist organ. Both were very popular. Karmayogi was a martyr of Government persecution, and Hindi Kesari could not complete its fourth year. Madhav Rao Sapre, its editor, was arrested and a case launched against him in 1908. When due to his ill-health Sapre pleaded guilty and offered apology, the whole of Hindi political journalism was badly effected and discredited.

The Morley-Minto Reforms brought press Act (1910) in their wake, and even Gokhale and Mohammad Ali voted their consent for it. The history of Hindi journalism from 1910 to 1923 (when the Act was repealed) is the history of repeated prosecution of Hindi newspapers and periodicals. The newspaper journalism in consequence suffered, but other factors rapidly came to its advantage :

- (1) Many papers were launched simply to fight 1910 Act,
- (2) National movement,
- (3) World War,
- (4) Newer blood to journalism by people who had travelled in Europe and America, and learnt much of journalism of those countries.

The sensational news and events in Home and Abroad were themselves responsible for the ever-growing number of Hindi

newspapers and journals. It is clear that authorities were totally against an active Hindi Press and hence for reasons and against reasons, they wielded their Press Act against the Hindi Journalistic-World. However, they only saw that after the period, political Hindi journalism returned unscathed and was even more formidable by aid of a growing daily press.

The most important political journals of this period were *Abhyudaya* (Allahabad) and *Pratap* (Cawnpore). The former was influential in the earlier days and the latter soon superseded it. The history of '*Pratap*' under Ganesh Shankar Vidyarthi in itself forms a major portion of our tale. Karmaveer from Jabbalpore, and later Khandwa, also came at this time. Tarun Rajasthan of Ajmer was the only important political Rajasthan paper. The war saw the publication of a number of dailies, mostly from Calcutta, *e.g.* Calcutta Samachar, Swatantra and Vishwamitra. 'Venkateshwar Samachar' from Bombay and 'Vijay' from Delhi were other daily adventures, but the former returned to its weekly career after some time, and latter was soon defunct. Then came 'Aj' (Kashi) and 'Vartaman' (Cawnpore). Now political journalism was not only confined to a weekly press, but had entered an established daily career and its history is the history of the growth and development of our daily national press.

While dealing with the rise and growth of political Hindi journalism we should place it in suitable background and account for its development. The earlier journalism was devoted to religious and social problems and news. In fact, it was born of the great religious and social movements *e.g.* Samvad Koumudi of Raja Ram Mohan Roy only dealt with religion and social topics and did not at all concern administration. Till 1868, Government had a vigilant eye over the pages of Indian journalism. The native journalism had fairly grown after 1835 when Sir Charles Metcalfe offered freedom to the press, but no paper dared venture in the political field, till Prabhakar of Ishwar Chand Gupta (a Bengali weekly). Later on, political journalism was well carried on in Bengal by such papers as Hindi Patriot, Harkara, Indian Mirror, Amrit Bazar Patrika, Brahma Public Opinion, Bengali Rais and Ryot, Som Prakash, Nav-Vibhakar, Sulabh Samachar, Sanjiwani, Sadharini and Hitvarta etc. Maratha and Kesari of Tilak were instrumental in giving political impetus to Hindi journalism which was directly influenced by Kesari. The promulgation of Vernacular Act of 1878 shows that Vernacular press had grown

a disturbing amount of political consciousness. But the most vocal political press was of Bengali, not Hindi, which did not offend the Government to an inconvenient degree till the first years of the 20th century. The reason for the late development of political consciousness in Hindi journalism are :

- (1) Late rise of Hindi journalism
- (2) Comparatively late growth of political consciousness in Hindi-speaking people
- (3) Absence of great political figures like Surendranath Banerji and Tilak who took to native journalism.
- (4) The presence of sister political journalism in the field (*e.g.* Urdu) which showed remarkable vehemence in Mutiny days but then slowly became loyal, especially under the influence of Sir Syed Ahmed Khan and its own opposition to the Congress. Almost all political consciousness of the Hindi Pradesh in the 19th century is expressed by the Urdu press, especially before the advent of the Congress.
- (5) Absence of great political movements in Hindi Pradesh after Mutiny (1857). The lead was passed over to Bengal and Maharashtra, and the Bengali and Marathi journalisms were greatly benefitted by these. Hindi journalism could only take its news of the moment from their pages. Of course, it was a close and bitter critic of local events involving the atrocities of the authorities.

Till 1870, there was nothing which can be strictly termed political in the Hindi Press. Of course both Hindi and Urdu journalism at this period were completely loyal as can be seen from the fact that the Government took 20 to 200 copies of some newspapers and periodicals at a cost of £ 1726 per annum and distributed them among the schools of the provinces, and boasted that it gave the press 50,000 readers and stimulated in them a desire for reading. The Reporter on Vernacular Press in N. W. P. says :

"The intellectual progress immediately resulting from the reading of these papers is not in itself important. There is, as rule, in the native press, nothing offensive to morality or good taste ; and there is much both in the original matter, and still more in what is taken from the English Press, that must be improving and enlightening to the reader." <sup>1</sup>

<sup>1</sup> 1871-72, p. 303, art. 24

"The treatment of the political subject has, as a rule, fair and legal. The absence of anything of an injurious or improper nature is to be commended, and the circulation of intelligent discussions based upon facts and taking a tolerably wide political and social scope, cannot but have a wholesome effect upon the people."<sup>2</sup>

But it is a strong coincidence that the first act of disloyalty was precipitated by the most loyal of the journalists, Raja Shiva Prasad, though he was not the first victim. The editor of Benares Akhbar was fined Rs. 1000 for giving a false report on police conduct, but on Raja Shiva Prasad's approaching the Lt. Governor the fines were remitted. Commenting on the District Magistrate's order the Lieut. Governor said :

"It is repeatedly been asserted, and even by educated native gentlemen, that the native press is not free, but is liable to account by the authorities ; and is under their influence. The statement is groundless ; but it is of utmost importance that no possible ground should be given which might in any way be construed as giving colour to such assertion."<sup>3</sup>

But soon the Government had to take notice of Babu Harischandra who had tried to "excite hatred and contempt of the English power, and of the administration of these provinces." The Government subscription of 'Harischandra Magazine' was stopped, and the powers of an Hon'y. Magistrate conferred on him were withdrawn.

Besides these persecutions, there was no event that produced a gulf between the Government and the press. However the Government promulgated the Act IX. of 1878 (for the better control of publication in the oriental languages). Parliamentary reports show that such a step was not necessary, and the reporters of vernacular press in Hindi-speaking provinces certified the loyal tenure of the press. A circular was issued to all district officers requesting them to invite the attention of the editors, printers and publishers to the provision of the new law accompanied by an expression of hope that it would not be found necessary to put it in force.

The real interest in politics, however, was only taken by the publication of the important weeklies : Bharatmitra

<sup>2</sup> 1872 p. 301, art. 530

<sup>3</sup> 1872-73, p. 9, Introductory Chapter

(1877), Sarsudhanidhi (1885), Bharat Jeewan (1884) and Hindi Pradeep (1877). The bulk of the Hindi press continued to occupy itself in questions of social and religious nature. In 1883, the press showed considerable interest in the rapid development of the corn trade with Europe, though opinions were divided as to its effect upon the people of this country. The foreign policy of the Government of India came to much criticism. In fact, in the preceeding period there was a steady rise of political outlook and an increasing interest in foreign affairs. Henceforth, we notice politics forming the main part of the journalists' sphere of activity. However, interest was slow to rise, and Home politics, as was natural, was more attended than external politics.

In the eighties of the last century, the main foreign news were the imminent attack of Russia on India and the affairs of the Border Tribe. In 1884, the Russo-Afghan question engaged the attention of the whole press. The papers had no pro-Russian sympathies. Indeed, they commonly advocated energetic action against Russia. But an interesting feature was that even when doing so, they compared the policy of Russia towards the countries which she occupied with that of British in India, to the disadvantage of the latter. In fact, as we have just said, they were too concerned with the difficulties at home not to reflect in this wise. They represented Russia as employing the natives of subjugated countries in the highest posts and held this policy as an example to the British Government. The Amir of Afghanistan was constantly accused of perfidy and tyranny. Opinions were divided about the Soudan war but the majority of papers favoured British intervention. In 1885, European politics received considerable attention. General regret was expressed at the resignation of Mr. Gladstone's ministry. The cause of Turkey was supported, and an Anglo-Turkish alliance against Russia was advocated. The numerous articles published on the Central Asia question marked fear and dislike of Russia. The war in Burma was later condemned as likely to lead to fresh taxation, and on moral grounds the annexation of Burma was universally denounced. In 1887, on the escape of Ayub Khan Afghanistan politics again drew much attention. Papers were filled with the accounts of the movements and doings of Maharaja Daleep Singh which was the most engrossing topic.

The first great crusade of Hindi political journalism was against local tyrannies and atrocities, and even when the press began to take interest in questions of all-India and

International importance, side by side it kept its rigid vigilance on the police and civil administration in remote towns and villages. In fact, it was all through a great crusade for truth and justice. Sri Radha Charan Goswami has correctly given the moral attitude of the press in his article 'तुम्हें क्या' in Sarsudhanidhi, in these words : हम देशीय सम्पादक हैं, हमारा सत्य कहना तुम्हें बुरा लगा, हमसे खुशामद कराने के लिए प्रेस एकट की चुड़की दिखलाई पर तुम्हें क्या ? हम झूठ तो नहीं बोलते, तुम्हारी वृथा खुशामद तो नहीं करते ।”

The press well knew that abject truth could not be tolerated by the local authorities, and it gave its criticism the cloak of satire ( व्यंग ) or humour ( हास्य ). This they invariably did until the advance of dailies with frank leading articles and editorials (1867-83). Even afterwards much of political criticism was clothed in humour and satire, if not for more effectiveness, just to save its skin so far as possible. 'Harischandra Magazine' (1883) took the lead in this kind of literature. In its very first issue it published an interesting questionnaire : यूरोपीय के प्रति भारतवर्षीय के प्रश्न. This is the first of a series of hundreds of satirical pieces strewn in the pages of 19th century Hindi journalism : यदि (यूरोपीय) प्रजा में हैं तो उसे अज्ञा की बलि क्यों देते हैं ? यदि जन में हैं, तो उसे फाँसी देकर क्यों मारते हैं ? ” and comments of the duplicacy for which the European are famous : बाहर की सरलता अंतःकरण की कुटिलता दोनों वर्णन के बाहर हैं इससे जान पड़ता है कि न आप पंडित की ओर हैं न मूर्ख की जैसे धोबी का कुत्ता न घर का न घाट का । In the second issue of the magazine the pillars of the Government—the title-holders, Nawabs, Rajas, Zamindars and Kayasthas—are ridiculed under the title कलिराज की सभा. The satire is clearly seen both in the language used and the delineation of the subject-matter. This essay is from the pen of Munshi Jwala Prasad. The smaller pillars of the Government, the petty officers in the police and the civil administration, 'कोतवाल', 'थानेदार' नाज़िर etc., take their due share in a prahsan in the same issue वसंतपूजा where characteristic attributes are : 'सलामश्च ते बन्दगी च घूसश्च ते चन्दा च ते अड्डेश्च ते etc.' The ninth issue publishes a more clear indictment of the Government in the essay—अंग्रेजों से हिन्दुस्ता-



नियों का जी क्यों नहीं मिलता ? A perusal of the essay shall clearly show that Bhartendu was after all not so loyal at heart as we see him in some of his poems. His views were some two decades advanced in time. The main tendency of 'Harischandra Chandrika' was, however, literary and there was little advance of novelty in this respect. Political or social literature was confined to a number of progressive essays and farces.

After "Harischandra Chandrika" the clarion-call of nationalism and Swadeshi was given by Hindi Pradeep (est. 1877). We should remember that the Swadeshi cult was rightly sponsored by Harischandra. In 1873, he had established a religious society named तदीय समाज and one of its features was an insistence on Swadeshi—"उस समाज के बहुत से लोगों से यह भी प्रतिज्ञा कराई थी कि यथासम्भव देशीय पदार्थों का व्यवहार करें। हरिश्चंद्र आप भी यथासाध्य इस नियम का पालन सदैव करते रहे।" <sup>4</sup> That same cult was carried forward by the Hindi Pradeep—वही सुशिक्षा और सभ्यता का दम भरनेवाले हम हैं कि देशी चीज़ों के बर्ताव के लिए हजार सिर धुनते हैं और प्रत्यक्ष देख भी रहे हैं कि देश की बनी वस्तुओं को काम में न लाने से दरिद्रता देश में डेरा किये है पर विलायती चीज़ों के चटकीलेपन और नफ़ासत में ऐसे फँसे हैं कि हजार बार के लेक्चर का एक भी फल न हुआ। <sup>5</sup>

'Pradeep' was a fearless magazine as far as political views were concerned. Famine, unemployment, and the cultural conflict so dominant those days found reckless expression in the pages of Hindi Pradeep. *Naqal*, *Prahasan*, titbits, essays, poems on contemporary subjects, sketches—this was the gamut on which the fingers of the editor ran, and they all gave a note of discontent against European culture and British Imperialism.

'Brahman' and 'Bhartendu' were more literary than political magazines, but in both we found much matter that could be produced as an example of political enlightenment of the age. Even mottoes of the magazines of this period (e.g. Bhartendu had कार्यं वा साधयेयं शरीरं वा पातयेयम् and Peeyush Pravah had अर्जुनस्य प्रतिज्ञे द्वै न दैन्यं न पलायनम्) show the gut of

<sup>4</sup> शिवनन्दन सहाय—हरिश्चन्द्र, पृ० ८७

<sup>5</sup> सं० ४, जिल्द ३१

the contemporary journalism. However, political consciousness of the age was chiefly expressed in satire and humour which clothed bitterness in smiles and laughers. Nevertheless, bitterness and discontent was increasing day by day, and none who come to read the political journalism of the age can fail to see this too clear a phase. It was also a prominent organ in fostering the cult of Swadeshi though the editor was too preoccupied with literature. The most politically conscious magazine of the 19th century was Sarsudhanidhi. It was more political and social than literary. It published a constant stream of poems on Tax, dearness, famine, etc.—

इत अकाल उत टैक्स लगायो, कर सब पै बरजोरी ।

तेज अनाज ठीक कहूँ नाहीं, मरत प्रजा सब ठोरी । भीख माँगत लै भोरी ॥

Apart from the matter clothed and disguised in satire and humour we have clear verdict here against the Government—

“टैक्स पर टैक्स, अकाल पर अकाल, और मरी पर मरी यहीं देखी जाती है । नित्य नये आईनों से बँधा जाता है, और नित्य नई स्पीचों से नोन छिड़का जाता है ।” ( १-१६ ) “देश भर में रोदन और हाहाकार के भिन्न कुछ भी नहीं सुनाई देता” ( १-१२ )

On the occasion of Imperial Licence Tax the editor wrote a prickly leader against the finance minister—

“इधर तो तेली-तम्बोली, नाई-धोबी, घसियारे-नालबन्द और हाड़ी-मोची तक कोई न छूटा । पर उधर देखो तो सर जान स्ट्राची साहिब आदि बड़ी बड़ी तलब और वेतनभोगी महाभाग्य महाशयों को इस लाइसेन्स की हवा नहीं लगी ।”

Such editorials as भारतवर्ष में प्रतिनिधि शासन-प्रणाली की आवश्यकता (12th July, 1880), articles on permanent settlement of holding, on scientific agriculture like वैज्ञानिक कृषि की आवश्यकता (Oct. 4, 1880), and a host of others, are a permanent treasure of our political literature.

How local police troubled and harassed the new adventures in journalism in the 19th century can be seen by an instance of Bharatvarsh (est. June 1899), published from Bithur. The Bithur police came into criticism in the newspaper, and it promptly took up the challenge. In a leader signed by कार्य सम्पादक we see under the head—विदूर पुलिस अब हमारे प्राण भी लिया चाहती है—

स्थानीय पुलिस की दुर्नीति का समाचार जो इस भारतवर्ष में प्रकाशित किया करते थे उसके पलटे में उसने जैसे तैसे भूटे अभियोग हम लोगों पर दायर करा-कराकर जैसी कुछ हमें क्षति पहुँचाई है वह हिन्दोस्थान, भारतमित्र, कानपुर गजेट, आर्यावर्त आदि अनेक पत्रों में प्रकाश हो चुकी हैं, यद्यपि इन अनेक पटु रचनाओं से दुष्ट पुलिस को तो कुछ भी लाभ न हुआ किन्तु हमारे सैकड़ों रुपये स्वाहा हो गए और कोर्ट की हम जैसे लोगों को यमयातना भोगनी पड़ी वह हमी जानते हैं। अंत में जब पुलिस ने देखा कि यह लोग पुलिस फाँस से बराबर छूटते ही चले जाते हैं तो यह विचार मन में ठाना कि इन लोगों को पिटवाना चाहिए और इस नवीन घटना के प्रयोजनार्थ कई एक बदमाशों को उत्तेजित करना आरम्भ किया जिसका समाचार भी उपरोक्त सभी पत्रों में दो मास से प्रकाश हो रहा है कि यहाँ की पुलिस बदमाशों के द्वारा हम लोगों को पिटवाने का उद्योग कर रही है। संभव है कि पुलिस का अन्तिम वज्रदंड हम लोगों पर चलना चाहता है। पाठकवर्ग ! पुलिस ने यह भी अपनी कर्तृत्त कर दिखाई अर्थात् तारीख १० जनवरी को प्रातःकाल ७ बजे 'भारतवर्ष' के एडीटर और मैनेजर पंडित रामनारायण X X X कानपुर जाने के लिए यहाँ के रेलवे स्टेशन पर जाते थे पर जब थाने के निकट पहुँचे तो फतेउद्दीन सब-इन्सपेक्टर ने दो बदमाशों को इनके मारने के लिए भेजा यह थाने के पास से निकलकर पंडितजी के साथ साथ हो लिए पंडित जी इन बदमाशों से इसलिए सचेत न हो सके कि इनसे किसी प्रकार का वैमनस्य न था और पुलिस के इशारे को भी न देखा था जब बस्ती के बाहर पुल पर पहुँचे तो इन दोनों बदमाशों ने अकस्मात् पंडितजी पर लाठी बरसाना आरम्भ किया X X X मुकदमा मीर मुहम्मद ज्वांट मजिस्ट्रेट कानपुर की कोर्ट में दायर किया गया है। देखा चाहिये कि क्या न्याय होता है।"<sup>6</sup>

Such happening were repeated with a number of papers. We have another important instance of Khichri Samacher and its repeated persecutions by the local authorities. This clearly shows in what adverse circumstances those who worked journalism in the 19th century kept their little torches of revolt burning.

'Bharatmitra' (est. 1877) was out-and-out a political periodical, and it is very important for our political history of the 19th century. Its leaders and editorials can even now

<sup>6</sup> भारतवर्ष, १ फरवरी सन् १८९१ ई०

justify their views, and are well-reading. On Afghan War it said :

“अंगरेजों ने काबुल के ऊँट को बलवान करने के लिए कई बरस से चारा दिया जब उसपर बोझ लादने का विचार किया तब वह दुलत्ती छूँटने लगा । इस पर अंगरेजों ने उसकी नकेल पकड़ के अपनी ओर जब जोर से खींचा तब तो काटने दौड़ा । तिस पर अंगरेजों ने लाचार होकर चाबुक मारने का बन्दोबस्त किया । किस लिए कि ‘ढोल गँवार शूद्र पशु नारी । सकल ताड़ना के अधिकारी ।’ इसलिए अब सीमा पर अंग्रेज सेना बादल के समान चारों ओर से इकट्ठी हो रही है और आफिसर लोग बिजली के समान कड़क रहे हैं ।”

Writing on rice export at the time of famine, under the interesting heading ‘अपने को ठाँव नहीं पाँच वीर संग चले’ Bharat-mitra writes :

“इस देश में आजकल जैसी दुर्भिक्ष की बढ़ती है, उसके लिए देशहितैषी-सम दुःखीगण को यह उचित है जो पहले भारत को उस कष्ट से बचावें, तब उससे और का उपकार करें । जो स्वयं दीन, निराहार, और मुट्ठी भर अन्न के लिए लालायित रहते हैं, उनसे साहाय्य की प्रार्थना करना और बलपूर्वक छीन लेना दोनों एक ही समान है ।”

The style in which political views are expressed is still commendable. But it is not that the editor cannot give a lucid expression to its views with the deftness of a scientific treatment. Below we give two notes on Russian Bogey—  
—“रूसी कथा” (२४ डिसेम्बर सन् १९०१ ई०) and क्या यह लड़ाई रूस से नहीं है ? (१७ डिसेम्बर सन् १८९१ ई०) :

१. “पाठक, ऊपर लिखित रूसी पत्र और रूस मंत्री के वचनों से रूस के आंतरिक अभिप्राय स्पष्ट प्रगट हो रहे हैं । इसमें सन्देह नहीं कि रूस जी “शनैः कन्था, शनैः पन्था, शनैः पर्वत लंघनम्” के तार बाँध रहे हैं । हम लोग कदापि रूसी मीठे वचनों पर निर्भर नहीं कर सकते । कौन कह सकता है कि अफ़गानिस्तान में रूसी सीमा होने से भय नहीं है ? क्या संभव है सिंह और भालू का साम्हना हो जाय और फिर भी शांति बनी रहे ? हम लोग रूस के स्तोत्र-वाक्यों पर, चालाकी की समझौती पर, विचित्र चालबाज़ियों पर किसी भी प्रकार भी निर्भर नहीं रह सकते ।”

२. “रूस वाले जिस तरह से कमर बाँध रहे हैं और लड़ाई के लिये उद्योग कर रहे हैं, हमारी गवर्नमेंट भी उससे कहीं बढ़-चढ़ कर तैयारियाँ कर रही और

साज सरंजाम कर रही है। आजकल रूस वाले बड़ी शीघ्रता से काम कर रहे हैं। इस प्रकार शीघ्रता हम लोगों ने पहले कभी नहीं देखी।” × × etc. But other periodicals could also raise themselves to such a height of political vision e. g. ‘Bharatvarsh’ of Bithur wrote in its issue dated 1st November, 1890 under the caption : ‘अफगानिस्तान और ब्रिटिश गवर्नमेंट’—पाठकवर्ग ! अफगानिस्तानी छूत हमारी गवर्नमेंट को ऐसी लग गई है कि वह किसी प्रकार छूटती ही नहीं है वरन् दिन प्रतिदिन बढ़ती ही जाती है। यदि कंसर्वेटिव गवर्नमेंट उस समय दूरदर्शी महामान्य लार्ड नार्थब्रुक साहब का कहना मान के वहाँ के भयंकर विषयों से प्रथक रहती तो न भारत के करोड़ों रुपये और न हज़ारों प्राणी ही नष्ट होते और न इतनी लज्जा ही उठानी पड़ती किन्तु क्या कहें यह बड़ी भूल हुई कि महामान्य लार्ड नार्थब्रुक का कहना न माना। नार्थब्रुक ने तो इसीलिए अपने समय रहते ही अपना पद त्याग किया किन्तु सब आपत्ति दीन भारत ही को भोगनी पड़ी अफगानिस्तान की कार्यवाही के लिये लार्ड लिटन यहाँ पधारे। लार्ड लिटन की अफगान नीति का प्रतिवाद स्वदेशी समाचारपत्र करते थे इसी से विरक्त हो उन्होंने प्रेसऐक्ट भी जारी कर दिया था सच पूछिये तो आज तक अफगानिस्तान सम्बंधी जितने कार्य हुए वह उसी भ्रान्त राजनीति के फलस्वरूप हुए और अब जो भविष्य में होंगे उनको सुनकर भी हृदय विदीर्ण होता है। × × ×

Such cullings as above clearly show that political journalism is the most effective way in which the genius of the age has asserted itself. The whole age (1850-1900) was vociferous with dramas, lectures, pamphlets and articles, and in all these the one aim was reaching the masses with a mission. The missionary zeal is ever too apparent to be disguised. None of the forms adopted, except poetry, had a tradition, and it was very hard for the first pioneers to build a new tradition. Journalism too had no living tradition and hence it too had to break new soils and waste much energy in the task. However it soon made itself a tradition. The stage, the platform and the pamphleteering have not survived to our date as means of political propaganda, but journalism persists at the most effective weapon. The journalism of the later 19th century is much more virile than that of our day because of its association with art and literature, with satire and humour, with joys and sorrows of everyday life. No medium and no way of literature was too low to be ignored—folksong, Alah, Qawali, Naqal (farce) Bhandwa or Bhandeti, fiction, play—all were turned to a great chorus which vibrated through the soul of the nation. It is this innate strength of the 19th century journalism

that makes a pleasing contrast with our days' journalism which is lost in objectiveness and 'essaying' all that was literary and emotional in ancient journalism and which kept it alive to our days.

The greatest event in the history of our political press was the birth of the Congress (1885). The first Congress had representatives from these papers :—

"The Gyan Prakash, the Quarterly Journal of the Foona Sarvajanic Sabha, the Maratha, the Kaisri, the Nava-bibhakar, the Indian Mirror, the Nasim, the Hindusthan, the Tribune, the Indian Union, the Spectator, The Indu Prakash, The Hindu, and The Crescent." <sup>6</sup>

The Congress has been the greatest of our political democratic institutions, and as one of the chief democratic force, the press has completely allied itself with it throughout its long career (1885— ) and changing fortunes. Of course, the editors and pioneers of journalism were ever present on the platform of the Congress and it was for them to take light from its yearly sessions and pass it to thousands of homes and millions of hearts.

The first great political weekly to influence Hindi was the 'Kesari' (Marathi, est. Jan. 1881) of Tilak. The idea of the paper originated in Vishnu Sastri Chiplunkar who edited monthly Nibandhmala and who was a political Guru of Tilak. Originally the Sastri wanted to name the paper as 'Vikram' but Lokmanya suggested Kesari, which name was agreed upon by Vishnu Sastri and other associates. Lokmanya Tilak, Principal Apte, Prof. Agarkar, Prof. Kelkar and other young nationalists contributed to this paper, but it was mainly written by Vishnu Shastri. In 1882, Vishnu Sastri, died and the burden fell on his associates.

Kesari's popularity grew on account of its bold extremist views on political and social reforms but in 1891 Prof. Apte, Prof. Agarkar and Prof. Kelkar severed their connections due to their difference of views with Lokmanya. They published Sudharak and from 1891 onward Lokmanya and his Kesari had to fight the Government on one hand and the extremist reformers on the other. The motto of the paper was something like this :

“लोगों में जागृति, संव शक्ति और उत्साह उत्पन्न करना यही पत्रकार की दृष्टि से हमारा पहला कर्तव्य है, ऐसा हम मानते हैं। हम जो लेख लिखते हैं, वे राजकर्त्ता के लिए नहीं लिखते, परन्तु अपने मन के सब विचार, सारी

<sup>6</sup> Vide 'How India fought for Freedom' by A. Besant

उत्साह-शक्ति और सम्पूर्ण आग पाठकों के मन में उतरे, इसी हेतु से लिखते हैं। यदि हमारा निर्धारित किया हुआ परिणाम नहीं हुआ, तो हम समझेंगे कि हमारा परिश्रम व्यर्थ गया।

किं कवे स्वस्थ काव्येन,  
किं काण्डेन धनुष्यतः ।  
परस्य हृदये लग्नम्  
न घूर्णयति कपिश्वरः ॥

यह संस्कृत का वाक्य समाचार पत्रों के लिए भी लागू होता है।”

Soon Kesari became a political and social institution itself. It produced men like Paranjpe, Sri N. C. Kelkar, Khadilkar, Karandikar and Gokhale. For 40 years Kesari was in Tilak's hand. The paper had immense influence on vernacular journalism of other provinces. Its influence on the political journalism in Hindi cannot be exaggerated. It was indirect till 1907, but direct from (1907-1909) when Sapre brought out and edited Hindi Kesari from Nagpur in which the editorial and the leading articles were translations of the Marathi paper of Tilak and written by Tilak himself.

Thus we see that political press grew late in Hindi journalism, and its distinct individuality can only be seen after the birth of the Congress (1885), and the Congress and Tilak's Kesari (est. 1881) were the first two great influences. In Bengal, however,

“even in the Seventies public life was beginning to make itself felt by the authorities though it was not well-organised. The newspapers were already a powerful factor in it, for in 1875 there were as many as 475 newspapers mostly in provincial languages.”<sup>7</sup>

Public life in the south was started by the ‘Hindu’ (1878). In Hindi Pradesh, however, the first stir was made by the Loyalists establishing British India Association, 1851. The Mutiny (1857) was not a national rising, but it resulted in speeding up the forces of discontent. The British have given us the new spirit of progress, opposed to oriental passivity and fatalism. They made up one nation, gave up much-solicited peace, though peace at the points of bayonets, and a semblance of democracy which give us new agencies like the press. 19th century Renaissance was at first an intellectual awakening and influenced our literature, education, thought and art; but in the next generation it became a

<sup>7</sup> The History of the Congress, p. 14.

moral force and reformed our society and religion. Still later on in the third generation from its commencement, it led to the beginning of the economic modernization of India. Renaissance was followed by Reformation through Keshava Chandra Sen (1838-1884) and Dayanand (1827-1883). Of Dayanand it is said that

“there cannot be two opinions as to the energy, spirit of progress and philanthropy that he succeeded in infusing among his followers. . . .”<sup>8</sup>

It was Dayanand who founded Gorakshini Sabhas and from these came out organs of cow-protection. All Aryasamajists journalism was a projection of his activities and he was much interested in it. Hence, the journalism of the 19th century can be grouped under these forces, which sometimes ran parallel, and sometimes overlapped each other :-

(1) Journalism of Renaissance (Harischandra etc.)

(2) Journalism of Reformation (Brahmosamaj, Dayanand and Aryasamaj, Neo-Hinduism etc.)

(3) Journalism of political agitation (1885 onward)

The first two forces were pre-requisite tendencies for the beginning of a political press, and hence no study of the history of our political journalism can hoodwink them.

The background of the political journalism in Hindi must also give proper perspective to Urdu journalism of the contemporary period as belonging to the same region and acted upon by like influences. The part played by the Urdu press of 1850-1867 can be found in Garcin De Tassy's 'La Langue, etc. and La Litterature Hindustanies (1850-77). The majority of Urdu organs of the North were, at this time, edited by the Hindoos. Prior to Mutiny their principal topics were religious and social observances, the various Acts and notifications of the Government, the niceties of the Urdu language and items of news of general interest from other parts of the country. The Government suspected the Indian press, and strict censorship was established through district officers. One result of the censorship was that the press concentrated more on general news, mostly culled from journals published in different parts of India.<sup>9</sup>

A number of presses were suppressed. Throughout this period (1850-1877) Hindu Reformers endeavoured to revitalise

<sup>8</sup> India through Ages, Sarkar, J. N., p. 105

<sup>9</sup> Vide Urdu journalism in the Punjab, by Dr. Bool Chand, Journal of The Punjab University Historical Society



the period community by ancient Hindu culture. The new spirit was brightly reflected in the Hindi press 1878-1900. Abstract of the more important articles of the Hindi press from this particular point of view would do much to clarify many ideas regarding literature, language and social mind.<sup>10</sup> It was this pioneer work of bringing back the dead Hindu society to life that made ventures like *Sulabh Samachar* (est. 1870, weekly, one pice per issue, ed. Keshava Chandra Sen), so much popular that sales reached to 3 to 4 thousands weekly.

And the progress of public opinion in this country was very rapid. The writer of the 'Memoirs of a Journalist', p. 122, says :

"I found that (the press) of Western India in 1823 in a childish condition, that of Bengali essentially weakened by commercial failures and gubernatorial persecution. I remained long enough, with the exception of two brief visits to England, to see it reach a healthy maturity, and to become literally, the organs of public sentiment, and a useful auxiliary of the Government."

By 1879, the press had progressed much but the craving for news had not much developed—

"With the exception of *Indian Mirror*, all our newspapers in Bengal, including the most influential, were weekly. The craving for fresh news was then not general, and the Indian readers for the most part were content to have a weekly supply of news and comments thereon. I remember speaking at the time to the headmaster of a Government High School, a man of education and culture, who said to me that it took him a week's time to go through the '*Bengalee*' (then a weekly paper), and that if it were a daily paper he would not know what to do with it."<sup>11</sup>

The persecution of Surendranath Banerjee gave impetus to Bengali journalism, and one-pice papers *Bangavasi* (ed. B. Jogendra Nath Bose) and *Sanjivani* (B. Kristo Kumar Mitra) were started and widely circulated.<sup>12</sup> Thus we see that it was in the beginning of the Eighties that background was ripe for the real beginning of political journalism. The Ilbert Bill (1883), The Age of Consent Bill (1891),

<sup>10</sup> Study 'The Native Press of India' by George Birdwood C. S. I., paper read before the Society of Arts, March 23, 1877.

<sup>11</sup> *A Nation in Making*, p. 50, by Sir Surendranath Banerjee.

<sup>12</sup> *Ibid*, p. 74-84

The Indian Councils Act (1892) and Government measures to cope with plague in Bombay (1896) were some of the main impetus which gave political journalism a flare. English politics was the main interest of the newspapers in India. The Irish question and the possibility of a Russian invasion of the N. W. F. were other favourite topics. The Congress session loomed larger. Before 1885, news were chiefly of social and religious interest. After that year there was a distinct bias towards news of political character.

By the last decade of the 19th century, papers had begun to be very critical of the Government and the Government measures *e. g.* there was a crusade against new taxation :

हमारी सरकार तो खर्च के मारे तंग हो रही है और भारतवर्ष की प्रजा मारे भूखों के पेट का डंका बजाती है कैसे खर्च चलावें ? इस विचार-सागर में हिन्दोस्थानी गवर्नमेंट का सिर गंजा हो रहा है। हा ! यह वही भारतभूमि है कि जहाँ के कोष में अग्रणीत लक्ष्मी विराजमान रहती थी और राजा प्रजा दोनों परस्पर आनन्द में समय बिताते थे अब उसी देश की यह दुर्दशा हो रही है कि भरपेट बेचारे भारतवासियों को अब भी नहीं मिलता धन-सम्बन्धी विषयों में जो यह द्वीप सर्व शिरोमणि था आज उसका बुरा हाल हुआ। यूनाइटेड स्टेट्स वाले सभी खर्च के बाद प्रतिवर्ष कई करोड़ रुपया बचाते हैं और विचार करते हैं कि किस कार्य में खर्च करें ?

क्या इस बात में हमारी गवर्नमेंट को शिक्षा न लेनी चाहिये क्या वह अब से भी समझ बूझ कर खर्च करने की चेष्टा न करेगी ?

( 'भारतवर्ष और गवर्नमेंट' :

भारतवर्ष १ मार्च सन् १८९१ ई० )

Some times the comments were ironicals *e. g.* this under 'selected news' (चुने हुए समाचार) in Bharatvarsh, Dec. 1891—on Russian Bogey :

रूस में भयानक दुष्काल है, फिर क्या रूस की फौज़ घास खाकर भारत पर चढ़ना चाहती है ?

another—

काश्मीर में रेल बनेगी। बड़े लाट साहब को उसकी मंजूरी करनी पड़ी अंग्रेज़ ही उसके मालिक हुए तो भी अंग्रेज़ कहते हैं कि काश्मीर नहीं लिया। राजनीति का सूक्ष्म तत्त्व कौन समझे !

(Bharatvarsh, Dec. 1, 1890.)

But the true understanding of the political acumen of the age can only be seen in big editorials, e. g. Bharatvarsh, Dec. 1, 1890, under the caption "—“गवर्नमेंट और हम” :

हम गवर्नमेंट को चाहे जैसा चाहे पर गवर्नमेंट न चाहे तो हमारा क्या बल है “बालानां रोदनं बलं” सो जिस प्रकार इस देश की आया इस देश के जन्मे अंग्रेज बच्चों को दूध तो बेवस पिलाती ही है पर अपने बच्चों की भांति माया मोह किंचित नहीं करती है, उनको केवल खाने पीने पहिरने वेतन लेने के अतिरिक्त कुछ प्रयोजन नहीं अंग्रेज बच्चा चाहे चिल्ला ही क्यों न उठे पर जब तक मेम साहब स्वयं न बच्चे के रोने के कारण को पूछें अथवा आया ही को विशेष भय न हो, तब तक वह बालक के रोने पर क्यों ध्यान देगी, क्योंकि आया अच्छी तरह जानती है कि बालक अपने माता पिता से तो कुछ कह ही नहीं सका और रोने के कारण अनेक होने से चाहे सो कुछ बहाना बता देगी, इसका ठीक उलटा बर्ताव सरकार का हम पर है हम बरसों रोये कि उर्दू के स्थान में देवनागरी अक्षर प्रचार कर, जैसे तैसे कमीशन बैठा, बीचवालों ने गोल कर हमको चुपा दिया ( किन्तु इस वर्ष और उसका पलटा भी लिया गया कि बिचारी देवनागरी इलाहाबाद यूनीवर्सिटी से भी निकाल बाहर की गई ) फिर हमने रूस के आक्रमण की आशंका कर वालेंटियर होने के वास्ते कितना कब २ किया किन्तु किसे पड़ी है जो हमारी सुने, हमारे ऊपर गौरांग कितना ही अत्याचार क्यों न करें सरकार कानों में तेल डाले बैठी है । हा ! हमको सुर, यशस्वी, बली प्रतापियों के वंश होकर भी आज कृपाण को छूते भय लगता है, ऐसे हताश हुए हैं कि कभी न हुए होंगे, पुनः गोवध उठाने के लिए महाराणी का ज्युबली उत्सव देख विलायत तक पत्र के अश्व दौड़ाये इस आशा से कि देवात महाराणी इस ओर ध्यान दें लेकिन महाराणी बिचारी क्या कर सकती हैं सरकार तो जानती है कि थोड़े दिन के पश्चात कप-कप कर आप ही चुप हो जायेंगे गोवध निवारण के लिये हम जितना ही उद्योग करते हैं उतना ही यह अनर्थ अधिक देख पड़ता है ।

and Bharat Jeevan (Kashi, 23 Jan. 1888) under the head “नेशनल कांग्रेस” shows the zeal of the Hindu nationalists for communal unity—

अबकी बेर सन् १८८७ का नेशनल कांग्रेस मद्रास में बहुत अच्छी रीति पूर्वक हुआ, अनुमान ७०० डेलिगेट्स समग्र भारतवर्ष से उपस्थित थे, पंजाब से मद्रास और आसाम से सिंधु पर्यन्त कोई प्रसिद्ध नगर या जिला ऐसा

न था कि जहाँ से डेलिगेट लोग न आये हों। जितने रेजुलुशन इस कांग्रेस में पेश हुये थे उन सब का भली प्रकार निर्णय किया गया और उन्हें सब उपस्थित डेलिगेट लोगों ने स्वीकार किया। कितने लोग जो इसके विरोधी हैं और जो भारत की उन्नति देख कर जलते हैं यों कहते हैं कि यह महासभा तुच्छ है और केवल हिन्दुओं की सभा है जातीय सभा नहीं। दो तीन मुसलमान लोग जो स्वार्थ-सिद्धि के अभिप्राय से इसके प्रतिकूल हैं कहते हैं कि इसमें मुसलमान लोगों का सहयोग नहीं है। इस सभा से मुसलमानों की हानि है और यह केवल हिन्दू सभा है। ऐसे लोगों के लिए हम केवल इतना ही कहते हैं कि वे लोग आँख खोलकर देखें कि इस सभा में मद्रास के प्रत्येक जिले से मुसलमान प्रतिनिधि आये थे और दूसरे प्रांतों से भी अनेक मुसलमान भाई सभा में उपस्थित थे और प्रस्तावों पर विचार करते थे। क्या इतने पर भी वे लोग इस महासभा को हिन्दू महासभा कहेंगे? कि जब इसके सभापति बम्बई के प्रसिद्ध आनरेबल वदरुद्दीन ताय्युब जी महाशय थे जो न कि आप ही शरीक थे परन्तु बम्बई की मुसलमान कमेटी अंजुमन इसलाम की ओर से इस महासभा में आये थे।

Under the head अफ़गानिस्तान और ब्रिटिश गवर्नमेण्ट Nov. 1, 1890, we get an informative editorial on the Afghan problems :

पाठकवर्ग ! अफ़गानिस्तानी छूत हमारी गवर्नमेण्ट को ऐसी लग गई है कि वह किसी प्रकार छूटती ही नहीं है वरन् दिन प्रतिदिन बढ़ती ही जाती है। यदि कंसर्वेटिव गवर्नमेण्ट उस समय दूरदर्शी महामान्य लार्ड नार्थ साहब का कहना मान के वहाँ के भयंकर विषयों से प्रथक रहती तो न भारत के करोड़ों रुपये जाते और न इतनी लज्जा ही उठानी पड़ती किन्तु क्या कहें यह वड़ी भूल हुई कि महामान्य नार्थब्रूक का कहना न माना।

How critical and bitter were pioneer Hindi political papers of British authorities can be seen from the editorial लाड लिटन की मृत्यु (Bharatmitra, 3rd Dec. 1891) :

हिन्दुस्थान के भूतपूर्व बड़े लाट लिटन साहब की मृत्यु गत पूर्व मंगलवार के दिन हुई है। ये सन् १८३१ ई० के ८ नवम्बर के दिन जन्मे थे ६६ वर्ष से कई दिन अधिक अवस्था पर मरे हैं। ये बहुत दिनों से अस्वस्थ रहते थे। इनके पिता कवि थे, चाचा भी कवि थे इनके चित्त में भी कवि बनने की बड़ी अभिलाषा थी, और ये इसी से उपन्यास आदि लिखते भी रहे, परन्तु कवि समाज में कभी भी इन्हें आसन प्राप्त नहीं हुआ। वास्तव में कवि होना

बड़ा ही कठिन कार्य है, उदारता, निष्कपटता, ओजस्विता, दया, धर्म, आदि कवियों के प्रधान भूषण होते हैं। परन्तु इनमें से इन्हें एक भी न था। हाँ दौत्य कार्य में बड़े निपुण थे। परन्तु इनका हृदय बड़ा संकीर्ण था, इनमें गुण के पलटे ईर्ष्या, द्वेष, कायरपन आदि दोष प्रत्यक्ष थे। इन्हें लार्ड वेकन्स फील्ड होने हिन्दुस्थान के बड़े लाट बना कर भेजा था। इन्होंने यहाँ आकर केवल एक ही काम किया था, जिसके लिए धन्यवाद पा सकते हैं, परन्तु वह कार्य भी इन्होंने स्वयं नहीं किया था, किन्तु, यहाँ के समाचार पत्रों के घोर आन्दोलन करने ही का परिणाम था। फुलर नामक एक साहब के प्रहार से एक देशी सहीस की मृत्यु हो गई थी, और उसका विचार इलाहाबाद की हाईकोर्ट तक में होने पर भी फुलर साहब बेदोष छुट गए थे। इसी मुकदमे का उन दिनों समाचार पत्रों में घोर प्रतिवाद था अविचार का आन्दोलन था। लार्ड लिटन यहाँ नये पधारे थे और अपने तई उदार शासन कर्त्ता और उन्नतमना कवि प्रगट किया चाहते थे इससे इन्होंने पहले-पहल देशवासियों की श्रद्धा और भक्ति आकर्षण करने के लिए यह काम तो उत्तम कर डाला था और न्याय की मर्यादा रक्षा की थी, बाक़ी के कामों में इन्होंने जैसा कुछ कर दिखलाया था, वह भारतवासियों के हृदय पट में वज्र लेखनी से पाषाण-अक्षर की भांति चिरकाल तक अंकित रहेगा।

But this critical tone is not maintained all through. In several important matters of public opinion, Hindi editors were misled by the English press, and one of such matters was the fear of Russian invasion of India. Almost all the papers cry of Russian Bogey to a ridiculous degree. For example we can take the big four-coloumn editorial of *Bharatmitra* (24 December 1891): रूसी कथा. But apart from such instances, the Hindi political page of the last decades of the 19th century must get the credit of a developed political sense.

The turn of the century heralded a new era in Indian politics and consequently the development of the press chiefly political. In January 1900, Natesan published 'Indian Review' (Madras). N. C. Kelkar, a veteran political leader and journalist, was at this time editing 'Kesari' and 'Maratha'. Curzon's viceroyalty (1898-1905) brought an end to the period of sporadic agitation and the following years were to see the organisation of public opinion in a manner hitherto not contemplated. The growing extent and force of public opinion in the succeeding period (1905—21) was the result of the repressive measures of the

Government. At the beginning of the century the important English organs (political) were, in Calcutta : 'The Englishman' (Ultra-conservative European), The Indian daily news, Statesman & Bengal (Ed. Surendra Nath Banerjee); in Madras ; 'Hindu' and The Madras Mail (European); in Bombay : 'The Times of India', 'Bombay Gazette', Advocate of India & Indian Spectator; and in Northern India, Civil & Military Gazette and Pioneer, and Leader (est. 1909). But far more important as regards to their reach to the masses were the vernacular papers of Maharashtra and Bengal. Tilak pursued his campaign in the columns of the 'Kesari' and the 'Deshsewak' of Nagpur. The most important Bengali papers were 'Yugantara' and 'Sandhya'. The first decade of the 20th century saw Bombay succeed Calcutta as the centre of nationalist agitation. But after the second decade was over (1921), the new tactics introduced by Mahatma Gandhi gave the political impetus an unprecedented momentum throughout the whole country. A nationalist press grew in all the languages of the country and it brought political awakening, social understanding and literacy to the masses as no other movements had brought. The rapid rise in the percentage of literacy in recent years is to be attributed chiefly to the dissemination of news, information and entertainment through the vernacular press. Well-conducted journals like Saraswati and Pratap had a great potency as a weapon against the paralysing evil of illiteracy.

The Hindi Journalism of the 19th century was greatly devoted to literature and Social reform; and although political ferment was already there not long after the mutiny, it was less assertive than the political awakening of Urdu and Bengali press. A very important paper connected with the mutiny was 'Payam-i-Azadi' (Est. Feb. 1857) edited by Mirza Bedar Bakhta under the patronage of the Mogul Emperor. Probably the paper was inaugurated and sponsored by be Azimullah, the master-mind behind the mutiny. A few copy of this Hindi-Urdu lithoed publication are preserved in the London Museum. When the mutiny was ruthlessly suppressed, those who were found to be in the possession of a single issue of this paper were mercilessly hanged, Before mutiny Indian journalism consisted mostly of loyal papers like Samachar Darpan (Bengali, 1818), Mumbai Samachar (1822, Gujarati), Odunta Martand (1826, Hindi), Bangdoot (Polyglot, 1829), Urdu Akhbar (Delhi, 1833), Benares Akhbar (Benares, 1845), and Kohi-Noor (Urdu, Lahore, 1850) and for their news and political comments they mostly depended on such organs as the 'Englishman.' After the

bloody days of the Mutiny, the press had to regain confidence before it could launch on a career of revolt, and till 1885 we see this phase of growth. The Hindi newspapers and magazines from 1867-85 show a steady growth of public opinion. The Congress had a very forceful front in Nationalistic papers, and 'Hindu', 'Bengali', 'Amritbazar Patrika', 'Evening Standard' in English and 'Hindi Pradeep', Bharatmitra, Bihar Bandhu, Satyadarsh, Bharat Bandhu, Mitra Bilas, Oudh Punch and Oudh Akhbar in Hindi and Urdu played a creditable role in the development of political consciousness in their readers.

The really powerful National Press begins with the Bengal Partition agitation (1905) and the Calcutta Congress (1906), and journalists like Loknanya Tilak, Sisir Kumar Ghosh, Arvind Ghosh, Surendranath Benerji, S. Ayer, Bipin Chandra Pal and Lala Lajpat Rai were the pioneers in this field. 'Sandhya' (Ed. Brahma Bandhava Upadhyaya), 'Yugantara' (Ed. Shyam Sunder Chakarvarti), 'Bande Matram' (Bipin Chandra Pal and Arvind Ghosh), Swarajya (Bipin Chandra Pal), Marathi and Kaisri (Lokmanya Tilak) and Karmayogin (Arbindo Ghosh) were the most important papers which influenced Hindi nationalistic journalism. Hindi journalism was a back bencher in this field as it had no great personality at its back, but none can doubt its progressiveness and its sincerity of purpose. 'Hindi Kaisri' and Abhyudaya took the lead in most cases, and although 'Kaisri' took much from the Marathi Organ of that name, Madhava Prasad Sapre must be long remembered for his missionary zeal for supplying a political forum to the Hindi-knowing intelligentsia. The new century had bought new political awareness, and the weeklies became the spear-head of this national consciousness. 'Hindusthan' (1883), Hindi-Pradeep (1877), Bharatmitra (1877), Abhyudaya (1909) and Hindi-Kaisri (1907-09) were the organs chiefly concerned with this development. Then came Pratap (1913) and it made a history by itself, soon becoming a terror to the local authorities for it forcefully exposed official and unofficial atrocities in the districts. Till the advent of Aj (1920) the above were the most influential political organs in Hindi and they worked hard in order to produce a news-consciousness in the masses. All through this period, the intelligentsia looked to English newspapers and journals for its political guide, but in the years succeeding not the intelligentsia and the middle class, but the masses, the labourers in the fields and the workers in the farms were the backbone of our struggle for freedom.

Some extracts from 'Hindi-Kaisri' of Madhava Rao

Sapre will illusrate our thesis, and show us the progressive role of Hindi Journalism—

### दारिद्र्य, प्लेग और हड़ताल ।

मिस्टर केरहार्डी यहांसे जाकर इंग्लैण्डमें अपने भारत प्रवासकी हकीकत प्रसिद्ध कर रहे हैं । अपने एक लेखमें उन्होंने भारतकी दरिद्रताका वर्णन किया है । इसके बाद उसीमें प्लेग और अकालके विषयमें अपना निम्न आशयका उद्गार निकाला है । जिन चूहोंसे हिन्दुस्थानका प्लेग उत्पन्न होता है वे चूहों और कुछ नहीं हिन्दुस्थानकी दरिद्रता ही है । कहा जाता है कि चूहेके शरीरके प्लेगका विष डांसोंके द्वारा फैलता है सो प्लेग फैलानेका काम करनेवाला डांस और कोई नहीं सरकार है । हिन्दुस्थानी लोगोंके सूखे हुए बिना रक्त मांसके शरीरोंमें प्लेग का प्रतिकार करनेकी शक्ति कहां से आवे ? यदि हिन्दुस्थानियोंके शरीरोंमें रक्तकी भरपूर—पूर्ति और शक्तिकी नसें होतीं तो वे प्लेग के बलिदान न बनते और न उन्हें प्लेग ही हुआ होता । यह ठीक है कि जब प्लेग और अकाल अपना उग्र स्वरूप प्रकट करते हैं तब सरकार के अधिकारी उससे बहादुरीके साथ जूझनेकी तैयारी करते हैं ; इस विषयमें कोई अधिक मीनमेष नहीं निकालता । सरकार जिस विषयमें दुर्लक्ष्य करती है वह विषय राज्य-कारवारकी पद्धतिके सम्बन्धका है । इस पद्धतिके कारण लोकस्थिति ऐसी उपस्थित होती है कि अकाल और प्लेग उत्पन्न हुए बिना गत्यन्तरही नहीं रहता । जिस बीजकी फसल प्लेग और अकालके सिवाय दूसरी तीसरी अन्य नहीं हो सकती वही बीज यह राज्य-पद्धति हिन्दुस्थानकी जमीनमें बो रही है । मिस्टर केरहार्डीके समान अन्य विद्वानोंका भी ऐसा ही मत है कि हिन्दुस्थानके लोगोंकी दरिद्रता नष्ट हुए बिना प्लेग सरीखा रोग नष्ट नहीं हो सकता । केवल मात्र सरकार इस मतमें शामिल नहीं है । सरकार कहती है कि हिन्दुस्थानके लोग दरिद्री नहीं हैं; परन्तु मैले और अनाड़ी होनेके कारण प्लेगके हवाले हुआ करते हैं !

( १४ मार्च, १९०८ ई० )

### लार्ड कर्जन और अंगरेजी साम्राज्य

बरमिगहाममें अंगरेजी साम्राज्यके सम्बन्धमें बातें करते समय लार्ड कर्जनने कहा कि यदि इंग्लैण्डमें हर एक मनुष्यको जबरदस्तीसे लश्करी शिक्षा नहीं दी जावेगी तो साम्राज्यके अलग अलग टुकड़े हुए बिना नहीं रहेंगे । लार्ड कर्जनकी यह राय है कि यद्यपि साम्राज्यका विस्तार और साम्राज्यकी एकता फौजी शिक्षापर अवलम्बित नहीं है तथापि दुश्मनोंसे साम्राज्यकी रक्षा



करनेके लिये इंगलैंड समर्थ नहीं है; और जब तक इंगलैंडके हर एक मनुष्यको जबरदस्तीसे फौजी शिक्षा नहीं दी जावेगी तब तक शत्रुओंसे साम्राज्यकी रक्षा करनेका बल इंगलैंडमें पैदा नहीं होगा। अंगरेजी साम्राज्य फौजी शिक्षा पर अवलम्बित नहीं है इसका अर्थ यह है कि उपनिवेशियोंने अंगरेजी साम्राज्यको डरकर इंगलैंडका अधिकार स्वीकार नहीं किया किन्तु जब तक अंगरेजी साम्राज्यसे उपनिवेशियोंका लाभ होता है तब तक इंगलैंडका अधिकार उपनिवेश स्वीकार करते हैं। जिस दिन इंगलैंडका प्रधान मण्डल उपनिवेशियों के लाभकी ओर लापरवाही दिखलावेगा उस दिन उपनिवेश अंगरेजी साम्राज्यसे अलग होकर इंगलैंडसे बिदा हुए बिना नहीं रहेंगे। जिस तरह परशुरामने सहस्रार्जुनके सब हाथ तोड़कर उसको निर्बल किया था उस तरह जब सब उपनिवेश अंगरेजी साम्राज्यसे अलग होंगे तब इंगलैंडका सब वैभव नष्ट हुए बिना नहीं रहेगा। लार्ड कर्जनने अपनी उपर्युक्त राय स्पष्ट रीति से प्रकाशित की है। तलवारके जोरसे हिन्दुस्थानमें अंगरेजों का राज्य नहीं चलता; किन्तु जब तक हिन्दुस्थानी लोग यह समझते हैं कि हिन्दुस्थानमें अंगरेजोंका राज्य उनके लाभके लिये है तब तक अंगरेजोंका फौजी बल हिन्दुस्थानमें प्रचण्ड दिखाई देता है। लार्ड कर्जन यह भी समझते होंगे कि जब हिन्दुस्थानको यह मालूम होगा कि अंगरेजी राज्यसे हमारा कुछ भी लाभ नहीं है तब जाग्रत हुए हिन्दुस्थानी राष्ट्रके सामने अंगरेजी प्रचण्ड फौजका तेज वैभव, और बल नष्ट हुआ दिखाई देगा। लार्ड कर्जन और अंगरेजी अधिकारी देशी अगुओंको शत्रु समझते हैं। इसका मुख्य कारण यह है कि वे सबूत देकर दिखलाते हैं कि हिन्दुस्थानमें देशी और यूरुपियनों में धनकी बँटाई अन्यायसे हो रही है। उपर्युक्त बातोंसे हमारे पाठक गणोंके ध्यानमें आ गया होगा कि हमारे अगुआ अंगरेजी अधिकारियों की आँखोंमें क्यों चुभते हैं। लोगोंके अज्ञानका फायदा उठानेवाले और न्यायका केवल ऊपर ऊपर बहाना करनेवालेको राष्ट्रीय आन्दोलन कभी पसन्द नहीं होता है।

( २१ दिसम्बर १९०७ )

There were a number of native styles adopted by the editor and the leader-writer for this nationalistic propaganda. For example, the struggle between the Liberal and the Extremist parties was commented upon in this light vein :—

**कौरवों-पाण्डवों की लड़ाई।**

कौरवों-पाण्डवों में सलाह होने की बातचीत जब हो रही थी तब पाण्डवों ने नम्रता के साथ, काम करते करते, केवल इतना ही माँगा कि “सिर्फ पाँच

गाँव दां; जिनमें हम पाँचों भाई सुख से रहें ।” परन्तु जब पाण्डव पाँच ही गाँवों पर सन्तोष कर लेने के लिये राजी हो गये तब दुर्योधन दुःशासन, कर्ण और शकुनी का घमण्ड और भी बढ़ गया—उन्होंने व्यर्थ के लिये, यही समझ लिया कि पाण्डव दुर्बल हैं । इतना ही नहीं किन्तु दुर्योधन ने साफ़ ज़वाब दे दिया कि सुई की नोक के बराबर भी मिट्टी नहीं मिल सकती । कोई उपाय नहीं रहा । राष्ट्रीय पक्ष सद्बुद्धि से राष्ट्र में एकता करने की सलाह के लिये लब्धप्रतिष्ठित और गर्विष्ठ नरमों के पीछे लगा है; परन्तु उन्मत्त नरम लोग इतना भी कबूल करने पर राजी नहीं हैं कि पहले दस्तखत न लिये जाँय और तीस श्रादमियों का ठहराया हुआ ‘क्रीड’ कुल राष्ट्र के गले में बाँधा जाय । कलकत्ते के चारों ठहराव मान लेना और ‘क्रीड’ छोड़ देना, इस प्रकार पाँच गाँव राष्ट्रीय पक्ष, अर्थात् पाण्डव पक्ष, ने माँगे हैं । परन्तु कौरवों ने, अर्थात् नरमों ने, यह हठ कर रखा है कि चार ठहराव की तो बात ही जाने दो; ‘क्रीड’ पर दस्तखत करने का विचार भी हम नहीं छोड़ सकते—अर्थात् सुई की नोक के बराबर भी पृथ्वी हम न देंगे । जब यहाँ तक नौबत आ पहुँची है तब तो यही समझना चाहिये कि सलाह की बातचीत व्यर्थ जायगी और अन्त में राष्ट्र में हमेशा के लिये फूट करने का श्रेय नरम लोग अपने मत्थे-पर लेने के तैयार हैं ।

( १७ अक्टूबर, १९०८ )

Letter

Sometimes the ~~letter~~ adopted the style of the 19th century journalists who clothed their vehemence with satire and wrote excellent ‘Punch’, *e. g.*—

### दीवाले में दीवाली कैसी ?

क्या कहा ! दीवाली आयी, फटाके फोड़ो, धूम मचाओ, मज़े उड़ाओ, हँसो, खेलो कूदो, रङ्गरेल करो ! और जुएका जमघटा लगाओ ! अरे भोले बच्चो, दीवाली तो आयी; परन्तु यह भी देखा है कि कैसे मौके पर आयी है ! हम जानते हैं कि दीवाली तुम्हारे आनन्द का त्योहार है; उसपर आनन्द मनाना तुम्हारा मीरासी हक़ है, परन्तु समय को भी तो देखो ! हमने विजयदशमी के समय कहा था कि “अवस्था देखकर व्यवस्था बदलनी पड़ेगी” सो क्या उस सूत्र को दीवाली के अवसर पर भूल जाओगे ! नहीं; उस सूत्र को तुम्हें हरदम याद रखना पड़ेगा ! वह देखो, देश की परिस्थिति से विचलित, “षबड़ायी और बिलखती हुई भारतमाता दुःखी किन्तु स्नेह-मुद्रा से तुम्हारी ओर देख कर क्या कह रही है कि दिवालियों के घर में भी कहीं दीवाली का

दमामा सुना जाता है। तुम्हारा दीवाला निकल चुका है, तुम्हारा सर्वस्व हरण हो चुका है, तुम स्वयं अपने मालिक तक नहीं रहे, गुलामी की स्थिति को पहुँच गये हो, चारों ओर त्राहि ! त्राहि ! मच रही है, जहाँ-तहाँ से रोने चिल्लाने की आवाज आ रही है, हथकड़ी बेड़ियों की खड़खड़ाहट हृदय को खौला रही है, चारों ओर राष्ट्रीय आपत्ति छायी हुई है ! भला सच बताना, ऐसे मौके पर भी तुम्हारे दाँत निकलेंगे, फटाके फाड़ने के लिये तुम्हारे हाथ आगे बढ़ेंगे ? छिः छिः बिना तर्क और न्याय का तुम्हारा ऐसा भोलापन हमें अच्छा नहीं लगता !

भैया सुनलो मोर कबीर !

आरारररररर कबीर !

फागुन आया मोद बढ़ाया, फरक उठे अंग अङ्ग ।

होरी गाओ फाग मनाओ, और ब्रजाओ चङ्ग ॥

भला, फिर बोलो बन्दे मातरम् ॥ १ ॥

एक मास फागुन आकर कुछ, दे जावे आनन्द ।

ग्यारह मास दुःख में तड़फैं पड़े विपत्ति के फन्द ॥

भला यह निरानन्द की होली है ॥ २ ॥

आगे दुःख है पीछे दुःख है, घर बाहर चहुँ फेर ।

स्रेग, अकाल, आसमानी-सुलतानी दुःख का ढेर ॥

भला, यह खुशी नहीं बेशर्मी है ॥ ३ ॥

नहीं राज्य अधिकार ज़रा भी, नहीं जगत् में मान ।

पराधीनता कीट बने हैं, हिन्दू मूसलमान ॥

भला घर बाहर धके खाते हैं ॥ ४ ॥

हिन्दुस्थान हिन्दुओं का है, लोग कहें यह आज ।

तीस कोटि पर किन्तु लाख एक, गोरे करते राज ॥

नहीं परजा की सुनता है कोई ॥ ५ ॥

पत्र निकालो सभा बनाओ, करो जो दुःख विचार ।

राजद्रोह घसीटे नाहक, पड़े जेल की मार ॥

अजब शैतान लगा है यह पीछे ॥ ६ ॥

Even Kajli, Kabir, Holi and other folk songs were used to propagate political idealism, e. g.—

स्वदेशी होली ।

( ताल चौताल )

( १ ) जग भारत दीन बनाये प्रभूका पाये ॥ टेक ॥ एक समय में यहि भारत को सब जग शीश नवाये । धन विद्या में भारत सम जग, दूसर देश न पाये ॥ १ ॥ भारत के गुनसो सबही जग, है गुनवान कहाये । हाय विदेशी आज हिन्द को, कहत न मूर्ख लजाये ॥ २ ॥ भारत के धन और विद्याको, सब जग आश लगाये । भारत शिक्षा सो जग शिक्षित, अब सो मूढ़ कहाये ॥ ३ ॥ यहि भारत में जन्म लियो प्रभु, वेद पुरानन गाये । मथुरा प्रभु भारत दुख पावत, काहे न बेगि नसाये ॥ ४ ॥ प्रभूका पाये ॥ ( २ ) जय जयति स्वदेशी बन्धु लाजपतराय हमारे ॥ टेक ॥ कहँ वह समय कठोर सुरतकर, फाटत हीय हमारे । हाय पलकही माँहि छिने थे, जीवनप्राण अंधारे ॥ लाजपतराय हमारे ॥ १ ॥ सभा समाज नीक नहिं लागै, सभ्य सबै मन मारे । मनहु लाजपतराय तीनहु, भारत दूर सिधारे ॥ लाजपतराय हमारे

( ३ ) अब वस्तु विदेशी न लेओ सुनो सब भाई ॥ टेक ॥ वस्तु विदेशी लै लै सब कोउ, धन निज गँवाई । परदेशी सब मौज उड़ावत, हम अन्न बिना बिलखाई ॥ सुनो सब भाई ॥ धन अरु धर्म दोऊ सब खोवत, वस्तु विदेशी लाई ॥ शिल्प कला सब देश की खोयहु, देश को लीक लगाई ॥ सुनो सब भाई ॥ वस्तु विदेशी नकली लै लै, असली दीन्ह भुलाई । कांच संग लै सोन दीन्हों, अमृत दै विष खाई ॥ सुनो सब भाई ॥ मथुरा कहै दोउ कर जोरे, अब चेतो सब भाई । नाहीं भारत गारतहूँ है, चेति करौ देश भलाई । सुनो सब भाई ॥

( १४ मार्च १९०८ )

Thus we see the real awakening of political consciousness in the middle classes after the Partition Agitation (1905) and Abhyudaya (1907), Hindi Kaisri (Nagpur, 1907 ; Kashi 1911), Hindi Pradeep (1905-10) and Pratap (1913) worked hard to achieve this end. The real politics, in fact, began soon after the Partition Agitation (1905). There was a strong schism in the two sections within the Congress, and the autumn session of the Congress in 1906 could only be possible under the presidentship of Dadabhai Naoroji, the Grand old Man of India. From 1907 the laurels went to Left Politics. The policy of the Lieutenant-Governor of Punjab, Sir Denzil Ibbetson, the Colonisation Bill, the deportation of Lala Lajpat Rai under Bengal Regulation III of 1918, the wholesale prosecution of respected men in Rawalpindi and Seditious Meeting Ordinance were as many

whips to quicken public interest in politics. Press prosecutions followed by severe sentences were the order of the day. In the middle of 1908 Tilak was prosecuted and sentenced to transportation for six years. With the Press Act of 1910, there began an unending war between the Government and the Journalists as Custodian of public opinion. The Act was very drastic and did great mischief during the twelve years it was in operation. It was fatal to the growth of a free and healthy press. In 1930, 1932 and 1935 the Act was revived in the form of ordinances or Criminal Law Amendments or Special Powers Acts. With the beginning of the Second Great War in 1939, and the inauguration of Individual Satyagrah by Gandhiji, the press was once again strangled with innumerable measures. Thus we see that throughout the period 1910-45 there has been an unparralleled growth of public opinion, and vernacular press, more so Hindi press, has been instrumental in this development. Throughout the period Hindi Journalism has been a great national asset. Notwithstanding restrictive press legislations it has grown in influence and served the cause of national progress ably and faithfully. Journalists like Sunderlal, Ganesh Shanker Vidyarthi, Vishnu Rao Pararkar, Lakshman Narayan Garde and Banarsi Das Chaturvedi are some of the men who have brought honour and strength to Hindi Journalism. During the Non-co-operation and after (1919-35) Hindi Political Journalism sustained its progress. The important nationalist organs which bore the brunt of the struggle were *Andhra Patrika*, *Swadesh Mitram*, *The Hindu*, *Justice*, *Swarajya*, *Indian Express*, *Indian Daily Mail*, *Dhyan Prakash*, *Servant of India*, *Bombay Sentinel*, *Bengalee*, *Hindoo Patriot*, *Indian Mirror*, *Amrit Bazar Patrika*, *Forward*, *Advance*, *Anand Bazar Patrika*, *Bande Matram*, *The People*, the *Hindustan Times*, the *National Call*, the *Searchlight*, the *Hitavada*, the *Tribune*, the *Bombay Chronicle*, *Young India*, *Navajivan* and the *Harijan*. The most important Hindi political papers during the period were *Pratap*, *Aj*, *Lokmanya*, *Karamvir*, *Vartman*, *Sainik*. Host of other less brilliant stars shone on the political firmament, and they contributed their might to the building of the political thought of the Hindi-Speaking people. In short Hindi Journalism from Kavi Vachan Sudha to our times has been a very important political factor influencing the masses, and it has played not an unimportant role in India's struggle for freedom. In the preceding quarter of a century it has grown into a great and influential institution opening new democratic horizons and working for progressive ideologies.

Thus we see that "A study of the Indian press is necessarily also a study of the gradual and continued enlargement of the public opinion." (Margarita, Introduction XIII.)

For "the evolution of political idea is closely bound up with the ownership and direction of the press ; for a virile party, of whatever persuasion, postulates an organ of expression" (Ibid XIV) The printing and selling of news, in the words of Wickham Steed, is a social service. He says that experience teaches journalists "that the craft may be an industry, a business, as well as a liberal profession, an art or an industry ; that it may be all these things by turn and, at moments, all of them together." Journalism, he declares with truth, holds a special position because its raw material is ready—the public mind—and it trades chiefly in "moral views."

In India, from Raja Rammohan Roy to Keshava Chandra Sen, Gokhle, Tilak, Pherozshah Mehta, Dadabhai Naoroji, Surendra Nath Banerji, C. Y. Chintamani, M. K. Gandhi and Jawahar Lal Nehru there is a distinguished line of public men who have used, and are using, the press as a medium for the dissemination of their ideas of "moral values". The Indian journalists from the earlier days have a long spell of repression which is broken only with transient periods of liberty of licence as the case may be in intervals. We have a record of a large number of limitations that have cramped the activities of our journalists and left their mark on our newspapers.

There was no organized political opinion in the country before the advent of the Congress (1885). Lord Lytton's Vernacular Press Act (1878) was the result of Government prejudices against native comments in general and it does not reflect any growth of national consciousness to a remarkable depth in the vernacular press. The Act was followed by the institution of a press-commissioner for vernacular journals in India. Sir William Hunter and later Sir Roper Lathbridge held this by no means pleasant office. But soon Lord Ripon came with the new orientation of British policy and repealed the Press Act, along with the inauguration of other beneficial measures. He thereby released those incipient energies of a national consciousness, which gave birth to the Indian National Congress in 1885. Hence the real development of national consciousness and of national journalism dates from the Ripon regime. The Press began to influence the administration of the country and the political education of the new intelligentsia turned out by the Indian Universities.

"The papers which were native and racy of the soil

gained a new importance ; whereas those edited and owned by Englishmen, who voiced the views of the British Raj and the British plantation, were compelled to a new orientation. In India great journalists in nine cases out of ten were also great publicists and this identicature will probably endure for many years to come. In the circumstances it was inevitable that Indian journalists should become the hand-maiden, nay, something more, of Indian nationalism while the outlander press, if I may be allowed the term for its expressiveness and historic association, had perforce to accept the role of *Defensor Fider*."

(*Pat Lovett*)

In those days questions of European and British politics were the most popular in the Anglo-Indian press and the vernacular press gave us a lot of editorial matter on those dealing with the Irish Home Rule Bill or the Russian menace of the Eastern Crisis.<sup>13</sup>

It was a difficult and tedious effort to enlighten a politically un-enlightened public on these topics, but the vernacular press was eventually successful. These early Hindi political leaders and editorials were an element of great value in the process of political education and even to-day they form a ground-work of journalistic and political exposition.

The first great achievement of the new national consciousness was the establishment of the Reformed councils of 1892, which provided the first substantial Indian political programme on the basis of which the activities of the press and the platform in India acquired a new and distinctive course. The debates in the Central and Provincial legislatures acquired a new interest for the public. However, the Government soon came with its repressive measures. In 1897 there were a number of seditious prosecutions. A tussle of strength was the result between the bureaucratic Government and the national consciousness and it ended with the enactment of the drastic Press Act of 1911. The close of the Curzon regime saw the beginning of a great national movement against the Partition of Bengal. The vernacular press played a notable part in this agitation and strongly voiced the public sentiment. There was a rise of a right wing in the Congress. Both wings had their mouthpieces which beamed with incessant activity. Both news and editorial columns were utilised for propaganda purposes. It is also to this period that we owe the development of news-agencies as distinguished from

<sup>13</sup> See Sarsudhanidhi and Bharatmitra, 1879-80

newspapers, the necessity for the organisation and expansion of which was conceived by a group of journalists under the inspiration and guidance of Mr. K. C. Roy. The success of the agitation of those days was witnessed by the annulment of the partition and the inauguration of the Morley-Minto Reforms.

The Press Act of 1910 was a thunderbolt which killed hundreds of newspapers (vernacular) throughout India, but it failed to muzzle the press as a whole and intimidate Indian nationalism.

“The Indian Press of Bengal bore the brunt with dauntless courage; and I may say, the press generally all over the country bowed low before the storm and let the legions thunder past and then they plunged to their task as of old.”

And then came the war (1914-18). It proved to be one of the more potent factors for the progress and development of newspapers and journalism in India. The Great War had the effect of cheapening and widening the Indian press, notwithstanding the peculiar difficulties and handicaps that were present all along. As the war progressed, the Government recognised that the press was an essential element in the national war-effort. The Government became conscious of the press as “a great instrument of propaganda.” Publicity Boards were established at diverse centres to contact newspaper men.

“The recognition of the power of the press even in the midst of its severe executive restriction on the part of the Government synchronised with great expansion in the mental outlook of the people of India. The expansion of knowledge and the desire for news of the cataclysmic events that were taking place on the war-fronts which so profoundly touched them increased the circulation of the Indian press at a great pace during this period”<sup>14</sup>

Even during the war, Government had never set aside its repressive measures and press-restrictions, but the public catered for news and newspapers, which as a consequence, had to expand and develop on Western lines. Great technical improvements were made. The quality of news, the method of their representation, the outlook—all were extremely modified. National consciousness of the war was roused to such a degree that Anglo-Indian papers were fast discarded for the nationalist press. This national awakening was all through prominently mirrored in the verna-

<sup>14</sup> The Newspaper Press of India, p. 26



cular press which improved greatly in quality and contents and caught the imagination of the middle and lower classes.

The Press Act of 1910 gave the Government executive control over the press and by 1919 over 350 presses were penalised, 300 newspapers subjected to security, amounting to £ 40,000, and 500 publications proscribed. Owing to the demand for security, 200 presses and 130 newspapers could not be started. There were few influential journals which were not visited with the penalties under the Act. With the clearing of the political situation somewhat as a result of the Montford Reforms and the growing agitation of the public, the Press Act was repealed in 1922, along with the Newspapers (Incitement to Offences) Act, 1908, and other repressive laws.

In 1922, the Government promulgated an Act (Princes Protection Act 1922) to defend the autocratic states from public criticism, and on other occasions drastically used their powers under sec. 124-A to cow down the journalists. In 1930 Gandhiji started the civil disobedience movement and the Government launched a direct attack on the press with a press ordinance more stringent than the Act of 1910. The next year this ordinance was consolidated into an Act (The Press Emergency Powers Act of 1931). Sec. 4 of this Act was meant to strangle public opinion with a thoroughness unknown to earlier measures. The Indian States (Protection against Disaffection) Act of 1934 was another measure in this series which gave states special protection from adverse comments in the British India press. This still stands.

The period of the last war (1939-45) saw a great tussle between the Government and the press. A study of this has been presented by S. Iyer of The Hindu (The Indian Press) which will pay a close perusal. Public opinion in India was so ruthlessly suppressed by the Government in the name of the effective prosecution of war and war-efforts that what remained of the press in 1942 was a shadow of its past glory. The papers had to present a flimsy appearance due to paper control orders and Government ordinance restricting the pages of the news-sheet and dictating space to be divided between news and advertisement, the type to be used in the banner lines, the news-items, the comments and what not? The pre-censor order was promulgated at the early beginning of the war and it took many shapes through the period. The strict military censorship maintained throughout the period of the war was only lifted long after 'V-J' day (Sept. 1945) and the press could return to normality after a real 'blood-bath' of half a decade.

## CHAPTER XI

### CONCLUSION

#### 1. The History of Indian Journalism

The History of Indian Journalism can be divided into the following episodes :—

##### (1) PERIOD 1780-1818 *Amv*

The Indian Journalism at this period was the sole concern of the Anglo-Indian community, and was all in English language. Vernacular journalism had not yet seen the light of the day. The important papers, arranged here chronologically, were Bengal Gazette (1780), Indian Gazette (1780), Calcutta Gazette (1784), Bengal Journal (1785), Oriental Magazine or Calcutta Amusement (1785), Madras Courier (1785), Calcutta Chronicle (1786), Bombay Herald (1789), Bombay Courier (1790), and Bombay Gazette (1791).

With the establishment of the Hickey's Gazette on the 29th January, 1780, begins the history of the Press in India. During the period the press was generally subject to rigorous Government repression and control. Stringent regulations were passed for the guidance of the conduct of the Press which were preventive rather than punitive in character. Several factors were responsible for this :—

*Firstly*, the Home Government—the Board of Directors were opposed to any freedom of the press. They were against the diffusion of knowledge and spread of light in India.

*Secondly*, the character of the press itself. The members of the European society were engaged in great scandals and making money out of extortion and were reduced to the lowest standard of morality. The Press would at once criticise and attack the conduct and thereby be made subject to rigorous repression.

*Thirdly*, the political state of the country was such as would not allow a free discussion and expression of views and opinions. The British had to struggle hard for their existence. The French had to be driven out and native princes to be subdued so that the British might become the supreme authority in India. Any fair or foul means was to be adopted ; and if the press was left free to reflect on the Government policy and measures, any possible evil might come out.

*Fourthly*, the "Freedom of press" in England even was only nominal and not real. Large sureties, high stamp duties and large amount of advertisement tax were levied on the press.

The early careers of newspapers in India showed that they were not useful as vehicles of local information of any value, and were filled with indecorous attacks upon private life and ignorant censures of public measures. The leading members of the European community of Calcutta were the object of the malignant commentaries of the press. Libels were too frequent—frequent prosecutions for libellous matter on other papers in opposition were always launched.

The reforms of Cornwallis improved the moral tone and during both his and his successor's regime there was steady progress made by the press. They were now more concerned about public affairs than private scandals, one of such as secured for Mr. William Duanes, the editor of the Bengal Journal (1791) the deportations. The political condition of India and the publishing of offensive and libellous matter, compelled the Governor-General-in-Council (Wellesly) to formulate these rules for the guidance of the editors and proprietors of papers (May 1799), the violation of which was punishable with deportation :

- (1) Every printer of a newspaper should print the name at the bottom of the paper.
- (2) Every editor and proprietor of paper should deliver his name and place of abode to the Secretary of the Government.
- (3) No paper should be published on Sunday.
- (4) No paper should be published at all unless and until it was previously inspected by the Secretary to the Government or a person authorised by him for that purpose, and that objectionable matter struck off. <sup>1</sup>

The trust of directors approved these. The newspapers were prohibited from giving any general orders or naval intelligence—arrival and departure of ship—unless such articles had already appeared in the Gazette. This was clearly a preventive measure to maintain absolute power. <sup>2</sup> Lord Minto followed a policy of vigilant superintendence over the press. The condition of the press was miserable

✓ Mill and Wilson—History of India, Vol. VIII, p. 381

<sup>2</sup> Malcolm—History of India, Vol. II, p. 297

and since the office of the Censor was established (1801-1820), there did not occur one occasion on which the Government was compelled even to threaten any individual.<sup>3</sup>

## (2) PERIOD 1818-1838

In this period the Anglo-Indian Journalism grew to importance and number. Important new publications were 'John Bull in the East' (1821), Athenaeum (1829), Bombay Times and Journal of Commerce (1836).

Besides, all the important vernaculars showed rise in Journalism. The first Bengali papers were 'Digdarshan' (1818) monthly, and 'Samachar Darpan' (1818) weekly. The first Gujarati paper was 'Bombay Samaj' (1823). "Oodunta Martand" (1824) was the first Hindi paper. Hindi Journalism did not flourish well at this period and Bengali, Persian and Gujarati were the three important branches of vernacular journalism. Of these Persian was losing importance in the mofussils and the towns due to the language policy of the Hon'ble East India Company. In 1837 was published the first regular Urdu paper at Delhi—Sayyadulakhbar.

The first great impetus to the press in this period was given by Lord Hastings, who was a man of some liberal views and had an inherent liking for effecting reform. He had a "meddling policy" towards the press which neither imposed strict censorship and strained regulations, nor granted complete freedom of expression and publication. On August 19, 1810, the office of Censorship was abolished, but the Directors did not sanction the change.<sup>4</sup> As a substitute, regulations for the conduct of editors were issued:—

"The editors of newspapers are prohibited from publishing any matter coming under the following heads:—

(a) Animadversions on the measures and proceedings of the Hon'ble Court of Directors, or other public authorities in England, connected with the Government of India; or disquisition on political transactions of local administration; or offensive remarks levelled at the public conduct of the members of Council of the Judges of the Supreme Court or of the Lord Bishop of Calcutta.

<sup>3</sup> Vide, Ibid. p. 300

<sup>4</sup> Vide despatches quoted in B. B. Majumdar's History of Political Thought, Vol. I, p. 58

(b) discussions having a tendency to create alarm or suspicion, among the native population, of any intended interference with their religious opinions.

(c) The republication from English or other newspapers of passages coming under any of the above heads, or calculated to affect the British power or reputation in India.

(d) Private scandal and personal remarks on individuals taking to excite discussion in society.<sup>5</sup>

This measure was wrongly interpreted as equivalent to establishment of a free press. With the beginning of native press, Government actions were exposed to the public scrutiny and general comment which were of influence of note and the authorities thought it the most serious mischief.<sup>6</sup> So from the very first beginning native press was strongly opposed. Sir Thomas Munro's views of a free press were that it would undermine among the natives all respects of European character and authority—that "the press was dangerous in the highest degree to the existence of British in India." On October 10, 1820, W. B. Bayley, Secretary in charge of the press, delivered a lengthy minute in the Calcutta Council regarding the tendency of the native press.<sup>7</sup>

In 1816 came the first native periodical in English (Bengal Gazette, by Gangadhar Bhattacharya) which existed only for a year. Two years later (1818, April) came the first adventures in Bengali language, Digidarshan (Bengali, a monthly) and Samachar Darpan (May 1818), a weekly by J. C. Marshman, a Serampore missionary. On December 4, 1821, was published the first Bengali magazine 'Samvad Kaumudi' and then followed another important one 'Samachar Chandrika' (1822, editor B. Bhawani Charan Banerji). In early 1822 Raja Ram Mohan Roy published and edited Miratul Akhbar, a Persian weekly. In the presidency of Madras no native paper came till 1830. But in Bombay presidency there was established a monthly magazine by Maulvi Ferozbin and a Gujarati newspaper by Furdoonjee Marzan

<sup>5</sup> Vide Asiatic Journal, monthly, June 1820, p. 610, and Malcolm Vol. II, p. 301

<sup>6</sup> Vide Danger of a Free Press in India, April 12, 1812, by Sir Thomas Munro

<sup>7</sup> Vide An Early Chapter of the Press in Bengal, Modern Review, November, 1928

Jee. No Hindi paper was published till 1826 when 'Oodunta Martand' came from Calcutta. The period 1818-1826 was especially noted in the increase of the English papers and periodicals.

With the advent of Adam in 1823, the freedom of the press was greatly curtailed and the most infamous action was taken against James Silk Buckingham of 'Calcutta Journal' (est. 1818). It was "the ablest newspaper which had ever appeared in India and gave a higher tone and a deeper interest to journalism."<sup>8</sup>

On March 17, 1823, an ordinance was passed which was applicable to all classes—European, Anglo-Indian and natives alike. Ram Mohan Roy and other enlightened Indians worked against this measure.<sup>9</sup>

Lord Amherst who came after Adam had not much sympathy with the arbitrary measures of his predecessors, but he did not repeal them and they did remain on the statute book. It was only the mildness of His Lordship's character which tolerated the free expression of public opinion and on the eve of his departure he was complemented by the Journals in Calcutta, "on the liberality and even magnanimity with which he had tolerated the free expression of public opinion on his own individual measures when he had the power to silence them with a stroke of pen."<sup>10</sup>

In 1835, came Bentinck. Without repeating the previous regulations, he granted practical freedom to the press. A passage from the Bengal Regulations ran—

"The rules impose no willsome restraint on the publication and discussion of any matter of general interest, relating to European or Indian affairs, provided they are conducted with the temper of decorum which the Government has a right to expect from those being under its protection ; neither did they preclude individual from offering, in a temperate and decorous manner through the channel of the public newspapers or other periodical works, their own views and sentiments relative to matter affecting the interest of the community."<sup>11</sup>

<sup>8</sup> Vide The Press before Mutiny by Ram Nihore Chaturvedi, M.A., Journal of Indian History, Vol. 17, 1938

<sup>9</sup> Vide English Works of Ram Mohan Roy, Vol. II, pp. 431-32. Also Marshman : History of India, Vol. II, p. 411

<sup>10</sup> Marshman, Vol. II, p. 411.

<sup>11</sup> Condition of the Anglo-Indian Empire in 1832, pp. 182-83. Kay's Life of Metcalfe, Vol. II, p. 121. Trevelyan's Life and Letters of Macaulay, p. 282

During the reign of Lord Bentinck, the Press became the friend and auxiliary to good Government. Both the European and native presses co-operated with Lord Bentinck in his campaign against "Sutee", "Thagee," "Female Infanticide" and other barbarous practices that had crept in the Indian society. The press proved to be an effective instrument in carrying on the propaganda for the introduction of English education in India.

In the 'Annual Return' of 1830 we find a rapid increase in the number of both English and native periodicals. In Bengal there were 33 English papers, which included the papers we have already alluded to. Amongst the newly established ones the most important were 'John Bull', 'Asiatic Observer', 'Quarterly Oriental Review' and 'Bengal Herald' etc. In Madras the number of English Journals and periodicals remained as before. But in Bombay there was an increase in the number of English papers and in addition to the above four papers eight fresh ones were established—'The Chronicle', 'Commercial Advertiser', 'Oriental Christian Spectator' being the most important ones. Some of the English journals were daily, some semi-weekly, some weekly, some monthly, some quarterly and some annual. The total number of subscribers to English papers in Calcutta was estimated to be 2205, being confined to the civil, military, medical, mercantile, legal and clerical classes. The native journals too had advanced at a rapid stride. In the same annual return, we find eight native papers established in Calcutta—'*Samvad Sangraha*', '*Samvad Sudhakar*', etc., etc., and four papers in Bombay, <sup>12</sup> *Moomhai Na Samachar* and *Moomhai Harcara* etc.

Metcalfe granted legal and complete freedom to the Press by passing an Act on September 15, 1835, which repeated the Press Regulations of 1823 in Bengal and of 1825 and 1827 in Bombay (Act XI of 1835.)

"The editors of the newspapers or other periodicals works in English language were required to lodge one copy of every newspaper, regular or extra—in the office of the Chief Secretary to the Government; and the editors of the newspapers and periodicals in the languages of the country—to lodge one copy.....in the office of the Persian Secretary to the Government. For these copies they receive payment at the usual rate."<sup>13</sup>

<sup>12</sup> Study Asiatic Journal, Vol. X. p. 328, for the minute of evidence before the Committee on Eastern Affairs, 1832. Also Marshman, Vol. III, p. 93; Beveridge, Vol. III, p. 252; Asiatic Journal, Vol. XIX, pp. 152-53.

<sup>13</sup> Vide Thornton, Vol. IV, pp. 57 58.

However, this measure was bitterly attacked and fiercely defended. As a consequence, Metcalfe was prematurely re-called by the Board of Directors. *mm*

### (3) PERIOD 1838-1878

During this period the native English Press grew to enormous dimensions. It severely criticised the Anglo-Indian Press, which had its own importance. In 1861, Bombay Times, Standard and Telegraph, became the "Times of India". In 1865, "Pioneer" was established at Allahabad. In 1868, Amrit Bazar Patrika was founded as well as Madras Mail. In 1875 was founded the "Statesman" of Calcutta. A year later (1876), Lahore began to publish "Civil and Military Gazette". In 1877 was founded "Tribune" of Lahore. The distinction between the Indian and Anglo-Indian Press was marked, and the importance of English in services, schools, offices and courts gave much impetus to Indian-owned English Journalism.

But the vernacular Journalism had also grown, more so in Bengali and Urdu. Urdu journalism had gained an all-India publicity and had inherited Persian journalism. The Bengali journalism was responsible for the Government measure of 1878. Urdu journalism was not so powerful, although it showed enormous ability in its own sphere. The Anglo-Indian Journalism was still important, but native journalism in vernacular had overtaken it. Throughout the period Hindi Journalism struggled hard for power and money. It was only firmly rooted with the publication of several organs of Bhartendu (e.g. Kavi Vachan Sudha, 1867-85, and Harischandra Chandrika, 1873-78). From 1835-1857 the Press had enjoyed complete freedom and due to the establishment of the easy means of communication, it had seen the heyday of its prosperity. The Times of Bombay (now Times of India) was established in June 1878. The Calcutta Review, a powerful periodical representing all shades of opinions, political, civil, social, theological, and others was first published in May 1844. In its very first issue Dr. Alexander Duff published an article on the horrible and inhuman customs of "Suttee" and "Female Infanticide" existing in India. "The Hindoo Patriot" which later played an important role in the Indian politics was started in 1857. Bengal was virtually flooded with native papers. The first important Hindi paper of Hindi Pradesh was published as 'Benares Akhbar' (1845) under the editorship of Govind Raghunath Thatte, and soon after 'Sudhakar' (1850, Kashi) was brought out by Taramohan Mitter. The



most obvious reason for the late birth of Hindi Journalism was the backwardness of Hindi prose. Hindi still lacked a standard prose-style, so necessary for Journalism.

During the two decades preceding the Mutiny, the English-owned newspapers bitterly criticised the Charter Act of 1833—emphatically the clause for the greater and larger employment of Indians. The N. W. Frontier policy of Lord Auckland and the annexation policy of Lord Dalhousie found their critics in the English-owned papers. They advocated and eulogised the cause of Western learning and civilisation to be ingrafted through the medium of English language. The English newspapers prepared the background and elicited the public opinion for social reform and they tried to prepare a much-too-loyal class in India. In the words of the "Asiatic Journal"—

"Not the English newspapers, but the native played an important part in bringing revolution in India—social moral, religious, educational and material. The Presses fought out against the non-employment of natives in high judicial, revenue, magisterial and even legislative functions."<sup>14</sup>

The efficacy of the native press is estimated by the same Journal as having succeeded—

"in awakening the slumbering energies of the natives of the soil, by producing in their mind a conception of public spirit, and creating national sentiments; in educating them to feel and exercise their civil capabilities, in doctrinating them just principles in the science of Government and Political Economy and imbuing them with the right views of public morals and national character."<sup>15</sup>

Standing at the threshold of the Mutiny (1857) we find English-owned English papers and native-owned vernacular and English newspapers in close co-operation mainly for humanitarian and liberal reasons. Some we find then at their loggerheads due to their diametrically opposed and conflicting interests. But just immediately before the outbreak of the Mutiny none of them is viewed with apprehension. The outbreak of Meerut changed the tone of the native Press. It began to speak out against the Government and sympathised with the mutineers. The English

<sup>14</sup> Vol. XXXII, 1840, p. 55

<sup>15</sup> Ibid

journals advocated a policy of rigorous repression and published inflammatory articles and unguarded statements which were apt to spread disaffection towards the British Government. Therefore Lord Canning was driven to resort to severely repressive emergency measures against the Press, and thereby check the growing tide of disaffection.<sup>16</sup> On this the European community took great offence as they claimed extra-territoriality in India.<sup>17</sup> However, the measure as a matter of policy was unnecessary for the disloyal native Press was less dangerous than the loyal but headstrong English journalism.<sup>18</sup>

Thus we see that since its birth in the early eighties of the eighteenth century to the outbreak of Mutiny, the Press had a long and chequered history of more than three quarters of a century, and far from instigating and abetting any mutinous spirit in the country, it played a very important part in the early history of modern Indian Renaissance.

#### (4) PERIOD 1878-1905

The English Press continued to grow in importance, but it was the Indo-Anglian Press that had become the mouth-piece of the masses. The whole period marked the development of national consciousness, and it culminated in the birth of a renascent India in 1905 with the Bengal Partition agitation. But it was not only the Indo-Anglian Press that profitted from this; vernacular press also gathered a great momentum. From the eighties, vernacular dailies, and politically enlightened weeklies were not sparse. They were greatly helpful in strengthening new tendencies in social reform, politics and literature alike. The most progressive vernacular presses belonged to Bengal and Maharashtra.

#### (5) PERIOD 1905-1921

The period following the Bengal agitation was a period of active constitutional and political activity which benefited all the branches of Indian Press. It was in this period that a new orientation was given to our knowledge of Western philosophy, science and art, and an attempt at synthesis made. For the cultural history of this period, the pages of our newspapers, journals and magazines are of utmost importance.

<sup>16</sup> Vide Gagging Act of June 13, 1857

<sup>17</sup> Kaye and Malleeson—History of Indian Mutiny III—pp. 11-14

<sup>18</sup> History of Indian Mutiny, by Holmes

## (6) PERIOD 1921—

This period of a quarter of a century is a solid block, though it has a number of divergent tendencies, and has opened new branches in our journalism. The dominant man on the Indian stage is Mahatma Gandhi. He towers all others. It is his philosophy, his crusades against social evils and his fight against a powerful Government, backed with the whole force of bureaucracy, army, loyalists and traitors, that really count. His 'Young India' (1924-30) and 'Harijan', 'Harijan Bandhu', 'Harijan Sevak' and papers inspired by him like 'Tyag Bhoomi' held a new vision before contemporary journalists. It is this period that has seen the rapid decline of the Anglo-Indian press in importance and influence and the sweeping drive of nationalist English Press.

The vernacular presses of the various provinces too have gathered an unprecedented momentum since 1921, and they await a much brighter period. In fact, the nationalist press of India in English and vernaculars has whole-heartedly cooperated with leaders of political movements and suffered with them. Today, it is a force to be reckoned with. The Second World War (1939-1945) has carried it deep down to the masses, and circulations have increased manifold. All this augurs well for future.

But Indian Journalism is bitterly handicapped, as it has throughout its career been the Journalism of a dependent country. Mr. M. Subrahmanyam, Editor of the Leader (Allahabad) in his welcome speech to the All-India Newspaper Editors Conference (February 18, 1946) said: "Our demand is a simple one. We want a free press." But here lies the most crucial fact. A dependent country can never dream of a free press. At the most it may show a semblance of such freedom. The war years (1939-45) showed a strong and bitter tussle between Indian Journalism and the Imperial Government. Laws like Indian Press Emergency Powers Act and the Princes' Protection Act, make the functioning of even a responsible Press an utter impossibility. But the Indian Journalist of our day is alive to the keenest sense of duty as shown by the words of the Chairman of Reception Committee: "The Nationalist Press in this country commands an influence which newspapers in other countries might well envy. The attitude of the public towards our profession is not that it provides them with daily newspapers but that they are a power in the regenerations of the country." We still speak of "the preservation of the high traditions and standards of Journal-

ism." In the Presidential address of All-India Editors' Conference, Sri Tushar Kanti Ghosh said: "The Indian Press today does not compare unfavourably with the world Press, either in the matter of presentation of news or of expression of views. But we have to strive for further advancement, and I am not one of those who pretend that there is no scope for improvement in discharging the two main functions of a newspaper, namely, the publication of news and items of information, and the offering of criticisms and comments on current topics. We have to avoid giving a twist to news and suppression of news altogether under the mistaken belief that we are thereby serving a particular political party or advancing a certain political purpose. It cannot be too often or too much emphasised that a newspaper is to be honest, it should see to it that the news published by it is not only faithful, but accurate, at once untainted by prejudice and free from exaggeration. Strict regard for truth is an indispensable qualification for the gatherer and disseminator of news. Every newspaper must be free to express its opinion without being influenced by fear not only of the Government, but of any section of the public as well. Above all, journalists who have a great hand in the moulding of public opinion must have their minds free from prejudice and must be in a position to claim a measure of independence which is proof against temptation. In other words, absolute incorruptibility must be the indispensable quality of a journalist." There were sad things to think too: "compared with the great newspapers of the U. K., the U. S. A., Soviet Russia, Japan and China, the figures of circulation of the most widely read newspapers in India do not appear to be an impressive show. Owing to economic reasons, each copy of a newspaper is read by many persons in this country. The other great reason is the vast illiteracy of the population. The progress of literacy will be followed by increasing circulation of newspapers. It will take a long time for the masses to be literate enough to read newspapers."

Thus, we see that English Journalism in India has a career covering over the period of a century and a half. The Indo-English Press began in second quarter of the 19th century, but it grew in importance only with the growth of nationalism in the sixties and seventies of the preceding century. The nationalist English press of India has a great history following the birth of the Congress in 1885. No history of the rise and growth of Indian public opinion and development of national consciousness would be complete unless it gives due cognisance to the role played by

the native English Press. With Congress, it has been the greatest front against the alien rule. What is more important is its influence on vernacular national press to which it serves as a model. Of late, the vernacular presses in various provinces have largely expanded in circulation and influence, and the day is not far off when they would replace English Journalism to a greater extent. With the development of a Lingua Franca for India in Hindustani, native English Journalism must suffer, but Indo-English Journalism has still to look years beyond. Today it is a force to be reckoned with, and vernacular press although India looks to it for model and support.

## 2. Causes of the Late Rise of Hindi Journalism

The English Journalism that was being practised in the Presidency town gave impetus to local vernacular journalism. For reasons unknown, Madras Presidency was very late in developing vernacular journalism, but Bombay and Bengal soon developed their vernacular journalism—Gujerati and Bengali. The main Hindi Pradesh was very far from those presidencies, and came late in English possession. The N. W. P. was formed in 1832 and Oudh was amalgamated with it in 1856. For more than half a century it remained without a single journal. It was only 1837 that Urdu journalism arose.

The Hindi journalism of Calcutta was started and carried on by a colony which had not much strength. The Hindustani community there spoke many Hindi dialects and was linguistically divided. Hence no venture could run on for long. Writing to the Parliament for help, Sookla of 'Oodunta Martand' (1826) had to say—"He continues that the possibility of an improvement in the circulation of the paper is by no means probable owing to there being but few persons in the city who read the language in which it is published. The upper provinces and the 'countries remote from hence' are the places where his potential readers reside, but as the charges for postage are heavy, they are obliged to refrain from subscribing to the paper."<sup>19</sup>

(The postal rates were not uniform till 1837, and they varied with distance.)

It is clear from the above that the difficulty lay in the fact that these early pioneers were working in a non-Hindi Province and far away from their readers at a time when

<sup>19</sup> Quoted from Margarita

postal rates were very high. Other vernaculars have a 'hinterland' and a continued history of their journalism from this time, but the early history of Hindi journalism (1826-44) is much chequered. This is due to the fact that Hindi journalism had no solid foundation, and those others had. It was like a ship fighting at a great distance from its base. It was a colonists' enterprise, and as the colony was very small, it could not pay. With the development of Hindusthani business-enterprises the population of Hindusthanis increased and it was only then (in the last decade of the 19th century) that it began to have a continued history.

In the Hindi Pradesh itself, Persian was the court language in the Mogul reign, and in 1835 it was changed to Urdu which thus inherited the Persian journalism and carried on its own. Hindi had many dialects, and Khari Boli was spoken and understood everywhere, but the Government decided in favour of Urdu. Till 1849, Urdu had the monopoly, then Hindi journalism developed side by side,<sup>20</sup> and independently. Besides, the Hindu intillegentsia was given to Urdu which had been cultivated for long as a language of polish and culture. The result was that though much of Urdu journalism was developed by the Hindus, they did little for Hindi. It was long time before Hindus took to Hindi. They read even their religious books in Urdu. Such was a run for Urdu that the Hindu religious reformers too had to take recourse to that language or at least Persian script for long. Khari Boli Hindi was less developed than Khari Boli Urdu. In fact, it was just in the mint. Such as it was, it was unsuited for any journalistic enterprise on a vast scale.

The condition of the early native newspaper press is best reflected in a letter from Mr. Stirling to Lord William Bentinck :

"From 1824 to 1825-26 there were altogether 6 papers published in Calcutta in the native languages, viz., 3 Bengalis, 2 Persian, and 1 Hindi besides two by Serampore missionaries, one in Persian and the other in Bengali. Of the former, the Hindi and one Persian paper was given up in 1826-27 for want of support and I believe that the Serampore missionaries have been obliged to discontinue that publication since June last when the Government subscription was withdrawn as a measure of retrenchment. The public subscrip-

<sup>20</sup> See article on bilingual journalism

tion to the remaining Persian newspaper called the *Jam-i-Jahannuma* was at the same time discontinued and it owes its present existence, on an inferior footing as to types and paper, entirely to the patronage of a certain extent with English tastes and notions, and amongst the rest a love of news, which is thus supplied to them in a cheap and accessible form. Their contents are limited chiefly to notices of shipping, prices current, appointments, police reports, proceedings in the Supreme Court and descriptions of *Suttee*. They rarely touch upon politics whether foreign or domestic, and never exhibit any original remarks or speculations, excepting occasionally in defending the practice of *Suttee*, against the animadversions of some European editors.

The Serampore papers partook of much the same character (with exception, of course, to what is said of *Suttee*) but the selection of articles of intelligence was more judicious and varied, and better calculated to impart useful and important information.

The *Jam-i-Jahannuma* which I consider to be the best native newspaper that has yet appeared never contains any original matter. Each number presents a few ✓ articles well translated from the English Calcutta papers, and an abstract of the intelligence from the several courts of Hindustan, as given, often very inaccurately and always most imperfectly in those genuine native sources of intelligence, the *Akhbars*. . . . Notwithstanding all the extraneous support which this publication still reckons it seems to be sinking and I doubt whether it can stand much longer, because in the *moffussil* an article of the sort is not wanted, and in Calcutta, Persian is not a language generally understood or cultivated by those classes who alone feel interested in acquiring a knowledge of passing events, and whose tastes have been somewhat elevated and improved by their intercourse with Englishmen. It is to be feared that the poverty of the native subjects, beyond the limits of the Presidency operates, generally speaking, nearly as forcibly as their want of curiosity to indispose them from affording encouragement to native newspapers." <sup>21</sup>

The above quotation at length gives us a true picture of the early native newspaper press and by the way reflects upon the more important causes which contributed to the late development of the Hindi journalism. These causes are :

<sup>21</sup> Quoted in *Magarita*, pp. 182-184

1. Poverty of our native subjects,
2. Want of curiosity,
3. Lack of Government patronage,
4. Absence of any great motive force, social or religious till the advent of Arya Samaj (1875), and
5. Smallness of those classes who could feel interested in acquiring a knowledge of passing events.

These causes are to be taken account by every chronicler of the Hindi Press.

### **3. Causes which lead to the slow development of Hindi journalism**

(1) The slow change of the metaphoric language used in early Hindi journalism to that of everyday use, and continual dropping of dialectical and colloquial element.

(2) Throughout the 19th century, there was no English model in Hindi Pradesh except Pioneer (est. 1865) and a few academic journals like Muir College Magazine or the 'Pandit'. These were incapable of serving good model. In fact, most of Hindi journalism had to develop on its own line, and it was almost wholly unaffected by the trends of neighbouring journalism.

(3) The comparative slow progress of English education and education in general in Hindi Pradesh.

(4) The existence of Urdu journalism which fulfilled the needs of an important section of Hindi public and all Muslim inhabitants of the provinces. In other provinces Muslims were carrying on their activities in the vernacular of the provinces and there was no important bilingual problem.

(5) The movements which gave rise to Bengali and Gujarati journalism were unknown to the people of Hindi Pradesh. Such religious and social movements were to rise in Hindi Pradesh after half-a-century and the consequent late development of Hindi journalism. Arya Samaj was founded in 1875, and the first Hindi Arya Samaj Journal appeared in 1877. Meanwhile Hindi journalism grew in the hands of literary pioneers who were not journalists in the sense that they cared little for news. This early association of journalism and literature was unavoidable, but it checked the growth of journalism on a wider scale.

(6) Later on, with the rise of national platform (1885), the lead was taken by Bengal (1885-1905) and Maharashtra



(1905-1918). With the advent of Mahatma Gandhi and his proposal of Hindi as national language being accepted, Hindi journalism just entered into political arena with some effect. It has developed immensely from 1914 to 1942, and the development has been mostly due to the nationalistic section of the press and the Government repression. The Hindi political journalism is now well grown out of infancy, and wields enormous influence in various sections of Indian public life. But till late it was hampered by English journalism in the field, as the educated classes were not in any way sympathetic to it. Hindi Pradesh is more conservative than other parts ; hence the slow shedding of traditions.

(7) It did not make such centres as Poona, or Calcutta, and hence it has been much scattered and presented no model. In the last quarter of the 19th century, readers of Hindi Pradesh read 'Bangvasi' and 'Bhar't Mitra' which came from the Metropolis and Calcutta. Hindi journalism was rapidly gaining that strength which London journalism had. However, with the change of the seat of Government to Delhi, the tradition was broken and Calcutta Hindi journalism suffered greatly. Today most of its journalism is a local affair, although it forms a very important section of Hindi journalism. Although Delhi is in a way included in the Hindi Pradesh it has not much developed Hindi journalism. It is hoped that we shall soon have a Metropolitan press of great importance and influence.

#### **4. Parallel between Early Hindi journalism and early English journalism in Great Britain**

✓ As we have seen, the journalism in India was not the child of the printing press. The germ of it could be found in the circular letters of the court and pamphlets (Akhbars) issued from the Court as well as the regular official news-letter services, which the Government established for the purpose of getting important public and official information. The profession of a writer of "news" or "intelligence" was thus quite developed in its own way even before the advent of the English. There is a parallel to this in the "Beginnings of English Journalism."<sup>22</sup> It is also probable that important statesmen found it necessary to have a constant supply of news, and established like services. Some of these must have been using dialects, and the vernaculars, especially those maintained by Hindus and Rajput Chieftains.

<sup>22</sup> Refer article with this title : Chapter XV of the Cambridge History of English Literature, Pt. VII

In the Stuart Period of England, such newswriters played a part of some importance.<sup>23</sup>

When printing came to the aid of journalism, it was a cent per cent Government or Anglo-Indian affair. The Company Government and its advisers were full aware of the power of the press, and were always reluctant to interest the natives in the art of printing. This is clearly shown by the episode in which the gift of a printing press to a native chief brought down-right condemnation. This prevented the publication of any sort of English periodical till 1829, when Ram Mohan Roy and others started native English journalism.

But printed journalism in India did not grow in the line taken up by English journalism. It had not to evolve in the shape of broad-side ballads about battles and tragic events of the day, followed by isolated pamphlets (usually termed "Relations of news"), periodical pamphlets and then periodicals. However, there is a parallel in the production of the first Hindi paper (Oodant Martand, 1826) and the first English Newspaper<sup>24</sup> in as much as both were printed outside their linguistic area<sup>25</sup>.

The vernacular papers had a well-developed model in English journalism which had already lived an existence of two centuries. But while vernacular journalism had not to discover a regular running title-feature like English journalism, it had to develop the language and the style of news in the same way. And it took long to develop these. And like the English journalism of the British Isles, Hindi journalism also faced the Government repression, and it faces it so struggling even now.

## 5. Elements of Hindi Journalism : A retrospect

### (a) The Public

Indian public was notoriously idle in caring much for its mundane existence. Most of the people wanted to lead a quiet life, troubled only by their few domestic affairs. People looked more on the world beyond than the world they lived upon. Hence it took a long time and wasted much effort, before they could be persuaded to read news.

<sup>23</sup> Refer Historical and Political Writings, Ibid, pp. 192-193

<sup>24</sup> Vide The First English Newspapers in the "Nineteenth Century and After", March, 1914

<sup>25</sup> The first English periodical was printed at Amsterdam by Thomas Archer of Pope's Head Alley Cornhill, in 1621).

The early pioneers of vernacular journalism were greatly hampered by this attitude of the public, and throughout the 19th century, we see a very slow rise in the circulation of papers, in spite of the best efforts. We know how early Hindi journalists had to wander from home to home, and read the news out to people for weeks together before one would oblige them by offering to become a subscriber. Sometimes a lot of free issues were sent to an individual, but in the end, which came rather too soon, the subscription was set aside. Till the end of the 19th century, people could only be made so much interested in the newspaper that they would read a weekly in a period of seven days in a complacent mood and at leisure. There was almost no clamour for news. The tribal disturbances, and foreign news were responsible to some extent for developing a sense of news. The last war (1914-1918) saw a number of weeklies being at last converted into dailies and some retained their daily character even after the war. And the present war has repeated the same experience, with the addition that besides large numbers of one-piced single or double-sheet daily newspapers are afloat. The public has at last recognised the value of news, and these daily paisa-papers which more often publish unauthorised news obtained through a radio-set, found a hot reception.

✓ The early Hindi newspapers were a costly affair and they were only meant to be consumed in the societies of the noble and rich middle class people. Later on, the merchants and traders were enlisted on the list, and trade items and market rates formed important part of such papers as Vishwamitra and Venkateshwar Samachar. Since then this item has increased in importance especially in trading and manufacturing localities like Delhi, Cawnpore, Bombay and Calcutta. The lower middle class was enlisted much later, and often after much efforts. It was wholly a service-class and patronised earlier Urdu and English newspapers, particularly due to the policy of the educational authorities and the Government, partly out of the desire of keeping itself in good look of the authorities, and upper class people whom it aspired to reach. It was only after the last Great War (1914-18) with the rise of national consciousness and Hindi-mindedness in this class of people that it turned to Hindi newspapers and the process of change is still going on. Urdu journalism has lately lost much of its strength in the educated people of these classes. Those unadapted to English, however, out of sheer necessity, fall to Hindi newspapers for news and comments.

### **(b) The Government**

The attitude of the Government towards the press in general, and the Hindi press in particular, has been amply dealt with under this very head in the various chapters dealing with successive periods. Briefly, the Government has always been adverse to the liberty of the press, and its indifferent and often prejudicial attitude, has much influenced the growth of progressive forces in journalism. It did not make any difference in the English and the vernacular branches of Indian journalism till 1878 when it passed the ill-fated Act of 1878. The Act met an early death, but the prejudice against the vernacular press due to the fear of its daily rising strength continues. The greater rise of national consciousness, the closer association of vernacular journalism with the pioneers in the field of politics, and its effectiveness because of its wider range are the reasons which have influenced the Government policy of strangling the vernacular press from time to time with formidable weapons like 124 A and Defence of India Act, besides various effective press measures and ordinances which are permanent evils.

### **(c) The development of mechanical facilities**

Most of the early Hindi newspapers were lithographed although typography had come into the field, and the first Hindi paper was a printed paper, and not a litho one. But the cost of keeping a litho press was much cheaper than that of a printed press, and the growth in the number of the printing presses in the Hindi-speaking provinces was very slow. Another reason for entertaining lithography was that most of these papers were bilingual, bracketted with Urdu words, and Urdu typography was non-existent. Even now, when it has come into existence, it is very costly, wasting and impracticable. When the litho was dropped, the centres of Hindi printing presses were Patna, Agra, Lucknow, Benares and Allahabad. The greatest number of papers was printed at the Kharagbilas press of Patna. With the beginning of the 20th century the Indian press at Allahabad and the Nawal Kishore press at Lucknow, and various presses at Benares printed a great deal of Hindi journalism. Within the last three decades, the use of the printing press has been enormous, and almost every town has a hand press or a tradle, while big cities have big press establishments, and modern machinery.

However, the greater part of Hindi newspapers and journals is still printed hand-composed and hand-laboured. The

mechanical type-setter and more specially, the lino-type, are rarely used although these have greatly quickened and cheapened the production. However with the increase of demand, these improved devices will come in more frequent use. Viewed from the mechanical standpoint, Hindi journalism has not as yet shared to the full the inventive ability. There are reasons for this state of affairs which we have enumerated elsewhere. Today with such low scales as we have, it is not profitable to employ a cylindrical press which can print at a rate of 25,000 copies or more per hour. It is hoped that such ventures would be coming forth in future.

The two most important considerations for journalism are the rapidity and cheapness in getting news, and placing newspapers in the hands of readers. The ever-increasing network of railways, and the invention of the lorries and their introduction in India after the last Great War (1914-1918), did much to improve the means of bringing news to the readers. The development of reporting, aided by railway transit, by telegraphy, and still ever, by the telephone, has placed readers in immediate touch with the thought of the whole world. Hindi journalism has not yet fully availed these developments as it is yet in its infancy but with better times, and the use of aeroplanes and 'radio' (wireless and television) it will work wonders. A future of bright success through the best mechanical aid awaits it. It is yet much behind times.

#### **(d) The Editor and his staff**

Journalism is as yet not well-developed as a profession, and apart from recent institution at Madras, Punjab Universities, Simla and Sahitya Sammelan (Allahabad), students are not yet prepared for working in this field. It is true that a great newspaper is in itself an institution for bringing forth good metal, but though the secrets of a trade can only be learnt through that trade, the employment of raw youths turned down from other profession or unprepared for newspaper work results in checking the growth of journalism as an art. The science of journalism, and a history of its literature, past trials and present achievement must be taught first if the initiated has to work efficiently. Throughout the history of Hindi journalism we see it developing in the hands of the un-initiated and the results have been decidedly uncreditable.

The early editors were either Doctors or Vakils, who carried on journalism as a side and leisure-hour business or Urdu journalists who had little knowledge of Hindi. This first phase ended with Bhartendu Harischandra, and

from his times the editorship has passed in the hands of eminent literary men or social or religious workers. This markedly increased the quality of journalism and the newspapers began to live not only as "literature of the moment" but also literature of all times. "Throughout the 19th century, the business-manager or proprietor scarcely interfered editing. The result was the greater association of journalism with literature, till it became all literature. The result was a check on the circulation of papers, of which there were so many laments, for the newspaper which would have attracted the public was sacrificed to the literary interest.

It was with the projection of the "Hindusthan" that better and English-educated staff came to the profession, but the class of professional journalists and editors was very slow to grow and it did not grow much till the end of the first two decades of our century, although there were always individuals who made journalism their career. It is only in recent years that, partly due to the failure to find a place in other fields, partly enterprise, partly raised status of the press, graduates and undergraduates have fallen back to this profession. There is no special training in almost all cases. That is one reason why Hindi journalism has not yet been able to place itself on firm business line, and is rather more a heterogenous child of literature and politics than an independent entity.

Before the advent of Saraswati, and the successful production of team-work, journalism was practised as a side-work (and even now the phase continues to some degree) and there were either no payments, or the payments were not much needed. Afterwards, the profession of journalism grew, and there is a section of the populace which earns its bread through journalistic adventure. The classes of these are the managers, editors, sub-editors, correspondents and writers. Of these the last is more often independent of newspaper policies and is not connected with a particular paper—it practices "Free-lance journalism". Almost all of these are, so far as their present state is concerned, ill-paid or low-paid, and sometimes irregularly paid. The most plighted is the last member—one who alone is responsible for the great mass of journalism in the form of prose and verse, that comes daily, weekly and monthly before us. There is a movement for fixing the pay of the newspaper staff, but there are more than one difficulties in the way—

संपादकों का न्यूनतम वेतन निश्चित करने में कई कठिनाइयाँ पैदा होती हैं। अगर फतेहपुर के एक संपादक को ३० मासिक मिलते हैं तो कलकत्ता

के संपादक को कम से कम ७० मिलने चाहिये क्योंकि कलकत्ता में अधिक खर्च होता है।”<sup>26</sup>

Several suggestions are made from time to time for raising the financial status of the writer. Pandit Benarsidas Chaturvedi has suggested the need of publishing the articles simultaneously in several papers demanding a small quota from each. From the money so collected a deduction will be made of the office-maintenance and service work, and the rest may go to the writer. This he has labelled as “Madhu-kari Lekh Paddhati.”<sup>27</sup> This is a good move and it will remove the prejudices which work against the simultaneous publication of an article even when freely contributed, but there may be a flood of writers who, just for name's sake, will fill the papers with some trash freely contributed and a relaxation of the prejudice may undermine the very system. The present system is based on the total subscription of the writer:—

(1) No payment in most cases.

(2) Prejudices against simultaneous contribution to various magazines and papers.

(3) Meagre and irregular and delayed payments which go under the name of “Remuneration” or *Upahar* or *Puruskar*. The sense that the writer is a labourer and he must invariably get his honorarium is not yet developed. The writers themselves aid to this exploitation:—

(1) A majority of writers write free—the student-graduates and undergraduates and those earning their bread in other ways (the amateurs) are favourably placed. This free quota destroys the balance, and the result is that the majority of journalism is trash at times, utterly rubbish and unhealthy.

(2) A minority of well-to-do people or people under the false sense of the dignity of literary work do not accept payments. They are freely approached, and they often oblige their patrons.

Besides, on the part of our writers, there is no missionary zeal to carry their words to as great a public as possible—they weakly submit to the free copyright of their articles,

<sup>26</sup> Vide the Presidential address of the President of All-India Hindi Patrakar Sammelan (Paliwal) held on February 28—March 1, 1942

<sup>27</sup> Vide his article under the same head in *Sainik* of 17th March, 1942

or copyright at a very small payment. There is no writer in Hindi who publishes his articles as translations in the various important languages in India, and none seems to be so daring. The result is a bad monopoly—a very small circulation never reaching more than few thousands, and a meagre sum styled as *Paritoshik*. The writers themselves have not learnt the use of short-hand dictation, and typewriters, and none of repute maintain even a small office. Mostly it is all a personal druggery, the writer doing all the work between the first copy and the final copy. In the absence of business tactics and a sense of self-respect and dignity of high position, the writer is still to continue his plighted state.

The editor class of journalism has always been very responsible, and it did yeoman's work in the past. The 19th century editors can be held as models of industry, perseverance and high morals. These earlier Hindi editors had unparalleled moral courage. Their financial position was far worse than many of our days, but they resisted all temptations and could in no case be corrupted, *e.g.* "बंगवासी वाले धर्मभवन के नाम पर ग्राहकों से यहाँ चन्दा इकट्ठा कर रहे थे। इधर श्रद्धेय पं० दीनदयालु शर्मा के व्याख्यानों से उत्साहित हो कलकत्ते के बड़े बाज़ार वालों ने भी किसी अच्छे काम के लिये चन्दा करना आरम्भ कर दिया। बंगवासी वाले इससे बेतरह बिगड़ उठे। उन्होंने गुप्तजी से पंडितजी का विरोध करने को कहा। गुप्तजी ने बंगवासी की नौकरी छोड़ दी, परन्तु अपने मित्र पंडित दीनदयालु का विरोध न किया।" <sup>28</sup>

In the beginning of our century, Mahabir Prasad Dwevedi placed such model before the journalistic world. But, later on, with the quick growth of journalism and the inability of getting a trained hand, the editorial chair slowly passed in the hands of less industrious persons who could only somehow justify their existence. With the new condition of educated unemployment and development of journalism as a definite career, the quality of industry and, in some cases, of leadership, is again going up but as the emphasis is drifting to the business-aspect of journalism, there is a general fear that the editors may fall down from their high morals which public expects them to hold. Haribhau Upadhyaya is right when he says—

"विद्वत्ता या बहुश्रमता किसी संपादक में कम होगी तो मैं उसे बर्दाश्त कर लूँगा परन्तु यदि नैतिकता में उसका स्टैण्डर्ड ऊँचा नहीं है तो वह पत्र व

<sup>28</sup> Ref. Vishal Bharat, 1-2-4, p. 467, article by Jagannath Prasad Chaturvedi



पत्रकार हमारे काम के नहीं हैं। विद्वत्ता और बहुश्रमता की कमी से वह पाठकों की बुद्धि को ज्यादा अच्छा भोजन न दे सकेगा; किन्तु नैतिकता की कमी से वह पाठक की आत्मा को भी बोदा बनाने के मार्ग पर ले जायगा। वर्तमान पत्रकारकला हमने पश्चिम से सीखी है। भारत के सांस्कृतिक दृष्टिकोण से मैं पत्रों का उद्देश्य व लक्ष्य समाज की सेवा करना ही मानता हूँ। व्यक्तिगत लाभ या निरे जीवननिर्वाह के साधन के रूप में अथवा व्यापारिक दृष्टि से उसे देखना ठेठ भारतीय नहीं है। हाँ, जीविका के बारे में पत्रकार को निश्चित रखना और उसके आत्म सम्मान की कद्र करना पत्र-संचालकों का कर्तव्य है।”<sup>29</sup>

### (e) Contributors and Journalists

Through-out the 19th century, Hindi journalism was passing through its infancy, and it was in the last two decades that appreciable number of contributors were born. There was a tendency on the part of some journalists and editors to monopolise their paper and oust every other man. We have spoken of solo-journalism practiced by some like Badrinarayan Chaudhry and Bharatendu's advice to him not to do so, and invite others. In fact

- (1) Contributors were hard to be found in those days. Few people could write intelligent articles and none, of course, had any previous training as to the nature of journalism.
- (2) Editors could not distinguish between a magazine and a book. In fact, the name given to magazine was Masik Pustak, and even Dwevedi used it. As such, it was hard for the editors to realise that there should be various contributors and interest in a periodical.
- (3) Contributing articles was not a paying affair and hence only those with missionary zeal could afford their time and energy. Hence, few attempts. If we could get all the magazines and periodicals of the 19th century, and count down their contributors, the number would not rise above a few hundreds. Most of these came from vernacular and primary school teachers, or established writers and poets.

With the 20th century, conditions were somewhat improved. Through “Saraswati” Mahabir Prasad Dwevedi created a strong team of writers. Later on, many of these began to contribute to other journals, for “Saraswati” alone

could not give all a chance. They were better educated and better informed people. A number of them were graduates. Many of them were teachers in colleges and headmasters. The result was that the tone of journalism was much raised and improved than in the preceeding period.

After the Great War (1914-18), several causes contributed to the greater literacy and growth of education in Hindi. About 1931, Allahabad University opened B. A. in Hindi, Benares followed. Soon after other universities arranged for Bachelor's and Master's degrees in Art. And after a decade we could even find Doctors in Hindi. The result was much beneficial both for quantity and quality of contributions. The mass of Hindi contributors came from college boys. But this immense increase in free-lance journalism of the college boys created some difficult problems and was, in the long run, responsible for the deterioration in the high tone of Hindi journalism.

The present day contributors can be divided in two major classes :—

(1) Editors, sub-editors and journalists employed in the newspaper or magazine offices. They form the permanent staff and are most fitted for creating "the literature of the moment." Leaders, articles on important news and events, topical essays, humorous sketches or tit-bits—the major portion of journalism outside "articles"—are written by those "free-lance" journalists, who contribute poems, Gadya Kavya, articles : topical, light or academical ; stories, and all other sorts. These are not joined to any editorial office. They write against payment on demand or just to satisfy their vanity. This latter class can be divided into five classes : (1) Poets, writers, essayists who depend on their pen for living, and who are more a writer than a journalist, (2) Academical writers—teachers and scholars who contribute occasionally, the result of their findings, or indulge in academical controversies. (3) Journalists—very few in number. (4) People living on some other trade, business or profession who write in magazines and journals as side-business or for love of Hindi or mere name's sake. (5) College-students—major part of free-lance journalism is, now-a-days, carried by these.

Today, there is every day an increase in the number of newspapers and journals, and likewise also in the number of contributors. There is an ephemeral growth in the number of our writers and journalists. But, suffice it to say that many of these soon disappear into oblivion. The

reason is that they are not well-prepared and well-equipped when they enter the arena. Most of them enter the field with such material as resists their progress. The reasons for their failure are :

- (1) Their little knowledge of journalism as an art,
- (2) Absence of knowledge regarding serious and trade aspects of journalism,
- (3) The present system of education is not so well-founded that a writer educated in its traditions and atmosphere may become a good journalist or man of letters.

The medium of instruction is English and instruction in Hindi so miserable that for the first 7 or 8 years, there is little mental development. In his college days, the boy comes into contact with certain stimulants which induce him to write something of his own. In his student life, he comes face to face with magazines and periodicals. Most of the schools and colleges publish a quarterly, six-monthly or yearly paper and a substantial portion of it is devoted to Hindi. It is here that future Journalists begin their apprenticeship. It is not that all intelligent and diligent boys turn to writing. Only those with inner urge for expression and imitation do so. In many colleges there are good Hindi libraries, and many cities have good public libraries. These are utilised in the maiden attempts and A. B. C. of writing is begun. Mostly the beginning is made from piracy, copying or imitation ; always little effort is made to know every *pros* and *cons* of the subject. What kinds of contributions these maiden articles make, can be known from a visit to any magazine office. Still such maiden attempts find place in our magazine page —

- (a) because they are not paid at all and it is easy for the editors to relieve his employer of any remuneration he would have to pay in case the place goes to some distinguished writer,
- (b) through sympathy and pressure,
- (c) through manipulations.

But every writer who has somehow or other found a place, would come out the second and the third time as a pledged writer. Such writers are never trained for their art ; they write what they study or have already studied, and what they pillage or learn from other fellow writers. The result is that most of Journalism contributed by free-lancers is full of controversies and personal flings.

When literary or otherwise controversies see the light of the day, magazines and newspapers take sides, and even petty writers are entertained in order to pretend a large following. A large number of our free-lancers begin right here.

Amidst the new group of writers there is another group which confronts us on a higher stage of study and intellectual grasp. This group is born, in colleges and universities, where first stages of intellectual development are already finished; and mental discussions and exchange of ideas carry the student a step further. The writers who come now are helped in their earlier career by their teachers, fellow-students and academical Journalism. It is right that a start should be made now, for now the student has to think for himself and learns expressing his ideas in a competitive spirit which calls forth the best in him. But most of student Journalism is an imitation of popular writers, and the number of those who exert their brains and show application and appreciation to their studies, is very small. These are not quick of pen, but their advance is certain. The other group makes larger contribution, but due to the lack of study, it does not write much on serious subjects. The result is that these writers try to attempt less serious things—and they step upon "short story" which they attempt in journalistic way. They do not even study the art of short story writing, nor do they care to apprentice in that form before they leap to reap a cheap journalistic and literary glory. It is an admitted fact that literary stars begin their life in colleges, and some of these are more progressive than their brothers outside, but it is only those who dip their pen in thicker inks who continue shining in the pages of fresh books. But the lesser equipped element soon traverses this limit of the college, and steps into literary field (of public magazines and journals), and their names begin to appear in weeklies and monthlies. The only weapon in their armour is the short story which chiefly revolves round their college world-love stories of college girls and cheap romances or any other such cheap stuff. The only other subject this army of contributors steps upon is "film". There are a number of cino-journals in Hindi, and many weeklies and monthlies publish a cinema page, and these always welcome a novice.

The first class of our writers emerging from colleges are always welcome, but even second and third rate writers have scope for progress in our contemporary magazines and journals. There is no dearth of such papers which are almost famined of all articles and for which it is impossible to get contributions from famous writers and journalists. The

lessers-rate class supplies their need. There is a kind of cooperative spirit established between the magazines and their petty writers. They soon rise in the estimate of fellow-writers and editors, and slowly get admission into higher classes of journalism. But soon afterward most of them have their doors of progress barred and only a few escape through it to permanent fame. It would pay to know how many writers from the colleges reach to this eminence. But it is clear that our editors get two-thirds of their short stories from colleges. It is sad that most of these hopeful young journalists soon find their careers closed.

Thus we see that from the very first, journalists who have their training in colleges and schools are divided into two well-established groups. Most of these finish their journalism as soon as they leave college-world and enter a world of toil and competition. Their energies are directed in channels other than literature or journalism and their demand on their vitality is too great to allow the divergence. It is only now and then that echoes of past rekindle their fire which cannot survive long. The lesser-qualified class is blotted out first. Their inherent weaknesses are responsible for their lack of adventure. When they turn to business or service for their maintenance, the sweet ambition of a literary or journalistic life, or the trade of a fiction writer falls dead. Eighty percent of our new writers and journalists are lost to us as soon as they enter into life. What a misfortune! They turn their back upon their old mistresses, never to return. The remaining twenty percent alone make their place in literature and journalism. Almost half of this number seems to settle in journalistic trade, but few are fortunate enough to live barely on this trade, from their free-lance contributions or get the petty ill-paid post of an Assistant Editor, or any other job in the newspaper staff—thanks to the Chief Editor or manager whoever he might be! And those who still remain behind continue to work in the field for some time longer, till they fall helpless and live a miserable life. The better-qualified class experiences not a much better fate. It too has to grope in darkness. Wrong and worthless traditions both in journalism and journalists make it impossible for a man living by his pen to keep his body and soul together. The journalist, if he sticks to his trade after all these unhappy deals, has to look elsewhere to meet his minimum expenses. The quality of our journalism depends on this class. Yet it is the most miserable. Its market-value is very small, almost dishonourable, and it puts the trade into shame. Writers and

journalists of Hindi are financially bankrupt, and these bad finances are responsible for their easy corruption.

In short, there are only two classes of people who get a permanent hold in the field of journalism :

(1) People endowed with riches or sufficiently well-financed to carry on a free trade in their articles ;

(2) People who establish contact with editors in their early career, and are soon attached to a newspaper or magazine office in varying capacities.

Poor free-lancers are nowhere in this picture. The remuneration they receive in a month is hardly a low-paid mill-labourer's monthly wages. And still there is a cry of the upkeep of the sanctity of the trade, and hat off to our literateurs and journalists ! It is clear that neither of the two above-mentioned classes can put sufficient merit in the journalistic art. 'The literature of the moment' cannot be produced by opium-eaters, way-farers or nerve-broken clerks that make a newspaper staff.

### **(f) Remuneration of Articles**

How should the journalists and writers be remunerated ? What should be our principles in distributing newspaper gains to its contributors ? These are important questions. Yet Hindi writers and journalists neither place these questions of their livelihood before their minds' eyes when they get on writing, neither they are encouraged to judge their contributions from this point of view. They know that editors do not welcome their contributions nor they are necessarily to be remunerated. Neither publishers nor managers have a clear idea if at all that their labours are a trust to be paid, and if so, on what standard. Contributions demanding remunerations seldom find a chance in print, if they are not from a man of potential literary and journalistic eminence.

The ephemeral growth of college students as journalists and their hard competition to see, somehow or other, their name in print and thus to add plume to their feathers is largely responsible for the deterioration of the whole situation. Raw material, void of experience and style, forces its immature products on the unwilling editor on many a pretext, and with every mechnation and if does not succeed, it is even ready to pay the price for seeing it in print. Yes, editors are some times as much as tipped ! When a writer has entered the field with such a degradation, can he ever hope to be paid for his work. Besides, there is a false notion regarding sanctity of written word above money, and

there is an insistance on writing for mere name. Even tried top writers are prey to such prejudices. The position is thus :—

(1) The college class of journalists,

(2) Journalists who after a short career have gone to other fields, and want to retain their names on printed page, if they get leisure,

(3) The rich class, free from all monetary anxiety. Even if they may be sure to get something out of their works, all these do not fight for remuneration, and some of them as much as think it condescension to accept it, if offered.

When a new meritorious and industrious free-lancer enters the field, he has to encounter with such prejudices. He has soon a bitter experience of publishers and editors. If he has got to get himself in print, he has to be obliged and not remunerated. He is placed in such a helpless position that he either drops or his whole perspective is blurred. For long he cannot judge what to ask for his labour, and whether pursuit of journalism could in the long reward him with his daily bread. To hope for a career, and take journalism as a profession—that is a mirage for him. And he is right so far as the present position and prejudices of Hindi journalism are considered. The result is that but for a few writers who are in daily touch with editors or are someway connected with the staff, almost all Hindi journalists are pursuing other professions, and what they write is more for fame and as a hobby. This being so, they require neither long apprenticeship, nor deep study, mutual discussion, or a serious practice of the art of writing. This is the reason why most of our periodical literature is trash, immature and unhealthy. Thoughtful and serious contributions are a nightmare.

Previously, conditons were otherwise, although contributions were mostly free. Then editors respected their contributors, and writers wrote literature, not cheap sentiments and immature thoughts. The perspective is changed now. There is no great desire for creating literature. Words are being wasted for no other reason that they look beautiful in print and they are a source of mutual admiration.

#### **(g) The freelancer**

The freelancer is a major problem of Hindi journalism. The originality, the progressiveness, the strength of

journalism chiefly depends on this class of writers. Literature of revolt against tradition and new currents come chiefly from this class, which is independent of its trade pressures and formalities. Writing is a difficult art to cultivate, and it is only those writers who carry it as an independent and a whole pursuit who reach to the top. But such writers can only flourish when there is a way of independent living through pen, and editors and publishers can suitably reward their labour.

Is there no place for these free-lancers in Hindi literary world? How can their plight be remedied? Today when there are a very few such writers in Hindi, the editors are at a loss to know why they continue their drudgery that is writing. The free lancer who depends on his pen for his maintenance, who knows the value of his words, and who takes every conceivable pain to gather material for his article, for days and for months, what price is offered to him for all his trouble? Let us not speak of inexperienced, not-high-class cheap free-lancers who write for fame and pleasure-pursuit. We are speaking for those who are the backbone of our literature and journalism and are indispensable for their serious grasp of subjects and their developed style.

Editors and publishers are compelled to pay their writers in money, if not for any other reason, just for courtesy; but what they pay is not the price of their pen. This is not called "payment" or "remuneration", but is given the honorable name of 'Puraskar' (honorary). We do not grudge this dignified name. We know that the editors are not slow to profit from this nomenclature. What they pay to the writer can hardly be called "payment for labour"—it is an obligation placed on the journalist. Even journalists take it as such. Most of them meekly ask for puraskar and pay thanks in advance. This spirit is unhealthy. The result is that the editor tries to fill his paper with free contributions which are not few. If he can forego the paid articles, and make a copy of free contributions, he will return the former with thanks. But he can very little overlook the merit, originality and strength of the freelancers' contributions. He has written for money and he has done everything to make his thing a real first class thing. When the editor has put it to all possible tests and it has come unscathed, and he cannot forego the temptation of publishing it, he accepts it, but when articles has been published, he cannot escape the usual practice of bringing forward the word



'puraskar' when paying for it in smaller coins than expected by the writer. Sometimes an editor, by sheer necessity or compassion, increases the amount paid as Puraskar, but even then it does not reach anywhere near the amount which, on lowest reckoning, would be regarded as the price for writer's labour on his contribution. It is often said that they cannot afford to pay more, but they continue to pay less and please the management for that economy. When the writers complain of insufficiency they satisfy them with the idealistic remark that literature and art cannot be paid, what they offer is 'patram-pus-pam'. The door is now barred for further approach. Even the best magazines of Hindi have no fixed rates of remuneration to their contributors, not even a definite amount is set for this purpose. The result is that there is all the more uncertainty regarding the payment and the amount of money to be expected. Only established writers and journalists of repute can manage to come near editors and publishers and carve a definite premium for themselves. Under these uncertain circumstances what hope is left there for a freelancer?

And even here the scope of freelancer's activity is much limited. He is to depend for his livelihood on an insignificant small number of papers. There is no scope in a daily. Most of the dailies are sufficiently occupied by news, comments and editorials, and except in special numbers, or occasions of importance, they do not publish contributed articles. They do not pay for these. The usual cry of lack of finance is there. We know that our dailies are hard competed by English dailies and they can ill afford to pay for contributions. Many of them can only pay news agencies and not even their correspondents. Some of them pay their correspondents postage alone. Only ten percent of them can pay their special correspondents, and that too can hardly do them justice. There is only a half a dozen dailies in Hindi which employ and anyhow pay their correspondents but, as for contribution, they are not prepared or they cannot. A small number of dailies publish a limited number of articles but almost all of these are written out for them in the office. Freelancers are thus elbowed out. Associate editors and officemen take their place. A daily is almost a hopeless affair for our freelancer.

Weeklies are no better. Sixty percent of them are hardly periodical publications of any worth. They are content with collection of weekly news, comments and notes, and

one or two articles. Thirty per cent are maintained by stories and borrowed articles. The production of these is so abundant that all of them can easily maintain themselves on these alone. And as we have said elsewhere, they are supplied 'on gratis'. The remaining 50 per cent are cino-weeklies which publish articles relating films and short stories. Cino-journalism is considered the easiest of its kind, and hence any remuneration is out of question. The five per cent of miscellanies or high-class literary weeklies chiefly flourish from free contributors, and the remaining space is filled up by editor's pen, signed or unsigned or under a pseudonym. If there is still some place left at all, it is given to the freelancer, and in no case there is a payment of more than Rs. 5 on contributed article or a bit higher on special articles written on demand.

Then remain monthlies. All of these do not pay their writers. Most of them are fed with free contributions of all sort—and in any magazine office one can see files of them. Some of this matter is carefully chosen and given away every month. Payment is only made in cases of specialisation or where the free-lancer has already established himself in public eye. He must prove his credentials before he is paid or his contribution must possess some propaganda value. Even here the remuneration is very small, and often comes hesitatingly. The ordinary rule is Rupee one a page. The blessed get one-and-a-half rupee or two. Rupees three a page is vouchsafed for the higher gods. None can aspire for higher. Five to eight rupees an article is considered pretty favourable response. Can this solve the bread problem of one in bones and flesh? Out of an average of eight articles per month, two only can be fit enough to adorn a magazine and six may go to a weekly. Practically they do not bring more than 25 to 30 rupees—hardly a school peon's pay. Is this creditable? Or, is this desirable? Till the problem of free-lancers in journalism and literature is wisely solved, we are sure to witness an intellectual and moral deterioration in these. We may even help the growth of a dangerous element shorn of all literary taste and journalistic. The Position of Freelance Journalist is nicely in an article on Freelance Journalism, in 'Modern Review', 1924, p. 560, thus:—

"The freelance must cultivate versatility. For him a little learning is not a dangerous thing. He must endeavour to acquire a reputation as an authority on the subjects which he selects for his articles. Nor can he afford, as a rule, to

devote his gifts exclusively to a single isolated branch of newspaper-enterprise. The more numble his pen is in running like the squirrel among the boughs of the tree, from one subject to a contrasted topic, the more likely he will be to keep himself employed all the year round. Contrary, isolated subject will be insufficient for his economic wants. "It is not impracticable for the same general writer to acquire a reputation of a sort or special knowledge of many subject—Arts, the contemporary drama, literature as dealt with in newspaper notices and reviews, Imperial politics, the statement and politicians of the time at home and in the Dominion, foreign affairs from Moscow to Washington and even the various breeds of pedigreed cattle to be seen at the annual show of the Southfield Club, and the breeding of blood stock for flat-racing and the popular Sheafle-chase. Out of the host of subjects so apparently incongruous, as each become topical in its turn, the versatile free-lance may earn a comfortable income."

## **6. Limitations and Problems of Hindi Journalism of our days**

Journalism is the expression of mass mind, both conscious and unconscious, and the class to which this mass belongs is essentially important. Hindi journalism has belonged to and is controlled by the Bourgeoise and the middle class of Hindu society, and as such it reflects the inner working of the mind of these classes. Thus it affords us the knowledge of the history of these classes for more than a century, a period which has seen great political upheavals culminating in the birth of the nationalist India and still greater attempts at social and religious reforms. At the outset, it should be remembered that for the last two centuries politics as well as social and religious reforms have been the exclusive concerns of the middle class gentry. Hence it is not strange that throughout the whole history of journalism we keep at a respectable distance from the Children of the Earth while we know as much of factory hands as concerns their employers in the form of wages, periods of work and strikes.

## **7. Journalism as a teacher and guide of the society**

A journalist is a very important member of a community or state in these days of quick transmission of thoughts. He propagates ideas that have not yet found circulation. In this respect he resembles a missionary and a teacher, though he is more daring than the two. But there are still

many roles which journalism and journalists play. They are at once Lok-Sevak, Lok-Pratinidhi, Lok-Nayak and Lok-Guru.<sup>30</sup>

A retrospect on the history of journalism will amply prove that, from its very initiation, Hindi journalism has played all these roles. The 19th century journalists were constantly suffering financial losses, and setbacks in their careers, but they were men with purpose. They did not bargain at financial gain. They knew pangs of the birth of new ideas regarding social reforms and nationalism, and money did not enter their picture. But lately, there is coming into prominence a new class of journalists, who look the profession from a different point of view. Journalism is as much a trade to them as there are so many, and money concern is the only concern they care after. 'हम तो व्यवहार के पारखी हैं' they say. With clear conscience they introduce a मदनध्वजा तिला advertisement in the reading matter about Bramhacharya. Kalelkar has summarised their attitude towards the reading public thus :

“पत्रकार को बिना कारण अपना आदर्श ऊँचा न रखना चाहिये। लोग जो माँगे, वही देना, बस यही पत्रकार का आदर्श होना चाहिये। हम जनता के विद्यागुरु नहीं हैं, जो उसे मारपीट कर पढ़ावें। हम तो लोगों के सेवक हैं। ग्राहकों को जिस माल की आवश्यकता हो, उसे ग्राहक तक पहुँचा कर राजी रखना ही दुकानदार का आदर्श हो सकता है। ग्राहक को धर्मशास्त्र या संयम का पाठ पढ़ानेवाला दुकानदार कैसा ?”<sup>31</sup>

It is this attitude towards public which goes by the name of realism which is responsible for willy-nilly acceptance and introduction of highly objectionable advertisements in the newspaper columns. There are cases when prominent papers are found to compete particular objectionable advertisement and in the attempt lower its rates. This caters not only bad taste, but bad business. No common policy can be chalked out in face of this state of affairs and newspaper economics remain unstable and tottering. While dealing with the history of advertisement, we dealt with Gandhiji's strong and active protest through his weekly 'Navajeevan' against this evil. However, the

<sup>30</sup> Vide Essay 'Patrakar Deeksha' read by Kaka Kalelkar in Patrakar Parishad, Ahmedabad, translated by Kashinath Trivedi, Vishal Bharat, Vol. 9, No. 5, page 581

<sup>31</sup> Ibid, page 582

protest seems to have lost on Indian journalists as the evil still continues, with even greater impertinence.

Besides, sometimes controversies are started and developed in our newspapers. We can see that in the earlier newspaper journalism of the Company days, punch, satires, blasphemous articles and libellous mentions were a very common feature. English journalism in India has risen above this stage, but the vernacular journalism now and then succumbs to the desires of the editors and owners of periodicals, newspapers and journals to gain wider publicity and strike greater sales. In the body of this thesis we have mentioned many such attempts such as राधा स्वकीया है या परकीया, बीसवीं शताब्दी का बौद्धमपन, घासलेटी साहित्य and many others. These controversies had engaged Hindi journalism to such a degree in 1931-32 that a prominent teacher and journalist from the south had to refer to it in a journalists' association, thus: "उत्तरी भारत में आज क्या हो रहा है? कुछ पत्रकार कलह के दलाल बने हैं, उन्होंने कलह की दुकान खोली है। राष्ट्रीय सङ्कट और क्रौमी अंधविश्वास पर वे तिजारत करना चाहते हैं।"<sup>32</sup>

When there is no liberty of political or social subjects for raising an intermediate controversy people begin to call bad names to each other. We believe there is no harm in paying a strong and bitter compliment, and start and conduct a healthy controversy. This is a very useful aspect of journalism, if there is no malice in the parties that enter the arena, and their pen knows decent restraint. Such, however, is not the case with our present day journalism.

There is no censor upon a contemporary journal or journalist except the highly objectionable and disgracing censor of the Government—Press Acts, Penal Laws and ordinances. In consequence, public conduct of our journals and papers is sometimes not very commendable. There is nowhere to be found विचार-शुद्धि, भाषा-शुद्धि and कार्य-शुद्धि, what to say of लेखन-शुद्धि.

There are many obstacles in the way of free and prosperous conduct of Hindi journalism. We will discuss some of them below :

(a) The greater part of Indian journalism still continues in the English language. Able writers and journalists begin and end with English. It is for this reason that the whole Indian population, which can be only reached through mother-tongue, Hindi or Hindusthani, remains unaffected, and their efforts are, if not lost, not so productive. People think it below their mark to write in Hindi. While Bengali, Gujerati and Marathi journalism are favoured by the topmen of the provinces where these languages are spoken, conditions are different with Hindi. There are hundreds of specialists in the Hindi-speaking provinces but they are silent over important problems concerning their study. Either they do not contribute anything to periodical literature, or write in English.

(b) Vernacular journalism, more so Hindi, is very poor, because no pains are taken to present the right matter in the right form. The journalist is very much handicapped in this matter. There are no books in Hindi which avail all useful and important information. To a journalist shorn of technicality, we have no 'Indian Yearbook' 'Annual Register,' 'Who's Who', 'Pear's Encyclopædia', 'Commercial Atlas', 'Handbook of Commercial Information' and books of this sort in our language. Other vernaculars are as much handicapped, in this respect.

(c) Vernacular journalism has yet not over-grown its English influence. More so Hindi. We are still following the footprints of British or American journalism as far as policy is concerned. This is even worsened by the fact that we make our contact with foreign journalism through English journalism. There is not a Single Hindi journalistic concern that subscribes a foreign daily.

Foreign journalism is chiefly dominated by politics. Secular problems are the only problems in the West. Hence, the growth of party journals in those countries. Our problems are manifold. Politics takes a prominent niche, especially in a slave country like ours, but there are still wider aspects of politics, and these are racial, social, religious, economic, educational—any number of branches of human activity which must be studied in the background of our country's genius and our heritage and then the results placed before the public. No such study is made and contributed by our journalism with the result that it has not as yet developed its individuality. We have as yet not discovered ourselves, and our journalism is also groping in the dark.

## 8. The Government and the Hindi Press

Of all sister journalisms of our country, Hindi journalism is the most watched and attacked journalism as the result of the unliberal Government attitude towards this democratic institution. There are several reasons for this state of affairs. Firstly, Hindi being the language spoken by the greatest number of people of the country and the provinces, it has to face the Press Acts and like measures of the Government on many fronts. English journalism is favourably placed in this respect. English newspapers and journals are fewer in number and the authority can approach them without the prejudices of a press-translation. They suffer because of one primarily weak position of the ruled nation, if for no other reason. Besides, Hindi journalism had to meet the prejudices of not only one province, but of several of them. Hindi journals and periodicals are published in Punjab, Bihar, U. P., C. P., Central India, Orissa, Rajputana, Bombay and Madras—almost the whole of India (including states). The result is that our journalism has the disadvantages of multi-rulers and multi-legislations. Secondly, above 95 per cent of Hindi Press is acutely nationalistic in ideals and inspirations. The greatest of English journals are business-minded and when there is a clash between their idealism and purse, they choose to look after the latter. Hindi journalism, on the contrary, is ever ready to sacrifice its material advantage on idealism. The result is that they are ever head-deep in bad finances. Thirdly, the Hindi Press is badly disorganised. Although for the last 57 years there have been attempts to organise Hindi newspaper world, we have not yet reached to any considerable success. Press can hardly successfully meet the various dangers confronting it till it makes of itself an organised institution.

The combined effect of the censor, Press Acts and the Defence of India Rules brought the newspaper world closer. In November 1940, there was held an All-India Editors' conference, but it proved unsuccessful. The sponsors of the conference were satisfied by mere assurances of the Government, but they soon knew they believed in a mirage. Hindi editors also held a conference in Delhi and the President of the Reception Committee, Indra Vidyavachaspati spoke from his chair, thus: “...समाचारपत्रों की असली मुसीबत तो सरकार की भावना से पैदा होती है। साधन तो गौण हैं। प्रेसएक्ट, भारतरक्षा कानून, सेन्सर, नोटिफिकेशन,—यह तो सब नाम हैं। असल प्रश्न तो यह है कि सरकार हिन्दुस्तान में स्वतंत्र समाचारपत्रों की सत्ता को

सह सकती है या नहीं ? यदि वह समाचारपत्रों को स्वतंत्रता देना पसन्द नहीं करती तो किसी एक कानून या नोटिफिकेशन से कोई मतलब सिद्ध नहीं होता ।”<sup>33</sup>

The Standing Committee of All-India Newspaper Conference was held in Delhi on 1, 2 and 3 February. At the occasion, the Government Information Department invited the Hindi Press, and thus for the first time openly recognised the importance of Hindi journalism. The situation had, however, grown so worse down from the outburst of the war that Mahatma Gandhi was obliged to close ‘Harijan’ and ‘Harijan Sevak.’ He wanted the press to follow him, but this was not attempted.

### 9. The tendency in our times—of more and more advertisements

The tendency of journalism of our times was not anticipated by the pioneers of the 19th century. It tends to depend more and more upon advertisement. In many cases, the cost of procuring news and articles is not much, but printing and publishing them is not always an enviable prospect. Hence the importance of securing advertisement and when possible Court summons and other paying items. This has shifted the emphasis in case of large selling papers from the news and comments parts to advertisement columns, and newspapers with large circulations are not always noted for careful ascertainment of fact or deliberation in their political judgment. The clamour for more and more advertisements is such that even the President of S. Sammelan asked the papers to industriously develop this feature—probably influenced by the conditions of the European press. But there is a great danger in the dependence of newspaper properties on advertisements, for a reorganisation of industrious condition may result in decrease in advertisement and the consequent fall in the quality of the enterprises or a run for advertisement may wholly upset the moral code, and the initiative may pass from the hand of the editor to that of the manager, as is unfortunately true in many cases.

### 10. Postal Rates

The rates of postal despatch are the same in both the cases of English and vernacular papers. The one-pice rate is higher when we realise the plightful conditions of Hindi journalism. It is for this reason that suggestion is made for an agitation to the effect that the postal rates in case of

<sup>33</sup> Vide ‘Samgharsha’ Feb. 10. 1941.



Hindi papers may be lowered to one pie each. This will much add to the wide popularity and sales and the postal department will not be a loser if the suggestion is carried out.<sup>34</sup>

### 11. Union of Hindi Journalists

The need of a Journalists' Association was felt very early by the Hindi journalists, probably for the first time in India. Till then no association of such a nature was conceived or formed by the journalists of any other vernacular. In 1884, through the efforts of "Prayag Hindi Samaj" was established the Hindi Uddharni Pratinidhi Sabha and within it the first Journalists' Association 'Sampadak Samaj' or 'Sampadak Samiti' under the presidentship of B. Ramkrishna Varma of Bharat Mitra. Pandit Radha Charan Goswami was the secretary of the Samiti. It was, however, shortlived, and was defunct after a year. In 1890, there was a move in the newspaper world for the resurrection of Sampadak Samaj and Champaran Chandrika published an appeal for this purpose. The editor of 'Vidya Dharam Dipika' welcomed the move and added—"यदि विगत सम्पादक समाज ही के समान शिथिल और अकर्मण्य है फिर भी सम्पादक समाज की स्थापना हुई तो सम्पादक समाज के स्थापन से न स्थापन करना ही अच्छा है।"<sup>35</sup>

The move did not seem to materialise. In 1896, writing on the necessity of a Journalists' Association, Radha Krishna Das Says—"संपादक समाज का स्थापित होना अत्यावश्यक है। आशा करते हैं, सुयोग्य हिन्दी सम्पादकगण इस ओर अवश्य ध्यान देंगे।"<sup>36</sup>

In 1907 there were again talks of a union of journalists, and in that very year a Sampadak Samiti was again formed at Prayag. Sri Purushottam Das Tandon was the organiser (Samchalak). This institution lived a rather not much useful life till 1913. Even the credit of this would go to the organising ability and determination of one man—Tandon. After Hindi Sahitya Sammelan was established in 1910, the annual session of the Samiti was held with that of Sahitya Sammelan. In 1913, the Lucknow Session of the Hindi S. Sammelan, the organisation broke down.

Till 1926 (for 13 years) there was no such institution in the Hindi world, but in 1926 when the annual session of the

<sup>34</sup> Vide Presidential address : 2nd All-India Patrakar Sammelan.

<sup>35</sup> Vide Vol. II Nos. 2, 3, 4, 5 combined, note on p. 15.

<sup>36</sup> Vide 'Samayik Hindi Patron ka Itihas': Radha Krishna Das, p. 519-520.

Sahitya Sammelan was held at Brindaban, the Samiti was under the name of Sampadak Sammelan, and the first session held under the presidentship of Pandit Babu Rao Vishnu Paradkar (editor of Aj). This time the organisation was a bit stronger. Moreover newspapers, journals and periodicals had grown wakeful to the need of a strong journalism. People wanted to fight the inconvenience and the difficulties that came in the way.

But the Organisation proved far from a strong one. Commenting under the head हिन्दी पत्रकारों की स्थिति, Pandit Banarsi Das Chaturvedi says—“खेद है कि अब की बार का सङ्गठन भी शिथिल सिद्ध हुआ, और यह आशा निराशा में परिणित हो गई। हमारी समझ में अब सर्वोत्तम उपाय यह होगा कि कोई प्रभावशाली पत्रकार इस विषय को अपनावे और पत्रकारों का संगठन अपने जीवन का मुख्य उद्देश्य बना ले। जब तक ऐसा आदमी नहीं निकलता, तब तक सङ्गठन होना कठिन है।”<sup>37</sup>

Yet the organisation has survived. The second patrakar Sammelan (Sampadak Sammelan) was held at Bharatpur in 1928 under the presidentship of Makhanlal Chaturvedi and Pandit Banarsi Das was elected its Secretary. The third conference was to take place at Muzaffarpur. But the utility of such a conference was not well-established and people were unwilling to contribute anything of substantial importance to it. This is evident from the fact that no less than five important personages of the Hindi world (Ganesh Shankar Vidyarthi, Madan Mohan Malviya, Lakshman Narayan Garde, Haribhau, Sri Prakash) were approached for the presidentship of the third session but none of them agreed to share the responsibility.<sup>38</sup> The fourth conference was presided by Syt. Lakshman Narayan Garde, editor 'Sri Krishna Sandesh' at Gorakhpur. Noticing it in its editorial columns, Vishal Bharat, 3. 1. 2, p. 307, writes :

“हिन्दी पत्रकारों के सङ्गठन की आवश्यकता का अनुभव तो प्रायः सभी करते हैं, पर वह किस तरह से हो, इस पर विचार बहुत कम करते हैं, और आगे बढ़कर काम हाथ में लेने के लिये कोई भी तैयार नहीं होते। बड़े-बड़े सम्पादक इस बोझ के सँभालने के लिए उद्यत नहीं, यहाँ तक कि पत्रकार-सम्मेलन के सभापतित्व के लिये भी उद्यत नहीं होते”.....

<sup>37</sup> Vide Vishal Bharat, Nov. 1930, pp. 676-77

<sup>38</sup> Vide Vishal Bharat, 1. 1. 6 p. 845

एक बात बड़े खेद की यह है कि हमारे यहाँ भी जो प्रतिष्ठित पत्रों के संपादक हैं, वे पत्रकार-सम्मेलन के कार्य से बिल्कुल उदासीन से प्रतीत होते हैं....।”<sup>39</sup>

The conference was not successful.<sup>40</sup> It was timed when the subject committee of the Sahitya Sammelan was to be in a sitting, and very few editors and journalists could participate in it. The President had not written down his presidential speech. He spoke extempore.<sup>41</sup> Next session was held on the 28th May, 1931, under the presidentship of Swami Bhawani Dayal.<sup>42</sup> The 8th annual gathering of Hindi Sampadak Sammelan was held at Indore under the presidentship of Indra Vachaspati. This session was very important. Till now Sammelan was an appendage to Hindi Sahitya Sammelan, and had no independent existence. Sometimes the meetings of the Sampadak Sammelan and those connected with Hindi Sahitya Sammelan so synchronised that few journalists could attend the former. The Indore Session was wholly an independent session. From this year, Patrakar Sammelan broke all its connections with Sahitya Sammelan. The organisers of this year's session, Sri Vinayak Sitaram Sarwate, Sri Surajmal Jain and Sri Kalika Prasad Dixit deserve the credit for this important phase in the history of the Sammelan.<sup>43</sup> From this time the organisation has slowly risen to importance and power, and has come to be known as Akhil Bhartiya Hindi Patrakar Sangh after its 1940 session. After the third session in 1943, at Calcutta the president, Professor Indra Vidyavachaspati, issued the following statement to the press in which he expressed that the foundations were firmly laid, and walls were being raised, of the temple of Hindi Journalists' Association. He classified the resolutions passed at the session in the following grades—

- (१) संघ के कार्य को स्थायी और दृढ़ बनाना ।
- (२) पत्रों और पत्रकारों पर शासकों की ओर से आने वाले प्रतिबन्धों तथा सङ्कटों के निवारण का प्रयत्न करना ।
- (३) समाचार-पत्रों की उन्नति के उपाय ।
- (४) पत्र-व्यवसाय-सम्बन्ध कठिनाइयों को दूर करना और

<sup>39</sup> Ibid, p. 302.

<sup>40</sup> Vide Vishal Bharat, 3. 1. 3, p. 43. Study article 'Patrikaron ka Sangathan' by Shiv Sundar Sharma, Vishal Bharat, December 1930, pp. 749-752.

<sup>41</sup> Vishal Bharat, 3. 1. 3, p. 435 : short notices of the speech.

<sup>42</sup> For address, see Vishal Bharat, June 1931, pp. 808-810.

<sup>43</sup> Vide Vishal Bharat, March 1933, p. 443.

(५) हिन्दी पत्रकारों की मानसिक तथा आर्थिक स्थिति को ऊँचा करना ।

The previous attempts at journalists' association were futile, and hence steps were early taken to give this new attempt a solid ground. Some of these were :

1. The permanent office of the Sangh be maintained at Delhi.

2. There should be concordance and formality in the rules which are passed to guide its course.

3. The Sangh is registered.

4. Permanent funds be maintained.

5. The Delhi office should secure the services of a Secretary and an Assistant Secretary. It was hoped that these steps would give the association a security never obtained by previous attempts. Every Hindi newspaper and journal was invited to do its duty by affiliating itself to the Sangh and the following subscription was charged for the affiliation : Daily, Rs. 30, weekly, Rs. 10, and monthly, Rs. 5. Every journalist could get a membership of the Association on signing the prescribed form with the payment of one Rupee. The newspapers and journals were not only to carry on an agitation in their columns, but also through various associations of the newspaper-men and journalists. It was suggested to raise the quality and the tone of Hindi journalism, *e. g.*

“पत्रकारों की योग्यता बढ़ाई जाए, पत्रकारों को प्रोत्साहन दिया जाये कि वे पत्रकार-कला की परीक्षा में बैठें और उन्हें विभिन्न पत्रों में उपयुक्त स्थान दिया जाये। हिन्दी पत्रों के कार्यालयों में पुस्तकालयों की व्यवस्था की जाय।  
४—इन तथा अन्य ऐसे ही उपायों से पत्रों के मानसिक धरातल को ऊँचा करने का यत्न करना।”

The Sangh was to plan things for removing difficulties about newsprint, advertisement etc., as also the economic and financial plight of Hindi journalists. To meet this end, the Session resolved that the lowest salary of a paid Apprentice-Editor should be Rs. 35, and Asstt. Editor should on no account get less than Rs. 50. Dearness allowance must be sanctioned during the period of war. Arrangements must also be made for the provident fund. Besides, the president was empowered to consider the day-to-day difficulties of the journalists, and give his advice to the Sangh. The President,

in the end implored : “पत्र-संचालकों से मेरा विशेष अनुरोध है कि वे सम्मेलन के पत्रकारसंबंधी प्रस्ताव को कार्य में परिणित करने में विलम्ब न करें । मैं चाहता हूँ कि अक्तूबर मास में कार्यसमिति का जो अधिवेशन हो, उसमें यह रिपोर्ट कर सकूँ कि सब हिन्दी पत्रों के कार्यालयों में सम्मेलन के आदेशों का पालन कर दिया गया है ।” <sup>44</sup>

The ideological and mental drawbacks of the contemporary Hindi journalism were pointed out by Sjt. Makhanlal Chaturvedi from the presidential chair of the 31st Hindi Sahitya Sammelan, as thus :

“(१) हमारे पत्रकार आज यदि किसी खास समाचार पर अन्य पत्रों का संग्रहीत मत उद्धृत करते हैं तो अविकतर अंग्रेज़ी पत्रों के । अंग्रेज़ी पत्रों से मसाला उतरता है और हिन्दी के पाठक को विचारदान करता रहता है । वह वस्तु के निर्माण में नहीं, वस्तु के परोसने में ही निर्माता का सुख अनुभव कर लेता है ।

(२) हमारे पत्रकार का अपना पुस्तकालय नहीं है × × × उसका मस्तिष्क ग्रंथों और साहित्य के खाद्य पदार्थों से पुष्ट नहीं रखा जाता ।

(३) देशभाषा के समाचार-पत्र को नगण्यता में फँकने का अपराधी इस देश का शासन भी है, क्योंकि वह विदेशी है । तार अंग्रेज़ी में आते हैं, और अनुवाद के बाद छाप कर अंग्रेज़ी पत्रों की स्पर्द्धा में खड़ा होना कठिन है । शासन के विज्ञापन, शासन अपने कीर्तिगायक मुनीम पत्रकारों को देता है । × × ×

(४) पत्रों का सांस्कृतिक हास भी हुआ है । त्योहारों, उत्सवों, संस्कारों, चरित्रों, मुलाकातों, जानकारियों, खंडहरों, देवालियों, मस्जिदों, यात्राओं, प्रकृति सौन्दर्यों, अजायबघरों, अंकों, स्थानीय साहसों, प्रेरणा पुंजों, और अपनी सभ्यता की उथल-पुथल पर हम बहुत कम लिखते हैं । इसलिए हमारे पत्रों को जनमत अपना-सा नहीं समझ पाता ।”

Thus we see that in certain respect our journalism has deteriorated. When we place contemporary journalism along with later 19th century journalism, the difference speaks for itself.

## 12. A Resume

In these pages we have tried to bring out a clear view of the journalistic current in Hindi, its eddies and whirlpools,

<sup>44</sup> Vide Hindustan, 31st July, 1943.

its slow and rapid progress. The stream is even now on its course, and with changing state of time, it is developing newer momentum. How this new stream (of journalism) is related to the history of our literature, this has also to a little extent been seen. We have noticed the different peculiarities of different periods, and also where the progress lay. We have clearly pointed the changing notes, and the continuity under such changes.

From a study of the preceding chapters, it is hoped, the history of progress and development of Hindi journalism would be clearly understood. Besides, one can easily say that the main tendency of the Hindi journalism of 1850-1900 was social and religious. This tendency is still greatly shown in a host of monthly organs devoted to social topics, social reform, religion and philosophy. In this field, there is definitely a progress as the tendencies have crystallised in separate magazines while in the Bhartendu period, every paper made these causes its own and gave some of its pages to it. The two most developed of these tendencies are the problems effecting womenfolk and Achhuts (Harijan). Both can claim a number of magazines for their cause. The awakening of our womenfolk upto 1911, and the advocacy of the Achhuts' cause by Gandhi and the Congress (1931—) have done much to further and crystallise these tendencies in Hindi journalism.

Pure religious organs are few, as of late religion is much tabooed. But 'Kalyan' 'Sankirtan' and a few others are regularly published. They are not a force in Hindi journalism which is a mundane and progressive non-religious force, yet they count in our country which has its roots in religion. The religious currents of journalism of the later quarter of the 19th century and first decade of the 20th century, were due to the activity of the Arya Samaj and its reaction on orthodox Hindus. With the march of time, the reaction started with Arya Samaj has lost its bottom and Arya Samaj itself does not claim a forceful journalism like that of those days.

The main tendencies of Hindi journalism today are literary and political. The literary journalism is mostly confined to magazines and weeklies. Of these magazines are more important. Political journalism is carried forward by weeklies and dailies. Dailies are whole and sole political affair. They publish chiefly news and comments or news in the shape of editorials, leaders leading, articles, contributions, cartoons and tit-bits etc. Literary effect here is the method, not the aim. Weeklies give weekly reviews on current news

and published books and entertain us in a variety of ways. They are midway between the magazines and the dailies and few of them are as important as either a daily or a monthly.

Our modern times are times of new innovations and experiments in Hindi journalism these experiments are carried out in political and literary spheres. In Politics, Socialism and Communism, and in literature of Progressivism (*Pragativad*) which allies literature with politics and life in general are the revolutionary tendencies. Both are still in the infancy and they shall take time to develop in mighty forces. It is only since 1933 that these tendencies have crept up and coloured our literature and journalism. However, it is certain that a new page is being added in the history of Hindi journalism so far as its spirit, language and sensibility are concerned, although the outer aspects (get up, make up, layouts etc.) are still foreign and lag behind the new models in the Western countries.

Modern Hindi journalism covers all phases of life—for what is journalism but a true reflection and comment on contemporary life? News, comments, notes, skits, sketches, tit-bits, cartoons, caricatures, reviews of books and events, poems, short stories, one-act plays, radio-plays and features, interviews and essays—this is the panorama of Hindi journalism. All that is published as such would undoubtedly be useful to the writer of a history of contemporary times, while not much will go to make the “literature of all times.” It is the ‘literature of the moment’ which is that which journalism aims at, but the tendencies which are shown in such literature, strengthen and crystallise in the shape of poems, short stories, essays and books which pass on to future generations. It is that aspect of journalism which is important for the student of Hindi literature. In brief, the history of journalism can be written under three heads :

- (1) “Literature of the moment”
- (2) Politics
- (3) Reflection of contemporary life and mind

There is ample material in Hindi journalism for a study under these three heads ; and for all these three, journalism is the only important source. As such, it stands on the same footing as edicts and engraved proclamations and should be protected for later use. However, as times go, there is no provision for the safe deposit of this national treasure.

for the use of succeeding generations. This loss is effected in many ways :

(1) Non-existence of libraries of journals and magazines.

(2) Most of the present libraries only keep important monthlies and weeklies and dailies are ruthlessly sold after every six months or a year.

(3) The extra copies and used copies are sold on grocers' shop.

(4) Waste and decay by carelessness.

(5) Government ban, seizure, and destruction, *e. g.* recently the Government destroyed all old files, and copies of such important national treasure as Gandhiji's 'Harijan'. Even great journalistic concerns like Indian Press, Vishwamitra, Aj do not preserve copies exchanged of other newspapers and periodicals. The result is a rapid destruction of this primary source of contemporary history of our times and literature.

In the body of the thesis we have divided the theme into several periods ; but we can more conveniently take it as :

(1) Period of rise and growth (1826-1921)

(2) Period of consolidation (1921-1933)

(3) Journalism of our days (1933-1945)

We see that Hindi journalism begins with modern times and under influence of British institutions and Western thoughts. In the first period (1826-1921) it forged a language for itself and allied itself primarily with social reforms and religious propaganda. Its outlook is outworn and it more often looks to its ancient heritage. In the second period (1921-33) it is used as a great political weapon in the hands of national leaders, and still cent-per-cent Congressite. Gandhiji and his teaching are at the core. In the third phase through which we are passing (1933—) it is using the double-edged sword of literature and politics, and has divided allegiance with Congress, Socialism, Communism and other political 'isms'. However, it has grown from strength to strength, and as soon as its limiting forces and factors are removed, it is sure to be a real 'Fourth State' for the Indian people.

What are these limiting factors, we have discussed elsewhere. Here we only enumerate them. They are :

(1) The non-emergence of India as a real political power,



- (2) The non-democratic system of Government
- (3) Influence of English language and as a consequence an unequal competition ('run') with English journalism
- (4) Highly discouraging illiteracy
- (5) The problem of language

When these factors are removed, we will have real effective Hindi journalism as national journalism. With Hindi as national language, and a spoken language of 200 millions, the centralised and governing position of Hindi Pradesh in Indian politics, Hindi is sure to produce journalism of unprecedented strength. With aerial distributing facilities it would develop national papers of much greater sales than 'Daily Express' (2,543,000) or 'Daily Herald' (20,000,000). The enormous subscription of a paper depends on (1) the centralisation of the press, (2) the party affiliations and (3) finance. But all these factors are closely associated together. Let us study these vis-a-vis Hindi journalism :

### **(1) Centralisation of the Press**

"In Great Britain, France and Russia the Press is highly centralised in the capital, and circulations are correspondingly large. In the United States, Germany and Italy, the Press is decentralised, and circulations are normally much smaller. In Great Britain this dominance of Capital is largely due to the smallness of the country, and the admirable railway service, which means that the newspaper printed in London one evening can be on the breakfast table in most parts of England next morning, and can be read beforehand even in remote parts of Wales and Scotland."<sup>45</sup>

The 'smallness' or 'vastness' of the country is not likely to affect much the future with newspaper distributing planes, but another allied factor, the density of the population, is much in favour of Hindi journalism. The density of population is more important than the total from the point of view of distributing newspapers. No other language stands in chance of so glaring high circulation as Hindi. With the change of times, Hindi is sure to develop (1) the national daily newspapers, that is, the daily morning newspapers which will have a nation-wide circulation or influence, (2) evening newspapers at the Capital and the provincial capitals, (3) the Provincial newspapers, morning and evening,

<sup>45</sup> The Newspaper, by Ivor Thomas, p. 5

(4) the weekly newspapers, the country and sub-urban weeklies, (5) local newspapers, some of which may be published in dialects.

## (2) Party Affiliations

The ownership of press in Hindi is still very vague and poor. In the 19th century Hindi journalism was in the hands of poor writers and Hindi lovers who had little or no money. Hence, throughout the 19th century Hindi journalism remained a mere phantom and phenomenon. The first paper with any importance and ownership was 'Hindustan' (1883) of Kalakankar. The only form of ownership that has since developed is that some publication agencies or institutions have owned papers, *e.g.* Bharat Jeewan (1883), Saraswati (1900) Madhuri (1923), Vishal Bharat (1929). The only serious business enterprise has been Vishwamitra of Moolchand Agrawal, which has no publication interest behind it.

Party papers mean a running after political power, and such a convention was established till 1921. From that time till 1933 Congress was the only effective party and knowingly or unknowingly, most Hindi papers sided with it. Yet there was no party paper. Abhyudaya, Karmayogi and a host of other national papers were not party papers in strict sense. It is only recently that party papers appeared *e.g.* Bharat (1929—liberal), Hindustan (1933—Congressite), Lokyuddha (1940—Communist), Sangharsha (1939—Congress Socialist), Viplava (1939, Socialist). None of these has risen to a high speculation, as there is no competitive spirit in Indian political parties except at polls, and in this country, it is not parties but personalities that count. There is no great political personality in Hindi today. Jawaharlal is a lover of Hindusthani and Roman script and Sampurnanand, Sriprakash and others are only lesser lights. Hence, there are no high counts. Of late an attempt seems to have been made by industrialists to get hold of papers and use them for themselves. But there are no newspaper-houses or "families" while in England there are considerable types of ownership, *e.g.* Crown (London Gazette), Family papers (Times, Chronical, Star, Observer), Combines (*e.g.* The Daily Herald and Reynold's News), and Communist party organs (Daily Workers).

## (3) Finance

The most important thing to judge the policy of a newspaper is as to whose money is put into it. Thus, finance forms a crucial problem of journalism. From its beginning in 1826 to the end of the 19th century, Hindi journalism was

mostly in the hands of literary enthusiasts, who were poor men. None of them meant money by his enterprise. Papers were solely launched for public service, as a propaganda in religion or literature, and they more often ate their bread of sorrow. Bhartendu's KVS (1867) was a losing business to him and was hence transferred to Chintamani Garhphale (1877). '*Brahman*' (1884) lived a miserable life, and had to pass over to the resources of Kharagvilas Press of Ramdin Singh. 'Pradeep' was a vocational affair, and the money he got from his teachership at the Kayastha Pathshala College, was lost by the editor in this adventure. Thus, we see that Hindi journalism in the 19th century lived by its sheer idealism. Most of it was an affair of individual taste and resources. But in the last part of the 19th century, journalism began to be allied with book-publication interests. Kharagvilas Press and Bharat Jiwan Press are instances. They published books and advertised their publications in their papers and magazines. This tendency grew with the years, and dominates even today. Some of these presses like Kharagvilas, Indian Press, S. K. Burman and Lahiri Book Depot, to quote only a few, have given us the best kind of journalism. The journalists of the 19th century had to look to others' presses, and hence there was much irregularity in publication. Moreover, they had no knowledge of the art of printing and the paper made a poor show. With the publication of *Saraswati* (1900) a change came in this sphere. The Presses could illustrate from their book-publications and they could particularly see to 'get up'. The 20th century journalism is well got up, well-illustrated and well-edited. The finance came to be controlled by the proprietor and manager of the Press. He employed the literary and news editors, and it was his policy that was shaped in the columns of his newspapers. This meant a sacrifice of much of the former idealistic zeal and Hindi journalism lost its vigorous moral championship of the 19th century.

### 13 Centres of Hindi Journalism

The Hindi journalism in ancient days was the sole affair of some important centres, but of recent it has seen a steady decentralisation. The most important and the first centre of Hindi journalism was Calcutta. When we see that Calcutta centre of Hindi journalism was in the land of the "Bengalee" and far off from the Hindi-speaking provinces, we cannot but give it all the credit that it deserves. It was for certain obvious reasons that Hindi journalism began at Calcutta :—

(1) Calcutta had seen journalism from 1870 downward when other parts of the country had not even heard the name of a 'punch' or a modern newspaper.

2. It had a well-organised and well-off colony of Marwaries and U. P. men who were at the helm of native business in Calcutta and it was this section that fostered and developed Hindi journalism.

3. Native Bengalee journalism was always an ideal before the 19th century sponsors of Hindi journalism, and much afterwards Hindi Pradesh itself owned its own press, it remained a good hinterland for Calcutta journalism.

The history of Hindi journalism at Calcutta began with 'Oodant Martand' (1826) which was a weekly organ edited by Pandit Yugal Kishore Shukla. Next to come were Bangadoot (1829) and Prajamitra (1834). We do not know of any newspaper or journal for some 15-16 years from Calcutta, but this long lacunae cannot be fully understood. Critics<sup>46</sup> are of opinion that there must have been another attempt. But we must remember that Bangdoot and Prajamitra were bilinguals and tetralinguals, and both were sponsored by Bengalees. It is clear that upto the middle of the century, the ground was not sufficiently prepared for a continuous growth of Hindi journalism. The petition of B. Yugal Kishore to the Parliament shows that it was mere an effort of colonists and hinterland was far away and difficult to approach till after the Mutiny when the network of railways was enough widely spread.

However, in 1846 we see a pentalingual effort 'Martand' (ed. M. Nasruddin) and Gyan Dipak (ed. Ali). In 1850 we see the publication of Samyadand Martand (ed. Pt. Yugal Kishore) by the first pioneer of Hindi journalism, which also was a weekly organ. Then came Samachar Sudha Varshan (1854), a bilingual, Hindi-Bengali, but it had not the full co-operation of Hindi editors and scholars, although it had a comparatively long existence. Files for 1855-56 are lodged in the Imperial Library of Calcutta. This newspaper is mentioned as Hindi-Bengali daily in the Mutiny Papers of Parliaments (1857) and is noted down long afterwards in the seventeenth as a prominent organ of Bengal.

For two long decades after the mutiny, we do not note any paper from Calcutta centre. Hindi journalism is slowly rising and exerting its individuality against Urdu journalism in the Hindi Pradesh. The birth of KVS (1867) firmly established the tendency in the Hindi Pradesh proper, and it slowly developed. The publication of Brahman (1880), Hindi Pradip (1877) and Bharat Jiwan (1877) broke new and

<sup>46</sup> Vide Kalkatte ke Prachin Hindi Patra, by Pandit Vishundotta Shukla, Madhuri, 11. 2. 43.

important grounds. However, the Hindi journalism of Calcutta was not long silent. We get important contributions from it in the last quarter of the 19th century. The most important Calcutta papers of the last epoch are *Bharat Mitra* (1878), *Sarsudhanidhi* (1879), *Uchit Vakta* (1885) and *Hindi Bangvasi* (1890). All these papers and magazines are very important and the sponsors and editors of all these are men who count much in early Hindi journalism. Pt. Chhotelal Misra, Pt. Durga Prasad, Pt. Ambika Prasad Bajpai, Amritlal Chakravarti, Rudra Datt Sharma and B. Balmukund Gupta were chiefly associated with Calcutta Hindi journalism. Thus, throughout the 19th century, Calcutta was the most important nucleus of Hindi Journalism. Calcutta can well boast of its pioneer place in the rise and development of Hindi journalism.

After Calcutta, Kashi is another great centre of Hindi journalism. The first Hindi journals and newspapers in the Hindi Pradesh were rightly published from Calcutta. It was in Jan. 1845 that *Benares Akhbar* was issued with the help of Raja Shiva Prasad. The paper was poor and it was lithographed and Govind Raghunath Thatte edited it on the policy of Raja Shiva Prasad. Kashi is the most important seat of Hindu culture and the hybrid language of *Benares Akhbar* and the pro-Govt. Policy of Raja Shiva Prasad soon evoked a reaction. To meet the anti-Hindi policy of 'Benares Akhber' was published 'Sudhakar' (1850) which bent towards Sanskritised Hindi. B. Harischandra was keenly aware of the necessity of a well-balanced organ and in 1867 he published KVS, a magazine, which was first printed in book-size and published ancient poetry books but after some time he thought to make it a mouthpiece of public, made it fortnightly and wrote articles etc. It ran a mid-course in language. From 1868-1885 KVS was an important force in Hindi journalism and Kashi was looked upon as a model of Hindi journalism. Harischandra's other journalistic enterprises *Balabodhini*, (1874), *Harischandra magazine* (Anglo-Hindi, 1873) and *Harischandra Chandrika* (1874-1884) were as keenly admired. 'Harischandra Chandrika' saw many phases of life. It was ushered as *Harischandra Chandrika* and *Mohan Chandrika* (1880) and *Navodita Harishchandra Chandrika* (1884).

The writers and contributors of KVS later on carried forward Kashi Hindi journalism. In 1876 was published *Kashipatrika* (ed. B. Baleshwar prasad—language Urdu, script Devnagri). Satya Harischandra and other dramas were published in it. Later on it was edited by Lakshmi

Shankar Misra, M.A. In 1884 came Bharat Jivan weekly (ed. B. Ramkrishna Varma), Kashi Samachar (ed. Sri Bihari Singh) weekly, Mitra (ed. Damodar Vishnu Sapre) also weekly, and Timir Nashak (ed. Pt. Krishna Ram Punjabi, later Swami Dashanand), weekly. Of these the most important was Bharat Jivan. In 1882 Pt. Ambika Datta Vyas published his magazine Vaisnava Patrika which later on (1884) was published as Peeyush Pravah. After it was defunct it was again brought out by Kali Shankar Vyas, but after his early death 8 or 9 months after, it collapsed. It was more a literary-religio organ and this religious aspect of it gave birth to Dharmasudha (ed. Kulejaswi Sastri, 1887) and Dharma Pracharak (1888, Radha Krishna Das). Both were Sanatanist organs and hence Sri Bhutnath Mookerjee came with an Arya Samaj organ Arya Mitra (1892). This period of the 19th century is important for religious zeal and much energy was released in this direction in Kashi. An associated movement was the campaign of Goraksha ; hence in the last decade of the 19th century such paper as Gosevak (ed. Jagat Narain, weekly), Dharmamrita (weekly, Bombay), and Goraksha (Gujrati-Hindi). There was a Hindu-Muslim riot on cow -question in 1894 and Jagat Narain was ordered to leave the presidency of Bombay. He came and settled at Kashi from where he carried on his crusade.

Another field was new development of trade and commerce. Hence Vyapar Hitaishi (weekly, ed. Master Hanuman Prasad), Vyapari aur Kalakari (1908, weekly), Vanijya Sukhadayak (monthly, 1911). 'Vyapari aur Kalakari' was edited by Thakur Prasad Khattri. He also edited Vinod Vatika (monthly) which also published translations of Reynold's novels.

Literary and fiction tendencies in the last decades of the 19th century at Kashi are responsible for Sahitya Sudhanidhi (Ratnakar and Khattri), Upanyas Lahari (Khattri), Upanyas (Kishorilal Goswami), Bal Prabhakar (Siddheshwar), Upanyas Sagar, Galpa Mala and Upanyas Kusum. No other nucleus can claim such a unique history of journalism devoted to a special branch of literature.

Beside Kashi is a veritable citadel of orthodoxy and a cradle of communities and creeds. Hence, we get the greatest and the most important community magazines from Kashi. A few of those notable are Nigamagam chandrika, Kanyakubja, Bhumihaar Brahman, Nyayi Brahman, Mithila Moda, Khattri Hitakari, Kushvaha Kshattriya Mitra, Halwai Vaisya Hitaishi, Halwai Vaisya Samrakshak, Kabir Sandesh,

Kurmiya Kshatriya Divakar, Jat pat Torak and Baranvalchandrika. They have only a minor place, however, in the history of Hindi journalism.

The 20th century saw the rise of Navajivan (weekly, ed. Keshava Deva Shastri), Bharat Bhushan (Sri Bhagwat Prasad), Bharatendu (weekly, ed. Govind Sastri Dugvekar), Bharatendu (1909, ed. Krishna Chandra) and Bharatendu (monthly, 1906), which was brought out by Kashi Agarwal Sports Club. In 1908 under late Bhagwan Din it was re-born. Other important papers are Trishool (Bengali-Hindi weekly, later monthly, ed. Sastri Shekhareshwar Ram Tahirpur Naresh), Mauji, (ed. Mahadeva Singh), Bhut (ed. Balkrishna Ashtana). Hindi Bansari (1911), Surya Brahman Sammelan alias Pandit Patra, Harijan Mitra, Sanatan Dharma, Gorakshana (Chunnilal Malaviya) Jain Shasan, Jain Vijay Suri, Saddharma Pracharak (G. P. Chaudhary), Yadava Ranjit Singh). Kshatriya Mitra (1909, weekly, fortnightly and monthly), Tarangini (Jwalaram Nagar), Navanit (Garde), Aryamahila, Ram, Abhaya, and Hitachintak (fortnightly to agitate against incometax) are other noteworthy Kashi contributions. Those of great historical interest to Hindi journalism are Indu (1909, Ambika Prasad Gupta), Maryada (Premchand first appears in this magazine), Hansa (1929), N P. Patrika (1897—), Vidyapitha (1927), Aj (1921), and Jagran (1930, ed. Premchandra).

Till 1933, the contribution of Kashi was : daily 1, bi-weekly 1, weekly 28, fortnightly 8, magazine 77 and trenniels 5. Such a brilliant quota is unknown to any other city in the Hindi Pradesh and not even Calcutta can boast of such variety. Kashi is no doubt a pioneer in Hindi journalism with the publication of first Hindi newspaper in Hindi Pradesh (Benares Akhbar, 1845), the first beginning of active journalism of Bhartendu period (KVS 1867), the birth of humorous 'Punch' magazine and fiction periodical (Upanyas, 1898). It was Kashi centre which broke ground with the publication of tens of story magazines and serials in the first decades of the present century. In fact, midway between western U. P. and Calcutta, Kashi is favourably placed to open new epochs in literary fields, especially those long ploughed by the Bengali literateurs and journalists. However, so far as language is concerned, apart from those of Harishchandra and his school, Benares papers were laden with Sanskrit. Mannan Dwevedi has rightly parodied Kashi Hindi as late as 1917 in his novel *Ramlal*. From time to time there has been a swing towards easier prose style, but the traditional scholarly Hindi is still prized above all.

14. The first native journalism in the vernacular languages was Bengali, which began in 1816 with Bengal Gazette of Gangadhar Bhattacharji, but it could not claim a continued history and influence as it continued only one year. Some of the papers to follow lived for unusually long period, *e. g.* Samachar Darpan, 1818-1839 (21 yrs), Sambad Kaumudi, 1819-1852 (33 years), Samvad Timir Nashak (10 yrs), Bangdoot, 1819-1845 (16 years), Samvad Prabhakar, 1830-1855 (25 yrs.), Gyananshun 1831-1844 (13 yrs). The catalogue of Bengali newspapers and periodicals which were issued from the press from 1818-1855 shall clearly show that the Bengali journalism not only grew a decade earlier (*cf.* Oodunt Martand 1826), but from its initiation it enjoyed a firmer foot-hold. A careful notice of the catalogue would show that all the papers which ran such long course were issued under the impetus of the religious and cultural zeal of Raja Ram Mohan Ray, his associates and followers, and soon after that ferment subsided, the newcomers showed ephemeral existence and that state of affairs continued till the Mutiny and even much after, till politics took the place of religion in Bengal life (1868). The Hindi journalism before this period (1826-1868) is more an accident than a fact. The Hindi Pradesh was still awaiting a Ram Mohan Ray. Of course, Raja Shiva Prasad started his Benares Akhbar as early as 1845, but it had very little popularity as the Raja associated himself with unprogressive, anti-Hindi and pro-Government forces.

In 1867, two forces came in Hindi Pradesh: one was Bhartendu who published KVS (1867-1885) and another Dayanand who pleaded and encouraged Aryasamajists to bring out their own paper for the propaganda of the Arya-Samaj tenets. Throughout the remaining years of the 19th century, these two forces swept everything before them. One was literary, another socio-religious, but both were non-dogmatic and progressive. Bhartendu was leading towards literary journalism, while the journalistic activity of Dayanand for Aryasamaj was of propaganda nature. It was these two forces which gave Hindi journalism a momentum and made it great. Politics proper only appeared in and about 1883, though political discussions, news and comments had not to wait so long. The third force of the 19th century, politics, slowly and slowly built its strength, while the two other dwindled till in the last decade of the 19th century we see only some couple of literary and religious magazines, and these few not of a high order.

With the 20th century, politics slowly raised its head to a great height, and literature and politics allied themselves



more often after 1921, and both have thus profitted. The religious ferment of the 19th century with its ephemeral mushroom papers of varied influence continued till the first decade was over, but then it lost its ground, and took back benches. Today it has very few votaries and no important organs. The orthodoxy can claim a victory, or a bypassing of the progressive religious outlook of the 19th century pioneer reformists on the strength of popularity of such papers as *Tulsipatra*, *Kalyan*, *Satsang*, etc., but they are not a force for national growth and would be little recorded in the history of Hindi journalism. They only represent the Hindu religious mind which is still dogmatic and pinned to the Pauranic faith. It has little to learn from the highly secular art of journalism and it has learnt very little.

So it comes to pass that most of Hindi journalism of our times is either literary or political and, more often, both. Religious journalism has failed in India as elsewhere because in our modern age of science, religion has ceased to be a great motive force continuing its vigour for great periods of time. Yet in a country like India there is a greater field for journals which can bear the lights of science and psychology on religious methods and philosophical notions that still sway the masses.

On the road to dissemination of news and views, as the survey preceding shows, we have travelled long. From ancient system of spies and Rajuks (writers of news introduced by Asoka who gave news of the progress of the local community), to Bhats and Bards as newscarriers, Banjaras, Sandani Sawars, Harkaras or Ghorasawaras, newsletters, Carvans, and Caravan Sarais which were very important in later middle ages for the spread of news, we have a long road to travel, and then we come to MS newssheets, lithographed papers and finally the typed sheets, and the press of today. The Press as we know it today presupposes a politically conscious reader class. Throughout the long march of our history political consciousness was absent in the masses because it was associated to one class in particular, the Kshatriyas. With the birth of national consciousness in the beginning of the 19th century, the masses slowly rose to the situation, and henceforth we can trace the rise and growth of the press.

15. The preceding analysis of the Hindi Press and its history would go a long way to show the importance of Hindi journalism in the days when India struggled hard to

rise to its manhood. On the surface, the contribution seems to be meagre. The 19th century did not rise to a circulation of few hundreds even, and even now none reaches to 50,000. When placed against six-figured journals of most important Western contemporaries, Hindi journalism falls into insignificance. Yet, it is very effective as can be seen from its continued suppression by the Government. In his article, "The Newspaper press of India," Everard Cotes writes thus :

"How then do these vernacular sheets affect the life of the people of India ? To understand this we must begin with the village, which as we all know, is the unit of the social fabric of the country. It is here that the vernacular sheet exercises most of its influence. The school-master, the honorary magistrate, or the local pleader may be the only actual subscribers, but the contents are read aloud and discussed in the long evenings to an extent that makes the effective circulation very much faster than the smallness of the sales would seem to indicate. At one time of my career I could have guided the visitor into offices in odoriferous gullies in Indian provincial towns where the vernacular sheet takes shape. Here could one see the reed pen of antiquity still industriously at work on the lithograph-stone. Here inking was done by hand, and wooden presses creaked to the straining muscles of brown-skinned coolies, and imperfectly clad editors, managers and printers toiled cheerfully through the hours for remuneration that the poorest European would have refused, for great amongst his own people is the Chhaphkhana Malik, and much is the influence he wields. In some of the bigger centres..... the vernacular paper is to be met with in a further condition of development, housed in spacious editorial offices, and provided with modern machinery, and highly trained managers and staff."<sup>48</sup>

The Press in India has its existence and justification as a critic of the Government and a fighter for Indian freedom. As early as 1849-50 Lt. Col. William Sleeman found MS newspapers in Oudh and these Akhbars did much service to the nation's cause in the Mutiny days. Of the early printed paper to note is Samachar Darpan, which was prosecuted after the Mutiny. Nevertheless, the press in general and vernacular press in particular was not a political force till much after the Mutiny. Ram Mohan Ray and the duel between the progressive and reactionary religious forces in

<sup>48</sup> Journal of the East India Association, July, 1928

the first half of the 19th century in Bengal. This was the era of ephemeral papers. In the second half of the 19th century Indian Press was recognised as a power, and its activities began to be many-sided. In the seventh decade and the next various papers which made a name either at once or afterwards were issued for propagating political ideas or religious views. In the eighth decade, scientific curiosity, serious novels, stories, poems, critical notes and humorous articles were the main stamina of our journalism. Of the periodicals that have appeared from KVS (1867) to Saraswati (1900), it may be said that they had been working as bureaus of miscellaneous information necessarily of Western ideas. Henceforth, we see the press as an effective means of education in literature, politics and thought.

16. A comparison of Hindi journalism with national journalism of any progressive country of the world leaves little to comment. Japan with a population of 65 millions has 1,137 dailies and 2,850 periodicals. The aggregate of all the daily newspapers exceeds ten millions, or a news paper to every six of the population.<sup>49</sup>

In India there is no metropolitan—at least none had developed to any great strength till the central Government shifted its capital to Delhi. It is noteworthy that metropolitan journalism accounts for about half journalistic strength of journalism in Japan, Britain, America or Germany. Tokiyo Nichi Nichi and Tokiyo Ashai are two of the four Super Big Four of Japan, which even sell more than London Daily Mirror, the Paris Journal or the Petit Parisien. All the "Smaller big six" belong to Tokyo: (1) Jiji, (2) Hochi, (3) Chingai, (3) Shogyon, (4) Kokonnin, (5) Yomiuri, (6) Porodza. There is no national paper in India—not even in English. (*i.e.* a newspaper which circulates in all parts of a country.)

American journalism is chiefly confined to district press or local press. Such in fact district Press has not developed in Hindi. Hindi Press is mostly confined to certain big cities.

Besides, there is no sharp competition between publishing concerns. The keen rivalry between the great newspapers redounds to the benefit of the public. If one issues an evening edition and distributes it without additional charge among the regular subscribers of its main morning editions, the others are obliged to follow suit. If one issues a free local supplement for each of the provinces where the paper

<sup>49</sup> Calcutta Review, 1927, Aug.

circulates, the other must do likewise. Japanese journalism is rich in such supplements, each giving minor news relating to the locality for which they are intended. In Japan the reader gets the morning and evening editions with a local supplement, all for one subscription price. Nor is this all. The city subscribers to any of the larger newspapers have the benefit of free delivery, of "extras" issued at frequent intervals in cases of important events such as wars, earthquake disasters, or the serious illness of the Emperor. The Japanese extra, unlike the American, is just a sheet giving only the news for which it is issued. The size varies according to the length of the time printed. It may be just a slip of paper, or it may be as large as a full page of regular editions.

In our country, there is almost no expenditure in gathering or distributing news when we compare with the state of affairs in other countries. Hindi newspapers in the 19th century existed for editorials rather than for news. The editor was a crusader and a reformer. It was this crusading spirit which fascinated new adventures. It is only now that journalism has left religio-cum-reformist spirit, and turned a political leaf. Our journalism is still very primitive. There can be no argument that the conditions are bad due to the smaller use of the typewriter, linotype. The conditions in Japan were even worse. The fact is that we are still living under a crusading age. The age of great editorials has not yet passed. Today we are divided between news and editorials—although greater importance is laid on news than editorials. The 19th century Hindi journalism was sustained by the reformer's spirit among the editors. Today we are living in a crusading age against the foreign political power. When our country is free—in the days to come, which may come sooner than people may dream for we stand on the threshold of great events—the newspapers will devote increasing attention to economic problems, such as labour, over-population, food supply and trade, as well as to international affairs, especially those calculated to promote peace among nations. In the days to come, Hindi press will prove to be a great democratising force.

Nowhere have the hopes and fears of the thinking world regarding the usefulness of the press as one of the major democratic processes, been expressed more aptly than in "The Democratic Process" of Dr. Beni Prasad (p. 274-276) :

"An extraordinary powerful agency in the formation of public opinion is periodical literature—pamphlets, maga-

zines, election manifestos, etc. and above all the daily press. Their tone depends largely on the intellectual calibre, the tastes and predilections of those to whom they are addressed. The discussion of foreign affairs in particular often accords with nationalistic or imperialistic fervour. To a large extent the periodical literature is likely to improve with the diffusion of enlightenment, social reform and international concord. At the same time a high standard of University training in the Social Sciences and in journalism for prospective writers would go a long way to improve the quality of periodical literature.

It is specially necessary to protect literature from the debilitating effects of official dictation. The censorship has not only encouraged hypocrisy but often inhibited creative thought. More than one modern Government has established an open and systematic supervision over the press. Elsewhere ministers of state have been known to ring up editors in the evening to give the keynote for the morrow. Too often has the press been converted into an agency of official propaganda. In times of excitement or agitation, Governments have been known to control the access to facts and to strike at the roots of independent opinion.

Even more sinister than Government control is the influence of wealth. Big business has been capturing the press and treating it as a commercial proposition. The huge costs of production and dependence on advertisements have made a large section of the press an appendage of capitalism in many countries. Newspapers have been syndicated and sold like mechanical plants to the highest bidders. The changing whims and caprices of press magnates have sometimes been reflected with such fidelity in the daily press as to make it a laughing stock.

The low standard of the reading public, the control by Government and the influence of wealth have served to bring the press into discredit. It has been charged with keeping all discussion at low level, fomenting social and international bickerings and pandering to the morbid curiosities of sex and crime. Armament firms have been to corrupt newspapers and to use them for exciting passions of war. News is sometimes edited with an astonishing degree of suppression of truth and suggestion of falsehood. The papers change their opinion so rapidly to catch every passing breeze of the popular sentiment or the whims of the powers-that-be, that recent students have filled volumes with poignant illustrations. (See Walter Lippman Public

Opinion, pp. 35.) Walter Lippman has suggested the institution of fact-finding bodies to counteract the 'stereotypes' of opinion (*Cf.* E. Cabets Iceria—"The paper shall bear the character of simple record, noting facts without any critical review on the part of the journalists.") Lasting improvement depends on enlightenment, readjustment of social and international relationships and an approach towards economic equality. But something may be done through journalistic enterprise by "Academics of the Social Sciences."

The history of Indian journalism proves the aptness of the above remarks. After the establishment of a really democratic body, the Indian National Congress (1885), the Indian journalism came to fore-front, and it sowed the seeds of nationalism in the masses. By 1892 its power was felt by the Government which tried to appease the national consciousness through widening the Council, and making it a bit more representative. But soon after, the journalism of the masses became a bed of thorns for the Government. From 1906 to 1909 there was a tremendous press out-put and journalism became a real force. During this period the Government came in frequent clashes with the press, and its vehemence against the press grew. In fact, after the Bengal partition (1905), the native papers, more so Vernacular papers, had developed a great awakening of strength, and they braved the blow from the Government with dignity unmatched.

"The Indian Press (of Bengal) bore the crust of the battle with dauntless courage ; and I may say the Press generally all over the country bowed low before the storm and set the legions thunder past and then they plunged to their task again as of old."

The number of the papers increased due to this struggle with the Government, and necessitated the Press Act of 1910. In the non-cooperation days the Government came back to its 1905-06 strategy. In 1930, about 200 papers were fined, and the total fine realised was 1½ lakh of rupees. The history of Indian Press in 1930-32 is a proud history of confiscation, fines and confinements. But the press never gave way. Every blow seemed to strengthen it, and when devoid of printing machines, it took resort to the ancient means of litho, duplicator, bulletins and handwritten MS sheets. Where these failed, walls, streets, and lamp-posts were used as materials on which news were inscribed with coloured pencils and chalks. At places, the news-announcers and drum-beaters were a common feature, and the Government had to make a very elaborate arrangement to cope with this new

agency. The Press emerged victorious as before, and gave the masses a new message of sacrifice and awakening.

Before the first Great War (1918), the Hindi press had already done much for the national awakening. The Government tried to penalise it but failed. The War re-established the importance of the press both for the Government and the public. The Government could not reach the masses without these newspapers and periodicals, and hence it could not do away with them. The Press gained much through its war-experience :

(1) During War the newspapers came to know of their strength, specially in a virgin field—that of creating and propagating views (*Mataprachar*).

(2) There was a revolution from the point of view of clearness of ideas expressed as well as in the expression itself. The language used was more concise and scientific.

(3) The War created an interest in foreign news in particular and news in general. This public interest in news was responsible for the increase of subscribers. The financially successful daily press was only born after the war, and it grew with years at a rapid speed.

(4) Politics began to dominate the Hindi press after 1914. In the nineteenth century and the first two decades of the 20th century journals took more interest in literary and social enterprises. Now came the turn for politics.

All these contributed to the growth of a reading public, and the subscription rose to many times the previous figures. After the first great episode came the national struggle (1921—) and the repressive measures of the Government, which together turned the press into a first class political institution. In fact, the repressive policy of the Government has indirectly helped the Hindi press to reach its present dimension. For 50 years the Indian journalism has been an ever-growing institution. The statistics given below would prove this :

<i>Year</i>	<i>Newspapers</i>	<i>Periodicals</i>
1879-80	328	322
1889-90	526	302
1899-1900	675	465

<i>Year</i>	<i>Newspapers</i>	<i>Periodicals</i>
1901-10	726	829
1914-15	847	2,988
1924-25	1,401	3,149
1925-26	1,378	3,089
1926-27	1,485	3, 27
1927-28	1,525	2,954
1928-29	1,695	2,960
1929-30	1,693	3,057
1931-32	1,743	2,893

There is nothing to show that this progress shall not be maintained. There are three fundamental facts for the growth of journalism :

- (1) National consciousness
- (2) Compulsory Education
- (3) Literacy

The third of these is an unfailing necessity. In free countries the literacy is growing by leaps and bounds, and hence the astronomical figures for the growth of journalism and of sales. It is due to these factors that in the first Great War the Daily Herald and London Times had sold 20 lakhs each daily. But mere figures of sales do not tell the importance of the papers. Sometimes the more influential organ is one which would not come to the top in sale-figures. The history of Hindi journalism shows this fact. Our dailies and weeklies have not reached to any sale but of a few thousands, but they can carry the verdict of the masses with them and can speak for the masses. For the six figures of Western daily sheets we have to await for years to come, but when the time will come, the history of the beginning and growth of Hindi journalism as given in the preceding pages would stand as a glorious tribute to the early pioneers who paved the way for them.

A close study of the press in the West would clearly show that future has a big store for Party and Government papers.



Big daily and weekly adventures must trade in opinions and stabilise policies if they would form the most important democratic force. Russia with its strong party organs has given us a vision what a newspaper would be a decade later. Before the War 'Pravda' (Moscow daily, est. 1912) was published 30 lakhs. During the war the number was curtailed to 20 lakhs and this enormous number was printed on 21 rotary machines. The editorial staff had 250 editors and almost every department of the army and the navy had a correspondent with it. Fifty of its correspondents have died on the battlefield. It sometimes employed such writers as Ruklin Rholokhov and Seminolov as correspondents. Other important daily is **Red star**. The third important daily from Leningrad is 'Izvesta'. The most important monthlies are 'Crocodile' and 'War and the Working Class'. The copies of 'Pravda' are posted on walls and people form a queue to read it. Its 'stereo' is flown to other cities for print. The Russian dailies differ from the capitalistic dailies of London and New York. They are more serious. They have no humorous tit-bits. Sport news are few. Murder and rape are not published. Very few illustrations. No chess-column. But Russian dailies are very rich in cartoons. The first pages are solely allotted for the news from the Home country and the last are for foreign news. Every daily has a web of home-correspondents covering every factory and field. There are no advertisements. Newspapers aim at public service, creative suggestion and information. Here they differ greatly from London and New York dailies which depend to a great extent on advertisement and must bow to very new wind. They have a tedious job in steering midway between the matter and the advertisement, and advertisement columns may sometimes guide their policy. Russian daily journalism too is backed by the Communist party, but its finances are not tied to the advertisement column or the finances of the party. It is a novel experiment of pure political education of the masses through news and views. Even in a country like Britain newspaper progress has been a miracle with the development of political ferment, growth of literacy and compulsory education. The figures of London Times (est. 1785) show an instance of this miraculous growth:—

<i>Year</i>	<i>Circulation</i>
1785	1,100
1834	10,000
1840	18,000
1844	23,000
1851	40,003
1854	51,000

Today London Times has a circulation of above three lakhs per issue. The first Great War (1914-18) caused a remarkable growth of newspapers like Daily Telegraph and The Herald, the circulation soaring to 20 lakhs. A number of newspapers have far beaten 'London Times,' but for political reasons, "Times" still counts as the premier-most organ. The importance and quality of journals and newspapers cannot be established by its sale-figures. The history of Hindi journalism, and the repeated persecutions of Hindi editors by the Government clearly proves this outstanding fact. Still the force the newspaper is can be, to a little extent, gauged by the fact that through a period of 228 years (1600-1828) the world had seen a pageant of 3,195 dailies alone:—

1600-1828	228 yrs.	3,195	dailies
1828-1886	58	12,500	„
1886-1900	15	31,000	„
1900-1930	30	62,000	„
1930-1935	5	75,000	„

The figures of our country for newspapers and journals are :

<i>Year</i>	<i>Dailies and Periodicals</i>
1886	503
1900	650
1920	1,094
1930-34	2,697

It is obvious that the development of democratic ideals in India is bound up with the future of the press and the various interest it serves. Newspapers are the main forces which are today shaping and moulding public opinion. Till now the financial prospects of newspaper-production and service were not very important. It is obvious today that increased literacy and public and commercial prosperity will vouchsafe extended advertisement revenues. The future is bright for journals in native languages. The last sixty years (1885-1945) have worked marvels in the field of vernacular journalism and today vernacular journalism—news-

papers and other periodicals form an integral part of the normal mental and moral requirement of all classes of people :

"Newspapers in India may not have, owing mainly to economic and other causes, the huge circulation that the American and the English press may boast of, but their actual influence on, and the educative value to, the community can hardly be over-estimated."<sup>50</sup>

Foreign critics testify to this fact. The Simon Commission said :

"The continental dimensions of India and the large extent of provincialisation in political and public life, have tended to confine the circulations of India's newspapers of all kinds—there are only a few exception—to the province in which they are published. Vernacular newspapers must obviously be confined to the area where their language is understood, but difficulties of time and space operate to limit the circulation even of those printed in English to the geographical area in which they can reach their subscribers, earlier than their rivals. Judged by English standards, the circulations of all but a very few Indian newspapers, whether in English or in vernacular, are quite small but an important difference has to be noticed between what may be described as the "sale" circulations and the "effective" circulations of the two classes. The comparatively restricted knowledge of English practically limits reading of newspapers printed in that language to the educated and student classes but vernacular papers can be, and are, read to illiterate hearers by their literate fellows in towns, villages, railway carriages, public meetings and so on. The "effective" circulation of many vernacular newspapers, therefore, is far greater than mere figures of sales suggest."<sup>51</sup>

The influence of the vernacular press began to be felt from the days of Lord Ripon and the birth of the Congress. It influenced the administration of the country and formed the most direct means of the education of the intelligentsia. Then

"The papers which were native and racy of the soil gained a new importance ; whereas those edited and

<sup>50</sup> The Newspaper Press in India B. A. Rangaswami Iyenger, p. 6

<sup>51</sup> Quoted in Ibid, p. 6-7

owned by Englishmen, who voiced the views of the British Raj and the British plantations, were compelled to a new orientation." <sup>52</sup> .

Through these the intelligent sections of the community touched the native soil and knowledge and culture filtered through them to the masses. The last twenty years have seen a rapid development of the daily and weekly press as distinguished from periodicals, naturally due to the progress of education and the beginning of adult suffrage as well as to the progress of mechanical scientific knowledge as applied to printing and production of paper with their consequent effects on world communications, trade and commerce. Today we of native journalism, are passing through the Victorian period of English journalism when newspaper men were guided by a strict moral code.

"The function of newspapers during that period (Victorian period) was to state facts and to present the public with the raw material for forming their opinion."

*A. G. Gardiner*

With the progress of universal education and still more the universal vote, the appeal of journalism would widen from the intellectual classes to the masses of people. Even now the emphasis has been shifted to a great deal. In the West there has been a wonderful development of mechanical processes which could in one hour print, fold, cut and deliver many thousands of perfected broad sheets and this has kept pace equally with the development of the organising skill which collects information by conversation, post, telegraph, telephone, wireless or radio, from all over the world and then distributes their results in cheap printed copies regularly everyday to an enormous public, sifted and arranged and commented upon in the course of a few hours. We, in India, have not yet been benefitted to the full by this mechanical advancement. Communication by means of the wireless, including the introduction of receiving illustrations by wireless, such as utilised by the press in Europe are unknown here. The economic conditions of the reading public, in general, places a financial check on introducing such fast growing improvements, but better in near future may bring to native journalism also such rapid development and elaboration and cheaper and quicker means of news transmitted and reproduction.

With this new development of Hindi journalism, the

ethics of journalism and allied important problems would come to the forefront.

"There are two distinct conceptions of the schools of journalism. One emphasises above everything else, newspaper technique. This is the trade-school method and it turns out graduates who have the competency which a trade-school gives. The other conception is that journalism is a profession and that the school of journalism is a professional school. It admits that the school must give technical training. . . . . but maintains that this could be obtained in a very brief course, and the school ought rather give the student such an intellectual and ethical training and background as will best enable him to serve the public through the press."<sup>53</sup>

It is possible to remove the disparity of views on the two roles of journalism and look to it both as a social service and as a profession. It is only of late that our journalism has expanded to some extent and taken the role of a profession, and our journalists are still alive to the great ideals of patriotism and social service.

### 17. Some Problems of Modern Hindi Journalism

One of the major problems of Hindi journalists is that of a strong association through which they can redress wrong done to themselves and speak out their grievances. There is a great talk of the association of Hindi journalists, and as we have seen elsewhere, efforts of late have been made. But there has been no strong association to fight for the collective security of Hindi journalists. The association can be formed either on the basis of a society of intellectuals ( बुद्धिजीवी संघ ) or a corporation of labourers ( श्रमजीवी संघ ). Most of our journalists come from the middle or lower middle classes and they would prefer to form a corporation in the first way. But there is still a greater need to develop the financial side of journalism and establish an association on pure श्रमजीवी basis. Calcutta or Cawnpore can form the centre of such an organisation and it can profit from the experience of other such labour organisations and fight for the interest of the journalist class. Today Hindi editors and journalists are tools in the hands of their employers and fight shy of forming such utilitarian organisation.

It is also needful to form district organisations apart from a central organisation. The Hindi Pradesh today is a

<sup>53</sup> The Ethics of Journalism, by Nelson A. Crawford

very big thing and it is not possible to control it from one centre.

Another important problem is regarding the salaries of the working journalists. The English editors and journalists are well paid off. The All-India Editors' Conference has passed a resolution recommending Rs. 100 as the lowest salary for an English journalist and Rs. 75 for Hindi journalists. Why this anomaly? It is argued that Hindi proprietors cannot pay even Rs. 75 and if this minimum is insisted upon many of the older people will have to go away: "हम देख रहे हैं कि आज हमारे अनेक पत्रकार बन्धु मज़दूर से भी कम वेतन पा रहे हैं और कितने ही पत्रकारों का वेतन आज भी साठ रुपये से कम होगा।" <sup>54</sup>

The crux of the profession lies in the fact as to whether journalism today should be taken seriously as a profession, or as a mission. Hindi journalists have to settle for themselves. There are some who believe that missionary spirit would carry us further: "जब कि हमारे देश में ६० प्री सदी आदमी अशिक्षित हों और जनता घोर अंधकार में भटक रही है एक ही नहीं, बीसियों कार्यक्षेत्र विशेषज्ञ कार्य-कर्ताओं के अभाव में सुने पड़े हों, पत्रकारों का मिशनरी रूप ही लोककल्याणकारी बन सकता है।" <sup>55</sup>

The present age of journalism is stupified with inaction, unfertility and unprogressiveness, and the near future has many great dangers for us. We have to revive our present into activity and face the future with imagination and boldness. Till we have done this it is not possible for us to carry forward the progress of Hindi journalism to any creative degree.

The "idealist age" of Hindi journalism begins with Pandit Mahabir Prasad Dwevedi (Saraswati, 1903), and stops with Ganesh Shankar Vidyarathi (d. 1932. Pratap). We can boldly date it as from 1900-35. After 1935 we see that journalism loses much of its idealism, self-respect and integrity and becomes a tool of the capitalist class of its financiers. Instead of the public-spirited men of the idealist age, we have men of more mundane outlook who live on the reputation of their predecessors. They could not live upto the great ideals of nationalism, patriotism and public service, for which others gave their lives. They set themselves to improve the business aspect of Hindi journalism and sided with

<sup>54</sup> बनारसी दास : 'रामराज्य' का पत्रकार-अंक

<sup>55</sup> Ibid

the moneyed class. Newspaper became a business affair altogether. The moneyed class of newspaper-proprietors talked big of nationalism or patriotism and began to suck the blood from the journalists who lived at the sweat of the brow. The result was the alround progress of Hindi journalism was stopped and its artistic style tottered. We can see the difference when we place our Hindi journalism after 1935, against Bengali, Marathi or Gujerati journalism of the same period. They played with enormous advertisement and did not make use of a single chance for the betterment of Hindi journalism. They failed to give healthy and interesting journalism, and used the profits raised from newspapers on their self.

The difficulties of the War-times added fresh distress to the low paid Hindi journalists and voices of protest were raised in Cawnpore assemblage of All-India Hindi Journalists' Conference (1945). These voices are still very faint but they herald a dawn. The air is full of the discussions regarding the establishment of School of Hindi journalism. All the editors and journalists think that such a step is amply desirable at this stage of Hindi journalism. Patna, Calcutta and Punjab Universities have opened a diploma in journalism. But none of the universities in Hindi Pradesh (Agra, Delhi, Lucknow, Allahabad, Kashi, Aligarh) has taken such a step, which is really regrettable. What is needful at the outset is a prescribed course of journalism, a dictionary of technical terms and means for training in practical journalism. The college should start its own magazine, weekly and daily, at least one each. It should be started at Kashi, Delhi or Allahabad where local journals and newspapers should be used as training grounds for journalists. Tours should be organised for cultural and practical training of journalism. The Secretary, Kashi Vidyapith, has recently announced that from 31st July, 1945, lectures in Hindi journalism and journalism in general would be delivered at the institution for the benefit of students of journalism. Such lectures are welcome if they can be made a nucleus for some greater enterprise in the fields of journalistic training.

In the first era of Hindi journalism, the proprietor and editor were the same persons, and they often came to the field for their nationalistic zeal without any great finance. Moreover, they knew nothing of the many sides of journalists' activities. Sometimes an editor could not write a correct page, but he was a determined character. In those days newspapers had 12 or 17 or 16, even 4 to 8 pages. No pictures, no advertisements. There was no possibility of improvements. They relied on subscribers, most of which

did not pay and it was a problem to get money from a subscriber—"कौन कहता है कि देश में एका नहीं है। किसी और बात में एका हो या न हो, पर समाचार-पत्र का मूल्य न चुकाने का तो पूरा एका है।"<sup>56</sup>

Then came a new era with Hindi Bangvasi (1890) which gave itself a publicity unheard-of before, through big-sized pictures and playcards at Kumbh on ekkas and distribution of handbills. The Government case against Bangvasi raised its sales to a great degree. Others imitated it, but they had poorer means and failed. From 1890 upto 1920, it was an era of weeklies.

Then began dailies (1921). Though we get them earlier, they did not live long. The Great War (1914-18) and the political upheavals (1921, 1932) were responsible for the growth of the daily press. With the growth of a daily press with influence came the advertisements and rich financiers (capitalists). These capitalists gave advertisement and financial help and the new intelligentsia came and took the place of old idealist class who were elbowed out (1935—). The freelancers and independent journalists died an early death. Newspapers were harnessed to capital, and they must get advertisements and profits. Hence a class of business-minded editors developed.

After the first Great War (1921), there was a great rise of industries in our country and this gave advertisements' support to dailies and weeklies. The Second World War (1939-45) effected journalists in English and all the vernaculars. The Government gave costly advertisements to Hindi papers and they became stable and deeply-rooted. This developed finance and gave a permanence to Hindi journalism which it had never known before. Control of prices and big paying advertisements made journalism a profiteering venture, but this rise of profit did not effect the class of journalists who worked for their masters.

Today there are two classes of editors and journalists—

(1) Idealists—a few of the past survive, who do not see it worthwhile to depart from the tradition of low payment and raise the slogan of national service.

(2) There is another class of men who would have a business tact and behaves as a mill-owner towards a factory slave.

<sup>56</sup> Quoted by Ambika Prasad Bajpai in his article हिन्दी पत्रकार-कला in पत्रकार अंक Ram Rajya, June 1, 1945.



The future is in the hand of industrialists and capitalists. Now that the war is over and there is a revival of national economy on a large scale, they will launch their papers in the interest and safeguard of their business. These will be big concerns helped by all kinds of modern scientific techniques and machines and editors and journalists would be well paid off. But then journalism will lose its idealist side and become a "profession" in the real sense of the word. We are moving towards that end. The editor will be the mouthpiece of the proprietors or "Newspaper Combines" and he will not be free to express his views against those of the proprietor.

The period which has seen the growth and development of the press also saw the development of modern science with the invention of steamer, (1819), Railway (1825). Telegraph (1833), photography (1839), and Electricity (1844). All of these have influenced (1) The passage of news, (2) Illustrations, and (3) Printing devices. From litho and hand-presses to giant rotaries using electric power and printing several thousands of sheets per hour is a miraculous achievement. Wireless, teleprinter, aeroplane, and wireless Photography are the additions of the 20th century which have made journalism at the same time a very complicated mechanical science and a veritable romance.

The newspaper of tomorrow shall be a very powerful institution vouchsafed for peace, progress and welfare of mankind all over the world. It shall be the most important instrument of social service in the hand of man and with the help of new scientific developments it would revolutionise the mind of man as nothing else could do. Granted free and unbiased dissemination of news between nations of the world, the newspaper press of the world would become a federal super-structure influencing every country and working for 'One World'. Newspaper men and thinkers the world-over are thinking in this new term. From Freedom of the Press, in one country, we are moving towards Freedom of information everywhere. As Kant Cooper, Executive Director *The Associated Press* wrote in the *American Magazine* life in 1945: "Freedom of the Press is a phrase that covers many arguments. Whatever it once meant it is too limited to define the problem of international news in relation to world peace. A better phrase is freedom of information. There should be freedom for journalists everywhere in the world both to seek out news—with equality of access to all—and to send it without censorship, freedom of news-organs to publish, and freedom of news-agencies to compete with one

another or to exchange news on an unlimited basis. If this kind of freedom is established and enforced, there can never be another Goebbels."

This dream is yet to be realised and, perhaps, it might not be realised within a decade. But things would rapidly move towards that end, that much is certain.

### 18. The Future of Hindi Journalism

Newspaper Press being Fourth State, as Napoleon styled it, it is fast taking its proper place in this country of ours, and it is proving the most powerful democratising instrument. If the states derive their power from the people, the organs which mould and exert the express political will of the people must be given their due honour. In our own country, the various All-India newspapers' and periodicals' exhibitions held almost yearly with Press conferences, and like annual assemblies, are eagerly looked forward, and enthusiastically received. These show the tremendous interest of the people in the future of our Journalism.

Nevertheless, the present problems which our journalists have to face are not a few. The All-India Newspaper Editors' Conference has by now achieved a great importance and it is continually exerting itself to find a solution of these problems. India is going to be free sooner or later, and the opportunities of manifold services to the people which a free India will give to the Press will be unprecedented in the history of the Press. If the Indian Press is properly to discharge these heavy responsibilities its should leave nothing undone to make itself an effective and worthy instrument for national service. The President of the A. I. N. E. C. pointed out to the following problems<sup>57</sup> :

(1) Government's Relation with the Press : 'The Conference has demanded that the laws governing the Press in India should be brought into line with those in force in Britain and the United States and that with that end in view all the present laws, orders and rules affecting the Press should be either repealed or modified'<sup>58</sup>.

(2) Even more reprehensible from the public point of view is the unfair political use made of the Paper Control Order for preventing the growth<sup>59</sup> and expansion of nationalist papers and periodicals.

<sup>57</sup> Vide "The Hindustan Times", Tuesday, January 30, 1945—the Editorial 'Press Problems'

<sup>58</sup> Ibid

<sup>59</sup> Also see article 'I. & E. N. S. criticism of News-Print Supply Policy' (Hindustan Times, Jan. 25, 1945)

(3) **Apprenticeship :**<sup>60</sup> If newspaper offices recruit editorial staff through any apprentice system, apprentices should receive a minimum allowance during their period of apprenticeship which shall not exceed one year, the number of such apprentices not exceeding one-fourth of the number of paid members of the editorial staff.

(4) **Hours of work :** The hours of work for the editorial staff other than reporters should normally be seven working hours during day and six working hours during night, exclusive of intervals for lunch and rest. There should be one day off in the week.

(5) **Leave :** Thirty-days' privilege leave and casual leave not exceeding 12 days should be allowed to members of the staff in a year with the proviso that such privilege leave is not to be accumulated to more than three months. At the discretion of the management in cases where privilege and casual leaves are exhausted sick leaves may be granted on half pay to the extent of 15 days for each year of the continuous service rendered. This will apply for the future and will not take note of the years of service already rendered.

(6) **Provident Fund :** For the benefit of the employees on the editorial staff, every newspaper office is requested to institute a provident fund to which the management and the employee each contributes not less than six and quarter percent of the salary.

(7) **Salary and Allowance :** The minimum basic salary recommended for newspapers printed in English is Rs. 100 per month and for those printed in Indian languages is Rs 75 per month, such minimum salary being subject to the incumbent fulfilling the following two conditions: (a) he must be a university graduate or have equivalent qualification, equivalent qualifications being understood to mean special merits which might be considered sufficient by individual proprietors to make up for the want of a graduate's degrees; and (b) he must have served as an apprentice in a newspaper office for atleast a year.

(8) **Termination of service :** Where the service of an employee in the editorial staff has to be terminated due

<sup>60</sup> Proposals recommended by the Indian and Eastern Newspaper Society (I. & E. N. S.) which have been approved by the Standing Committee of the All-India Newspaper Editors' Conference (Lahore, Oct. 28) with the previous approval of the Indian Languages Newspapers' Association.

notice of such termination should be given in advance, the period of such notice being not less than one month.

(9) Mofussil correspondents: The question of mofussil correspondent is deferred for further consideration.

The All-India Hindi Journalists' conference <sup>61</sup> too adopted the report of the special enquiry committee composed of five representatives of working and proprietary journalists. The main recommendations of the committee were as follows:

(a) A minimum basic salary of wholetime journalists to be fixed at Rs. 100 and 20 per cent extra for night duty.

(b) No apprentice should be kept for more than a year, and the number should not be more than one-fourth of the whole-time journalists. Apprentices should be paid Rs. 50 and Rs. 75 for first and second half of the year respectively.

(c) An increment of Rs. 10 to be given for the preliminary grade.

(d) Dearness food allowance should be given to every wholetime journalist.

(e) Insurance should be encouraged.

(f) The system of provident fund should be introduced in all newspaper offices, proprietors and workers contributing equally at the rate of one anna per rupee.

(g) Working hours not to exceed six excluding periods of intervals.

(h) A month's privilege leave to be sanctioned besides 15 days' casual and one month's medical leave on full pay.

(i) Correspondents should be given a remuneration of Rs. 3 per column on commission basis.

(j) A very important problem was that of undesirable advertisements, and the conference authorised its executive committee to appoint a Sub-committee to decide the question of advertisements which are undesirable and not fit for publication in newspapers and requested press-proprietors to obey its decision in this matter. <sup>62</sup>

(k) The establishment of a Hindi Journalist college. Classes of Journalism have been opened in 'Vidyapith' (Kashi) from July 1946.

<sup>61</sup> Calcutta, Oct. 24, 1944

<sup>62</sup> Ibid, The Hindustan Times, Oct. 24, 1944

(i) There is no doubt today that Hindi Journalism is indispensably interlinked with our national aspirations. Hindi Journalists were a force in the country and they could do much to mould the national life in India on proper lines. It is for this reason, if not for any other, that the literary tone of the Hindi Press should be raised and Hindi Journalists should try to avoid personal reflections. During the difficult times of 1942-43 when this whole subcontinent was submerged under Government repression and the forces of nationalism had been kept behind the prison bar, our journalists kept the freedom banner aloft. Time would soon come when the difficulties under which journalism suffered today would soon be over, when we would be able to compete with journalists of other parts of the world in a free atmosphere on a footing of equality. That the newspapermen of our days are alive to the issues and are determined to keep high standards of journalism is a happy sign. The Standing Committee of the All-India Newspaper Editors' conference (Lahore, Oct. 28, 1945) said, "The Standing Committee notes with concern the tendency of some newspapers to indulge in obsessional and personal writings. Such writings have lowered the standard of journalism and corrupted public taste. It is in the interest of journalism itself that such writings should be discouraged". Infact the question of obscene writing is not an isolated question. It relates to the Ethics of Journalism. Dean Walter Williams of the School of Journalism has tackled this problem in his book 'The Journalists' Creed,' where he says :

"A newspaper does not belong solely to its owner and is not fulfilling its biggest function if devoted selfishly," and he adds :

"(1) I believe in the profession of Journalism.

(2) I believe that the public journal is a public trust ; that all connected with it are to the full measure of their responsibility trustees for the public ; that acceptance of lesser service is betrayal of this trust.

(3) I believe that clear thinking, and clear statement, accuracy, and fairness are fundamental to good journalism.

(4) I believe that Journalist should write only what he holds in his heart to be true.

(5) I believe that suppression of news for any consideration other than the public welfare of society is in default.

- (6) I believe that bribery by one's own pocket book is as much to be avoided as by the pocket book of another ; that individual responsibility may not be eclipsed by pleading another's instructions or another's dividends"

The problem of Ethics is ever more important because of late newspapers have been tending almost exclusively to pass into the keeping of the rich with harmful effect on the tone and the integrity of news.

And while dealing with these problems we must not forget the wider world and wider issues. The World War II has thrown old ideas of isolation out of gears, and there is a move to effect a 'news-charter' for the world. The 'Freedom of News' is much talked of phrase of our days, but India, perhaps, provides the best example of a throttled Press. Not only is our Government alien imparting an alien colour to official news and radio-service but our main domestic news-service is British-owned, British-operated and British-inspired. There is a campaign started in America for the establishment of a free press in all countries by international agreement to establish an informed democracy in every part of the World. "The American society of Newspaper Editors, the most authoritative Press-body in the U. S. A., has sponsored a proposal for a news-charter for the world. The intention is to remove all political and economic obstacles to free exchange of world information in peace-time. But India must wait till she is free.<sup>63</sup> The situation in India is somewhat analogous to that in totalitarian states. The centre and provincial Governments and many states have opened their publicity offices which together form an octopus. They issue Press *communiques*, Press notes and unofficial notes. The last named are not even labelled as Government hand-outs. Even matter given out at Press conferences is often subject to the condition that it should not be attributed to the Government. The vast output of information offices, far outweighing in quantity that of unofficial agencies, is largely channelled through news-agencies and the radio. Although news services operating in India are private concerns they receive substantial payments from such pseudo-subscribers as the Government and the Radio. This results in news agencies putting a premium on Government publicity."

In fact, it is axiomatic that there can be no real freedom of the Press without freedom of the country. With the

<sup>63</sup> Vide 'News-charter': Editorial in "The Hindustan Times" of Oct. 2, 1944

beginning of an Interim Government with Nehru at its head at Delhi conditions have somewhat improved but real freedom of the Press and of news in India was still a far-off ideal. Throughout the years when our Journalism was born and developed India was a vast prison-house which is no less dark today because some of our men are at the top under the authority of a foreign Viceroy. It is true that only freedom of news can break down the walls, be they military, political economic or social, but the day is far-off when we will enjoy freedom of news. As declared by Kant Cooper, General Manager of the *Associated Press of America* in an article on Freedom of Information, (contributed to the American Magazine, *lief* December 1944):

"In every country at least one news-agency should be owned mutually by the newspapers it serves. And in no country should there be preferential transmission rates whether by radio or telegraph or telephone ; for it is easy to stop news at its source by putting prohibitive prices on wordage as by outright censorship."

But all this is still a pious hope.

## 19. The End

The History of the Rise and Growth Hindi Journalism covers almost the whole of the modern period. Hindi Journalism has lived a life of more than a century, and it has seen various phases of growth and development. It has allied itself with literature Proper and useful literature, mirrored religious, social and political currents of the day, and conveyed news and views to its readers. It has done immense service in spreading and crystallising the standard Hindi (Khari Boli). Throughout its career it has been a complex phenomenon, and a great dynamic force. It has been acted and reacted upon by various influences and it has on its parts played important roles in many spheres of its activity. There have been great revolutionary changes in the art of editing, designing and newswriting and the quality of views and comments reflected in *leaders* and editorials. The art of Journalism has much progressed since 1826 when the first Hindi paper was launched. Throughout this period which saw the rise and growth of Hindi Journalism (1826-1945) there have been various accelerating and obtrusive forces. There was no accelerating force till 1867 when Kavi Vachan Sudha was inaugurated. The Hindi Journalism in this period developed in two separate centres. The Hindi Press of Calcutta was a unit in itself and it was begun and influenced by the Bengali Press. That of the Hindi Province was an append-

age of Urdu and had hardly separate identity. After 1867, several accelerating forces appeared on the scene. The chief of these were literary and revolved round Harischandra who started three journals and the vogue of journalism. After the death of Harischandra (1885), this force disappeared to some extent, or was at least thrown in the background. It was only in the beginning of the 20th century that journalism once again allied itself with literature. In the Pre-War period of Hindi Journalism, literary currents and aspirations were the chief guiding factors so far as monthlies were concerned. Most of the literature of this period was first published in the columns of our periodicals. Since then literature has ceased to be the guiding star.

After literature comes language. The history of Hindi Journalism is also the history of the development of Khari Boli and its various styles. Till 1844 (the publication of *Benares Akhbar*) the Hindi newspapers were written in the language of Sadal Misra and had enough provincialism and vulgarism to startle a modern reader. Raja Shiva Prasad accepted Urdu prose and wrote it in Nagri script. Soon there was a reaction against this and 'Sudhakar' (1850) and *Praja Mitra* (ed. Raja Lakshman Singh) came with Sanskritised Hindi. Harischandra stabilised the language to some extent and he was proud of his new adventure. 'Harischandra Chandrika' (1873) as a pointer towards a new style in Hindi. This stabilised language was accepted by all contemporaries through the personality and genius of Harischandra. It was a current coin throughout the remaining part of the 19th century.

The ideal Hindi of the 19th century was not free of all slang and provincialism, and the rise in the number of petty writers (who were mostly Primary School teachers and belonged to various parts of our provinces) worked chaos. In 1900, *Saraswati* was born, and soon there was a call to Hindi lovers to serve Hindi through periodical columns. The result was that the language was soon full of all kinds of idiosyncracies and irregularities. From 1904-1910 Mahabir Prasad Dwevedi worked hard to give it a more solid stability than Harischandra had given. Many strange battles in the field of language and literature were won in the pages of *Saraswati*. The model of standardised Hindi set by Dwevedi is still alive and it is on it that various styles have grown. This literary Khari Boli is also the language of journalism. It should be clearly seen that the language of literature is not always the language of journalism although both are somewhat alike. The language of Hindi Journalism has not yet



developed with a marked individualism. The Hindi daily press is a Post War affair and till now it has not gained half its momentum. Words and phrases solely used in the language of newspapers and journals are few but they are fast increasing with the strength and popularity of the daily Press.

The various religious movements which thrilled the Hindi-speaking people were another accelerating force. The Brahmo Samaj movement gave only a few important journals like *Tattwa Bodhini Patrika*. Before the advent of Aryasamaj (1876), there was no great religious movement with its centre in Hindi Pradesh. The Brahmo Samaj movement was a Bengal affair, and had very little following in the Hindi-speaking people. The Aryasamaj movement released a tremendous energy. It started a number of periodicals and newspapers with a missionary zeal. The first of these were *Arya Samachar* and *Arya Darpan* (1876), and the others followed. Throughout the 19th century and the first-quarter of the 20th century, Aryasamaj journals came one after another and they were always a living force. They had their own prejudices and hurting them proved as dangerous as stirring a beehive. They injured orthodox susceptibilities and gave rise to Sanatanik Press which measured sword against them and grew to some strength. The Aryasamaj worked on many items of social reform like opposition to child-marriages, propagation of widow-marriages and inter-caste marriages. Such reforms were later on accepted and propagated by the leaders of new-Hinduism who published their own organs. These were much popular with the younger generation of Sanatanik Hindus. However, these took time to develop and most important of them came in the 20th century, as *Hindu Punch* and *Shree Krishna Sandesh*. The missionaries had from the very first their own organs and magazines, prominent being *Arya Patra* and *Mission Patrika*. They were distributed free, but their circulation was limited to a small number of people. The orthodoxy strictly opposed them.

Political Journalism in Hindi did not begin in right earnest till the 20th century had fairly dawned and *Abhyudaya*, *Pratap*, *Bhavishya* and *Aj* must be regarded early political organs. But politics as a dynamic force influenced Hindi Journalism earlier. There was nothing of politics in newspapers and periodicals till the birth of the Congress (1885). The early papers concerned themselves with Local-Self Government affairs, Government measures, movement of authorities and new measures to meet emergencies like floods, epidemics and famines. After the Mutiny, a number

of Urdu papers were held responsible for preaching revolt, but there is no mention of any Hindi seditious organ except *Samachar Sudha Varshan*, a Hindi-Bengali weekly of Calcutta. After 1885, the Congress became the first political subject of the Hindi newspapers world. However, there were no organs opposing the Congress in contrast to Urdu Journalism where the Congress had few supporters. The entire Hindi Press was nationalist in tone and spirit and events that effected national feelings like Japanese victory over Russia, or Bengal Partition accelerated the growth in number and strength of Nationalist Press. After the Surat Session (1907), the Nationalist Press broke into two: Some periodicals like *Abhyudaya* supported the right wing, while others like *Kaisri* supported the right wing. The Post-War activities of the Congress gave a very strong impetus to the Hindi Journalism. The national struggles of 1921 and 1930-32 were great pushing forces. They stabilised and later strengthened and popularised the daily press which had earlier limited itself to a dozen papers like *Hindusthani*, *Samrat*, *Abhyudaya*, *Aj*, *Bharatmitra* and others. In the absence of these mass-movements, Hindi Journalism could never hope to filter through the masses. Henceforward, its history is a story of persecutions, demand for fresh securities and press ordinances, aimed at crippling the Native Press. A very important factor was the prominence give by the Congress to Hindi. In the first Indore Session of Hindi Sahitya Sammelan (1920), Mahatma Gandhi accepted Hindi as the official language of the Congress and proclaimed it the national language of Hindusthan. He published his very important newspaper, *Navajivan* and *Harijan Sewak*, and later on *Harijan* in Hindi. The Congress attempted to enlist masses in its struggle and its right wing sought the help of Hindi Journalism, which now entered a seditious career. Till second Indore Session of H. S. Sammelan (1934), the Rashtra Bhasha or common language advocated by the Congress was none else but Hindi, but then it defined it once more and named it Hindi-Hindustani. This later on became Hindusthani pure and simple which means easy version of Urdu. These decisions effected Journalism to some extent as Congress-organs began to diverge from the model standard Hindi of Mahabir Prasad Dwevedi and wrote more and more Urdu. This gave a definite set-back to literature, but Journalism profitted. It was more popular and it began to enter unexpected quarters which till recent traded in Urdu language and Persian script. In toto, the influence of the Congress in beginning and developing the Nationalist Press was immense. The Daily Press had its warmest core of heart for it.

Besides Congress, there were a number of problems of Home Politics which were discussed in the pages of Hindi newspapers and journals, which formed news and prompted views. But their response was static and not dynamic. They were responsible for a big portion of the daily and weekly press, though their reception was matter-of-fact as the public had luke-warm interest in them.

Foreign politics was seen on the pages of our newspapers as early as 1880, but it was for the first time an accelerating force in the Great War (1914-18). Whenever there has been a political upheaval or war in other parts of the world, sales have increased here, and people have turned to foreign affairs. From 1918 onward, there has ever been an increasing demand of foreign news.

Development in Press-facilities, communications and news-agencies are other important accelerating agents. These have been dealt with in the body of this thesis.

One factor which has helped the development in the quality of Journalism is the rapid flow of knowledge in various spheres of sciences and art. This has given us better writers and readers and created a healthy demand. The first team of writers was trained in 'Saraswati' and since then (although Periodicals have forsaken team-policy) every newspaper can get good writers for it. Higher Education has given us better writers, editors and journalists—the output of free-lance journalists is simply tremendous—and more literacy and rise of national and lingual consciousness have given circles of readers.

Apart from these accelerating agencies, important organs and journalists have themselves proved much force. Organs such as Saraswati, Nagri Pracharini Patrika, Pratap and Aj are themselves a force to be reckoned with. Journalists like Mahabir Prasad Dwevedi, Prarkar and Benarsi Das Chaturvedi carried Hindi Journalism much forward.

10. The obtrusive forces as well are many. Some of these are present from the dawn of Hindi Journalism to our days, while others have lived their day. The strongest of these were traditional satisfaction of average Indian which made him care little for world around, and absence of a sense of news. Since the advent of a fighting nationalism which bore the brunt of all foreign and home disturbing agencies, preserved the *status-quo* of Vernashram and guarded the state, the common people ceased to take interest in Politics which was ever after the sole concern of the ruling class or clan. This state of mind contributed much

to the defeatist mentality of the people of Hindusthan. This sentiment has only recently met a challenge by forces which have given us a vision of democracy and the mass-struggles of our times, coupled with reaction of international affairs over our economic have created in us a craving for political power. The Government itself has tried to lull people with a semblance of democracy. All this has slowly aroused the masses from political stupor. People have begun to crave for news and comments.

Another important obtrusive force is of Sister Journalism which have usurped the place of Hindi Journalism. In the early days, for political and cultural reasons, Hindi speaking people took to Urdu Journalism. The pioneers of Hindi Journalism had to work hard throughout the 19th century, and it was only in the first decade of 20th century that Hindi Journalism could successfully affront Urdu Journalism. The classes interested in Urdu Journalism rapidly dwindled and turned to Hindi Journalism. But, till this was done, English Journalism had strongly rooted itself in our midst. The Educational policy of the Government was the chief factor in the rise of native English Journalism. English was declared the medium of instruction, and it was the language of court and intelligentsia. The middle class people inhabiting the cities hankered after service for their bread, and good English was a primary requisite for this. The result was that the student and the clerk community read English magazines and periodicals for improving English. Most of these were published in the non-Hindi provinces of Bengal, Madras and Bombay. This class of Hindi-speaking people got its news from English dailies and weeklies of which *Amrit Bazar Patrika*, *Tribune*, *Statesman* and *Pioneer* were the most popular. There was no native English daily in the Hindi-speaking Provinces till "*Leader*" was inaugurated (1913). Since then a number of dailies and weeklies have appeared, and the All-India nature of English Journalism has severely affected the growth of Hindi Newspaper Press. Even today all the intelligentsia and most of the middle class citizens get their news from English dailies. The poorer and less educated class and some sections devoted to Hindi and nationalism prefer Hindi papers, but this section still suffers from inferiority complex. There is only one Hindi daily, *Vishwamitra*, which subscribes foreign agencies; all the rest depend on columns of English papers or Indian agencies. The result is a growth of a number of Press-translators and the dwindling of the Hindi news-column to colourless narration. Although Hindi daily Press has gained much importance by firmly entrenching itself in the

masses and because of its wider approach, the fact remains that English journalism has still more sway in the classes. The question now is English journalism versus Hindi journalism. Urdu Journalism has much retired from the field. Except solitary magazines like *zamana* and certain classes of Hindu writers, Urdu Journalism has now confined itself to Mohammadans. When the factors promoting English journalism are eliminated by time and circumstances (the chief of which are the English ruling classes and the prejudices of the services and educational savants), the entire field will be left in the hands of Hindi Journalists. That will herald the golden day of Hindi Journalism. Till then we await.

Other obtrusive forces are chiefly cultural and economical. The percentage of literacy in the Hindi Pradesh has not exceeded three to four, and educated people can be counted in tens of thousands. The economics of the poorer class forbids bigger and more profitable circulation. In our poor country, the purchasing power of a reader has gone down to a pie a paper. He can ill-afford an anna per issue. This has led to meagre circulation, and consequently ill-equipped staff and ill-printed and badly edited papers.

Besides, the Journalist had to undergo a totally new form of apprenticeship. Journalism is a hard task-master. And of all classes of journalism, daily journalism is the best teacher. Now, daily journalism has only recently achieved some importance, and the journalists trained in its schools are few and scarce. In the 19th century, there was no class of journalists. Those who wrote and edited newspapers were primarily writers and were too individual to form a class. The first team of writers was created by Pandit Mahabir Prasad Dwevedi for *Saraswati* (1903-1913). Later on, the writers comprising the team wrote in other papers too. Most of our journalists and writers came from these. Our weekly organs like *Pratap*, *Bharat Mitra* and *Aj* have turned out a number of important contemporary journalists. Nevertheless, the apprenticeship is still going on, and this will bring golden fruits in times to come. Till recently there was no school of journalism except what was offered by the Press itself. Some years ago the Executive of Hindi Sahitya Sammelan decided to open *Prathma* and *Visharad* examinations in Journalism (*Patrakar Kala*). But this has been conspicuous by the absence of examinees. Probably profiting by this experience the the Sammelan dropped the *Prathma* examination and reconsidered prescribed course. In 1939 was begun Madras School of Journalism and a year

later the famous Indian English journalist, St. Nihal Singh, opened a private institution at Dehradun. The following year the Punjab University created a chair for Journalism, and systematic and scientific study in journalism began for the first time. But the medium of instruction in these institutions is invariably English and vernacular journalism has no place on the Syllabus. Degree courses in Hindi ordinarily neglect this phase of our literature, and even where history of journalism is prescribed, the teachers are not prepared to do justice to the subject because of the absence of suitable studies and research works. A school of Hindi journalism has been opened in June 1945 at the Kashi Vidyapith, and it is hoped that this will ultimately develop into a premier institution teaching about all the phases of Hindi journalism, and imparting a thorough education in practical journalism.

21. At the close of our history of Hindi journalism, we must make ourselves clear about the place of journalism in literature in general, and Hindi literature in particular. In general, literature can be divided into four classes :

- (1) Useful literature,
- (2) Journalism and literature of the moment,
- (3) Literature Proper (Literature of all times),
- (4) Folk Literature.

Journalism touches the borders of all the other three kinds, especially useful literature and literature proper. Infact, the magazine is responsible for most of the literature proper of modern times as it is through it that poets and writers seek their audience day by day. Much of this magazine literature is sealed in the files, but some at least goes to posterity in the pages of books. For the study of the under-current of modern Hindi literature in its various forms, a study of magazines (1862 to our days) is very important. Much of the useful literature has also come through pages of magazines and periodicals as well as research journals and papers devoted to special branches of useful literature. No history of the growth of useful literature and literature proper would be complete without a thorough reference to these sources of interest.

'Literature of the moment'—which includes all the different branches of the literature proper in lighter vein with the wider aim of pleasing the readers for sometimes is chiefly found in the pages of weeklies, though dailies

sometimes may give us illuminating material on this topic. This kind of literature sheds ample light on the taste of the generation and the literary and social currents. We have cart-loads of the literature of the moment since 1867, but no attempt has been made to glean its pages.

Folk literature is mostly unwritten literature going by words of mouth. The Bhartendu period of journalism was rich in this kind of journalism, but the nationalism of the 20th century tabooed it, and it ceased to be represented on the newspaper pages.

However, what makes real journalism is neither literature proper, nor literature of the moment; it is news and views expressed in the forms of editorials, leaders, special and contributed articles, cartoons, features and sketches. News and views cover a vast field of national and international activities, and they are important records of public reaction to contemporary events preserved for the future generation. The news and views aspect is most important for dailies which are a mirror of the life of a country. Hence, the chief interest of the daily journalism lies in its political colour and its social news and views which are only of secondary importance. Thus we see that the story of journalism is the story of the rise and growth of public opinion. It is impossible to deal with this political phase of Hindi journalism at length, though I have written a few pages on the subject.

But no history of Hindi journalism can overlook the political page. Journalism is ninety per cent politics, if it has to look for ten per cent elsewhere. It is impossible to write a political and social history of the people of the Pradesh in modern times without a reference to all relevant journalistic material of the period. No such attempt has been made. *Sekuler Katha*, Part I and II, is such an attempt in Bengali to a small extent. Let us hope that as this source is more thoroughly gleaned by research-workers and historians it will give us an intimate history of the mind of our people under the British Rule and give way for a fuller treatment of the subject on India-wide basis.

# APPENDICES





*Translations of relevant portions from Garcin De  
Tassy's Discourses in French.*

**December 3, 1850**

In N. W. P. on January 1, there were 23 presses. In these, in the last year (1849) were printed . . . 26 newspapers and journals. 23 of these were in Hindoostani, 2 in Persian, 1 in Bengalee. If we add the newspapers and journals printed at other places throughout India, the number will easily rise upto 50.

**December 4, 1851**

In January 1850, there were 23 lithographs. Last year, a lithograph was added at Lahore, thus raising the number to 24. On 1st January this year, 7 at Agra, 5 at Delhi, 2 at Meerut, 2 at Lahore, 4 at Benares, 1 at Cawnpore, 1 at Simla and 1 at Indore.

**December 5, 1852**

Like 1850, in 1851 also the Native Presses of N. W. P. continued printing Hindee and Urdu newspapers and journals.

**November 29, 1853**

In the beginning of 1852 there were 33 lithographs in 15 cities of N. W. P. These published Hindustani books and 31 Hindusthani newspapers and journals. The details are: 7 at Agra, 6 at Delhi, 2 at Meerut, 2 at Lahore, 7 at Benares, 1 each at Sardhana, Bareilly, Cawnpore, Mirzapur, Indore, Ludhiana, Bharatpore, Amritsar and Multan.

There are six Hindusthani papers at Benares of which two are edited by the same person. One is printed in Hindi or Devanagri characters and the other in Persian characters. The first is known as Benares Akhbar. We hear that it is financed by Raja of Nepal whose queen lives at Benares. Nevertheless the editor is a spirited Hindoo, and in these two papers he pitches himself against the intolerance of the missionaries towards Hindoo religion. The third paper at Benares is Sudhakar Akhbar. This applauds the British rule. Previously it was printed both in Hindee and Urdu,

but now only in Hindi. The language of this paper is difficult to understand, being totally Sanskritised. The circulation is limited to educated Hindoos. . . .

Indore, which is the capital of Malwa, publishes 'Malwa Akhbar' a weekly newspaper with 8 pages of print in two columns, one published in Hindi, the other Urdu. The editor is Dharam Narayan who is only twenty six or twenty seven. He is a good poet and has translated Mills' 'Economy,' and 'A History of England' . . .

Bharatpore is in District Agra. The paper 'Mazharul-sarur' is printed from this place under the patronage of the Maharaja. Like Malwa Akhbar this also is a bi-column bi-lingual.

**December 4, 1854**

The first lithograph Press was established in 1837 in Delhi and in 1852 the number of such Presses in N. W. P. had reached to 34. In every city of the North and every big city of the whole of India, such presses are established. For example, Lucknow and Cawnpore together have 23 of lithographs. . . . The narration about the progress in India has of itself attracted me to a new subject which also has some relationship with literature and which was previously unknown to Asia. I mean press—newspapers and journals—which has been daily widening its sphere and authority and has made a slave of the rich, care-free Hindustani. Five years ago there were 16 native newspapers in Calcutta—5 were published in Persian or Hindustani, 9 in Bengalee and 2 in English. (Vide, Anthaeneum: Wilson, December 1848). Sometime ago, Maulvi Nasiruddin published 'Martand' which had five columns, each one devoted to one vernacular, in Hindi, Hindusthani (Urdu), Bengali, Persian and English (1846). And it is not much ago that a vernacular paper for women alone was issued.

**December 21, 1855**

The development of the language which is specially termed Hindusthani is a happy affair. . . This year, at least so far as N. W. P. is concerned, I can much better do justice to my subject because the Government report of that province has recently reached me. In this an account has been given of the native press and the newspapers and books printed the year last. Besides, I have a volume of Agra Government Gazette of the last June wherein is published a complete list of these books.

Sir, I have discussed the conditions of the press till 1852 in my another discourse. According to the Government Report there are 32 native presses where 26 Hindusthani newspapers are printed. . . Till January 1, 1853, the number of presses has reached 37 and the number of Hindusthani newspapers 30. . . We know that on January, 1 1854, when I finished my discourse there were 40 presses and 33 newspapers extant in the provinces. . . The papers are spread thus:— 10 at Agra, 7 at Benares, 1 at Bareilly, 1 at Bharatpur, 2 at Lahore, 2 at Multan and 1 at Sialkot.

New newspapers of which we had no knowledge earlier are : at Agra, Nurul Akhbar and Buddhi Prakash. Both are one in fact and are published under one editorship. The first in the language of the Muslalmans and the second in the language of the Hindoos. This editor is Sadasukh, a Hindi writer. He has a good understanding of English and has published many books. These newspapers were very successful because attempt is made to print in them interesting articles and news. History, Geography, Mathematics and education—there are useful articles on all of these. The style is clear and not laboured. Bombasts and metaphors commonly used by Eastern people are studiously avoided.

#### December 4, 1856

In 1854 in N. W. P. and Punjab there were 37 Presses owned by natives and there were published 33 magazines. The circulation has reached to a total of 2216 (vide Allaha-bad : Indian Mail, of 16th August, 1856) The best and largest circulated paper, Kohinoor, had only 349 subscribers . . Today the circulation is one lac sixty two thousand and seven hundred. This is 18790 over and above the numbers published last year.

#### December 10, 1857

This year sorrowful disaster has swept over India and N. W. P. which was the centre of Urdu and where Urdu language had most developed has suffered most. These tumults have ruined literary and educational activities. And hence in this discourse I am unable to present the number of Hindi and Urdu newspapers, a list of recent publication and statistics. . . .

#### May 5, 1859

Many of the Indian newspapers about which I have noticed previously have been defunct in 1857. The monthly magazine Khair-Khwah-Hind which was published since 1873 from Mirzapur in Persian and Roman script, has ceased

its publication. This was published and edited by Rev. Mathur of London Missionary Society and continued for 17 years.

(In the footnote Tassy refers to "Allen's Indian Mail," 1858, P. 944, pointing a notification that some highly connected students of Ajmere had decided to bring out a magazine with two columns of Hindi and Urdu.)

**December 2, 1861**

In the North-Western Provinces the number of newspapers published in both the two languages—Hindi and Urdu—is ever on increase and they have almost regained their pre-mutiny number and importance. The Director of Public Instruction of the provinces, Mr. H. Stewart Reader has been pleased to send me a list of 17 newspapers which have been publishing from the beginning of the year. It is possible that one or two might have increased this year. Out of the 17 newspapers 11 are published in Urdu and six in Hindi. Out of these 8 are printed in Agra, two at Ajmere, two at Etawah, one at Ludhiana, one at Meerut, one at Jaunpur, and one at Saharanpur, one at Allahabad and one at Cawnpore . . . . . 'Nurul-Basar' and 'Buddhi Prakash' have been publishing for several years and I have elsewhere written about them, 'Mufid-i-Khalaiiq' is continuing. Its editor Shiva Narayan is counted as a good Urdu writer. Now he publishes Hindi articles side by side with Urdu articles. The Hindi articles go under the head Sarvopakarak. Aftab-i Alamtab is Urdu newspaper. Its articles are published in Hindi under the name of Suraj Prakash. The editor is a Hindu, Ganeshi Lal. . . . . The two papers of Ajmere are Jaglabh Chintak and Kherakhwah-i-Khalaiiq. The first is a Hindi newspaper and is edited by Sohanlal. . . . From Etawah is published a fortnight Gazette known as Prajahita. It is printed at Masdarul Talim Press. The Urdu edition is named Muhabbai-Riyaya and the, English translation accompanies it as 'Peoples' Friend. The editor is Hakim Jawahar Lal, an author of several books and several translations from English. . . .

It is regrettable that all the newspapers do not have very good circulation and among 3300,000 population of N. W. P. there are very few people who read them. . . . Till the beginning of 1860, there were 46 presses at work in N. W. P.

**February 7, 1862**

The momentous upheaval of 1857 has strengthened the British occupation in India instead of weakening it. Today British Government stands unrivalled and unchallenged. . . .

After my discourse in May 1859, I have constantly been informed that Urdu and Hindi Presses have resumed their work with new vitality and numerous papers in these language are afloat. . . .

**December 7, 1863**

You travel in any city of Northern India from Calcutta to Peshawar and you are sure to see lithographs every where. I have been informed that in Calcutta alone in 1859, there were 20 lithographs and presses (for the list of these consult selections from the Records of Bengal, No. 23). . . .

There is a newspaper Lokmitra. This is a Hindi organ and is printed in Devanagiri script. It is published at a press in Sikandra, Dist. Agra, which published 'Khair-i-Khwah-i-Khalaiq'. The first issue was published on January 1, 1863. It is printed on a small size in two columns. It is a monthly magazine. The aims are the same as of Khair Khwah-i-Khalq. The one aims propagation of Christian faith and conversion among the Hindoos and the other among Moham-medans. The name of the editor is not disclosed, but the standard of the articles and quotations in Sanskrit and Hindi verse shows that he is certainly some Hindu learned man who has converted to Christianity.

**December 5, 1864**

All the newspapers that I noticed as published last year are still continuing. Indians are daily being trained for newspaper reading. The newspapers besides publishing news print articles of general informatory character. In these they deal with new inventions and moral and cultural progress and they are read with interest. . . .

A newspaper has appeared from Agra. It is named Bharatkhandanrit and is proprieted by an association for religious and social reform of the Hindoos. The founder of this paper believes that the sacred teaching of the Vedas are the best guide for the human conduct. All Hindus should follow the sacred teachings heartily and live them. The founders aim at attracting the notice of their co-religionists at the practices and ideals of their ancestors and bring them to their simplicity of life and conduct. . .

Inspite of disinterestedness of Indians the day is fast approaching when due to larger percentage of literacy "public opinion" will take its birth and people will examine every thing in its light. "The Times" of February 27, 1864 informs us that the newspapers are being published in India from far off corners and most of them will have the burden of

their responsibility well-edited. A perusal of some of these newspapers shows that the contributors have a wide vision and enough information about English literature and English journalism. The Government does not help these newspapers but they are publishing articles in its loyal support.

### December 2, 1865

The constant progress of Hindusthani literature is clearly reflected from the fact that newspapers and journals in this language are ever on increase. The abundance of new adventures in newspapers publishing was special feature of the last year with the result that in many cities of N. W. P. where there was not a single paper many are seen today. This condition prevails in Punjab, Oudh and Bombay. . . .

(1) Sarvopakar—published from Agra. This newspaper is the Hindi reproduction of Mufidul Khalaiq. The name of the editor is Shiva Narayan. Mufidulkhalq is being published for last many years.

(6) Tattwa Bodhini Patrika—is published in Hindi from Bareilly. The name of the editor is Gulab Shankar.

(14) From Lucknow, the ancient capital of Oudh several papers are published besides those I have last mentioned. Oudh Gazette is recently published. It was previously named 'Avadha Gazette Samachar.'

### December 2, 1866

This year there has been a remarkable growth in the number of Hindusthani periodicals and newspapers. I shall presently count 26 of these. The characteristic of the style of language used in these is that it is often ornamented and full of metaphors. . . .

I shall take N. W. P. In 1865 there were 18 Hindusthani newspapers and periodicals published in this province. . . .

(2) Cawnpore Gazette is published from Cawnpore, editor is Nawal Kishore, who is also the proprietor and editor of the famous paper "Oudh Akhbar."

(4) Abe-i-Hiyat-i-Hind is published from Agra. The editor is Bansidhar, a teacher of Agra Normal School, and a writer of several treatises. Each page contains the same matter in two columns in Hindi and Urdu and placed side by side. The Hindi portion is named Bharatkhandamrit. I have touched this newspaper in my 1864 address. This is a

monthly magazine of 16 pages and printed at Mirul-Press. The paper aims at religious and cultural reform, and the editor, Bansidhar, is also the president of Anjuman-i-Haq, a reform-association.

(Commenting on Oudh Akhbar, Tassy says that the newspaper is now become an essential element of the educated class.)

(7) Gyan Pradayini Patrika. This magazine is published from Lahore and prints articles of literary importance. Editor is Pandit Mukund Ram Kashmiri. Each page contains two columns, one in Hindi and the other in Urdu. The literary contributions are very interesting. Sometimes pictures and illustrations are printed with the articles to make the contents clear. Besides, there are other subjects, historical, geographical and concerning literature.

(17) A new venture from Bombay is Satya Deepak, but I am not completely certain whether it is printed in Urdu or Hindi.

### December 2, 1867

(Hindusthani newspapers are giving valuable information to people and thus removing their darkness of ignorance. As they are growing in subscribers so are the general folks more and more enriched of modern knowledge. Without these it would not have been possible for the people to get full information.)

Tassy notes Hindi newspapers and periodicals separately—  
(8) Vrittant Vilas. This newspaper is published from Jammu. This place is situated in the hilly district in the North of Lahore.

(9) Gyandeepak. This paper is published from September 1866 from Sikandra. Sikandra lies in the mofussil of Agra and is famous for Mausoleum of Akbar—an important specimen of Mogul Architecture.

(10) Kavi Vachan Sudha. This is a monthly magazine which prints unpublished works of Hindi poets. Only two issues are out. The last was published in August. Both these are under my consideration. In these is published a poem "Asthayam". This is written by Devadatt. Besides, there are several poems.

### December 7, 1868

(Tassy quotes from Vidya Vilas about the conferences held between Missionaries, Hindus and Mohammedans at



Delhi. News and discussions of such conferences formed part of Hindi journalism of this period. Such conferences often ended in turmoil.)

One of the newcomers this year was Ratan Prakash, published fortnightly. This has begun its publication from Ratlam (Bundelkhand) from May last. The paper is published in Urdu and has a side by side reproduction in Hindi. Sometimes articles are taken from Avadh Akhbar and Akhbar-i-Alam. Akhbar-Alam has praised it much.

Gyan Pradayini Patrika. This is a Hindi Magazine published from March last. The articles published are interesting. Translations of pieces from Vedas and other Sanskrit works are published. Besides are published philosophical and literary articles and important news. Babu Navin Chandra is the editor.

(The missionaries wanted to propagate their message both in Urdu and Hindi, and so they began the novel way of presenting them in Roman. Makazan-i-maseehi printed ✓ monthly from Allahabad was the first organ of its kind. Est. July, 1868. Editor is Rev. J. J. Welsh.)

Commenting on the contents of newspapers Tassy is struck by the abundance of its wealth and variety.

(Tassy quotes from Gwalior Akhbar, printed both in Urdu and Hindi with bi-column arrangement.)

(Tassy notices Harischandra and his Kavivachan Sudha. He also describes at length the drama 'Janki Mangal' acted at Benares. The note is important for the study of the development of Hindi Drama.)

### **Inaugural address delivered on 6 December, 1869**

Mr. Kempson, Director of public Instruction, in his report published on February 19, 1869, notices that there are 27 newspapers in his province. 16 of these are printed in Urdu, 5 in Hindi, and 3 in bilingual which means that one column goes in Urdu and the other in Hindi. Among these 13 are weeklies, 5 are published fortnightly, and 6 are monthlies. Two are published from Agra, 4 from Allahabad, 2 from Cawnpore, 1 from Benares, a weekly and a monthly from Moradabad, two from Bareilly and one each from Jaunpur, Aligarh, Shahjahanpur and Farrukhabad. . . . (After this assertion Tassy presents the newcomers) :

(1) Aina-i-ilm a monthly literary magazine which is published from Allahabad contains 8 pages. The articles of

this are published in Hindi, under a separate name Vrittant Darpan.

(8) Vidyadarsh, a Hindi fortnightly published from Meerut. In fact it is a reproduction in Hindi of Urdu Najamul Akhbar.

(7) Bramha Gyan Patrika. The founder of this paper is Babu Keshav Chandra Sen who has also founded Brahmo Samaj.

(8) Vrittant Darpan is the Hindi reproduction of Urdu Ai'na-i-ilm and is published every month from Allahabad.

Dacca Prakash. . . . .

(12) Dharma Prakash. This is a published from Agra. In fact it is the Urdu edition of Hindi 'Papmochan' and is edited by such men of wide interest as Jwala Prasad and Babu Keshav Chandra.

(16) Jagat Samachar—the weekly newspaper is published in Hindi on Monday. It is printed at Darululum Press.

(17) Papmochan is the Hindi reproduction of Dharma Prakash I have lately spoken.

(27) Samaya Vinod is a Hindi newspaper of Nainital which is published fortnightly.

(30) Udaipur Gazette. The Oudh Akhabar of 27 Nov. 1868 contained a notice of the Hindi newspaper. The paper expresses sorrow that "Oodaipur Gazette" could not be a successful adventure because of its Nagri script in which it was published. If it had been published in Urdu script, it would have been popular.

(In this address Tassy declares that Simla Akhbar was printed in Nagri script though its language was Urdu. Most of its subscribers came from Hindus. 'Simla Akhbar' was an important paper of its time and Tassy amply quoted from it)

The driving forces of the Journalism of this period were religious and social reforms. Tassy speaks of this when he says :—

"In the contemporary Journals and books published in India much emphasis is laid on moral and social life. The movement of social reform is carried on by certain institutions one of which I have spoken earlier. It is due to these that much activity is seen in the field of social reform. All these institutions aim is that Indians should get rid of ignorance and intolerance and benevolent ways should be sought for them."

(Tassy pays a warm tribute to 40 years' activity of Brahmo Samaj in the field of social uplift.)

(After 1869, Tassy retired for the professorship of 'Studies in Hindusthani', but kept publishing yearly reviews of the progress of literature till 1876. He died in 1878.)

### 1870

In the review of this year (1870) Tassy notes the recurrence of bilingual controversy and the beginnings of various kinds of Hindi publications in the shape of books on Grammar, Prose and Verse—selections and fiction. राजा भोज का सपना and वीरसिंह का वृत्तान्त both by Raja Shiva Prasad were earlier stories and Fitz Edward Hall wrote a selection (Hindi Reader). Pandit Ramjas wrote Shiksha Subodhini for which Sir William Muir, Lt. Governor, N.W.P., awarded him Rs. 500 and Mr. Etherington wrote a treatise on Hindi Grammar with a chapter on metre contributed by Mr. Christian of Monghyr. This book made the position of Hindi still stronger against Hindi-Urdu controversy.

Babu Harischandra is continuing his important contribution to Hindi literature through his 'Kavi Vachan Sudha'.

This year (1870) eighteen new Urdu newspapers and 3 Hindi newspapers came into being. There is already born a desire in the natives that their dailies and weeklies should contain more material of informative character. The newspapers of Hindustanee and other vernacular languages reach to the far corners of land where English journalism has already firmly grown the ideology of Western culture and civilisation. Sometimes ordinary news appearing in news-columns have proved to be more important for them than serious articles. People may not believe, but the Urdu language is far more used than the Hindi one. This is easily proved by the fact that the most important notices of the Hindi newspapers are published in Urdu language and Persian script.

Mangal Samachar. This is a Hindusthani newspaper published under the patronship of Raja of Rewa in two columns per page, one Hindi, another Urdu. The first issue was published in August 1869.

Sarkari Akhbar published from Nagpur in Hindi, Urdu and Marathi under the patronship of the Director of Instruction.

Some newspapers for achieving popularity both in Hindus and Muslims publish their matter in two columns, one Hindi, another Urdu, standing side by side. In one of the last

discourses I have introduced the name 'Martand' (est. 1846) which is being published from Calcutta for the last many years. Not only Urdu and English but four other native vernaculars appeared on the pages of this Journal. The numbers before me use Urdu, Hindi and Marathi.

Amritbazar Patrika is a Hindi newspaper of which I have no knowledge. I knew it from 'Aligarh Akhabar.'

Jagat Samachar is a Hindi reproduction of Urdu Akhbar-i-Alam. This issue has been kindly forwarded to me by Md. Wajihat Ali. This is appearing from the year last. It has the same editor as 'Akhbar-i-Alam'. Published every Sunday. It comprises of 8 pages and the greater part is the reproduction into Hindi from Urdu.

### 1871

Throughout this period (1850-1876) the periodicals and journals were very short-lived, but new adventures were also made, and this worked for the growth of journalism. In 1871, 30 new Hindi and Urdu periodicals and journals were launched. In N.W.P. 23 vernacular periodicals were published, out of which 16 were patronised by the Government. In fact, the press was at liberty to comment adversely on the Government and Government measures, and bitter criticism was offered by the portion of the press that was not under Government influence. (Indian Mail, 12 Sept., 1871.)

'Almora Akhabar' has by this time gained much influence, while earlier it was called "a trash". "Agra Akhabar" was published weekly from Agra. It was a bilingual (Hindi-Urdu) periodical, and each page contained two columns, one in each language. The paper was earlier issued under the name of "Educational Gazette". In its new form, it continued to publish articles relating education. "Vidyavilas" was published from Jammu (also Historie etc. Vol. 3, p. 478). Another periodical from Jammu was Buddhi Bilas which began its publication from March 1870. According to Tassy, it was looked with much respect owing to the quality of material it presented to the public. 'Hindu prakash', another Hindi periodical was an organ of 'The Society for Social Reform' at Cawnpore. Tassy names another periodical, evidently not in Hindi, Halischahar Patrika, enlogised in Aligarh Akhbar of June 2, 1871. Muhabbi Marwar, a fortnightly periodical, published in Marwar was initiated on Dec. 1, 1871. This was bilingual (Hindi-Urdu) periodical and contained 12 pages. 'Prayag Doot' a purely Hindi periodical was published from Allahabad. "Saunder's Gazette" of Hindi was published from Shahjahanpur (Indian Mail, January 17,

1871). 'Sulabh Samachar' was a Hindi weekly containing 4 pages and priced only one pice. This was published by the Indian Reform Association of Calcutta. The paper was launched to circulate useful and interesting information and news in comparatively poorer circles. The paper voiced the need and complaints of the natives, so that the Government may take notice of them, and take proper action. Tassy also refers to Samachar Sudha Varshan, a bilingual Bengali-Hindi periodicals published in Calcutta in 1854. (Ref. J. Long: Catalogue of Bengali Publications, p. 61) "Muir Gazette" of Meerut, a Urdu periodical, probably started in 1869, began to publish articles in Devnagri script along with Urdu one, thus becoming bilingual.

## 1872

Out of 33 periodicals and journals published in N.W.P. in 1870, 20 were Urdu, 6 Hindi and 5 bilingual (Urdu-Hindi), and one in Bengali. Most of these papers adopted or borrowed most of their articles from English journals, but they also printed some original articles of high order. Most of these concerned educational and cultural problems. The vernacular journalism was very critical to the Government measures, and voiced the discontent of the public. Even the feelings about the mischief brought down by the British Rule was not suppressed.

Many periodicals and journals were the organs of different literary and social organisations with reforming aims, and much of their space was devoted to publishing the minutes of the meetings of these association and the debates that issued in such meetings. (Vide report on the administration of N.W.P. for 1870-71)

Bodha Samachar was a Hindi periodical. Matlai-Anwar was published in both Hindi and Urdu scripts, and most of its contributions concerned Hindus. This was another orthodox paper supporting tradition.

## 1873

By 1873, journalistic activity had considerably increased. Akhbar-i-Anjuman-i-Hind, a weekly organ of the Taluqdars of Lucknow published in its issue Hindi articles also under the name of Bharat Patrika. Hence it can be taken as bilingual. B. Harischandra had also begun to publish his 'Harischandra Magazine' (first issue on 15th Oct. 1873), a monthly which published selections from poems, criticism, historical, literary, political and philosophical dissertations, fiction, gossips, punch and satire. The first issue contained

24 pages in quarto and the matter was distributed in two columns. Besides, Kavi Vaahan Sudha, which was first published monthly and later fortnightly, was changed to a weekly from Sept. 5, 1873. The Hindi Prakash, a weekly organ of Dharam Sabha of Amritsar, was published on October 1, 1873, in Urdu, Devanagari and Gurumukhi scripts. "Almora Akhbar" was a Hindi paper of district.

The greater number of these newspapers and periodicals published not very illuminating articles, and these filled the most of papers contained in them, the remaining space being given to news, which lost their importance in many and were placed as an appendix or *Zumima*. The journalists who took some interest in the profession, appealed for better choice of articles to give a quality to the journals and some of these suggested a central committee for the control of all newspapers and journals published throughout India.

### 1874

Tassy notes Harischandra Chandrika, the monthly literary magazine of B. Harischandra and praises the zeal of Babu Sahib. He launched 'Bala Bodhini, Stri-jaan ki pyari' this year (1st issue, Jan. 1874). Tassy refers to 'Karnatak Prakash' mentioned in the Meerut Gazette of 31st Oct. 1877, but this paper is wrongly named. It is "Natak Prakash" of B. Ratan Chand, published from Allahabad (Vide U. P. Gazette, 1874). Another was Nagri Prakash, a reproduction in Hindi of Muhab-i-Hind from Meerut. Nurulbasar (Urdu) and its Hindi reproduction Buddhi Prakash were now published from Allahabad. Of all these the most important, of course, was Harischandra's Magazine, for which Taasy has unsparing praise.

### 1875

Biharbandhu is mentioned in the Akhbar Scientific of Aligarh. Another paper mentioned is Jagat Ashna, probably published in the Punjab, but nothing can be definitely said about this. The Kashi Patrika was published bimonthly, and was devoted to politics, literature and science. It published its first issue in June 1875.

### 1876

'Hindu Bandhav', a monthly journal of Brahmanic orthodox religion in Hindi and Urdu (bilingual) was published from Lahore by Pandit Shiva Narayan. Another was Jabbalpur Samachar, a monthly bilingual (Hindi and English journal) published from Benares by Babu Krishna Rao. The journal seems to be an Urdu edition of "Jabbalpur Chronicle"

(est. 1873). *Gyan Prakash* was published from Poona. Another was *Mariyada Paripati Samachar*. This was a monthly journal published from Agra in Hindi-Sanskrit. The editor was Pandit Durga Prasad Shukl. *Niti Praksh* was published (1875) from Ludhiana, by Munshi Kanhayya Lal—an orthodox religious brochure. *Prayag Dharma Prakash* was another monthly published in Hindi and Sanskrit by Pandit Shiva Rakhan. Tassy is suspicious that it is a projection of *Prayag Doot* (est. 1871). S. Santosh Singh published *Sakal Sambodhini Patrika*, a monthly journal of religion and literature, in Hindi, from Amritsar. Tassy mentions another journal *Satyamitra* of Bombay.

### Translation from Tassy: *Historie*, Vol. I, II, III.

*Gyan Deepak*: A polylingual journal first published in 1846 at Calcutta—Hindi, Bengali, Persian and English. Editor was some Maulvi ('Ali). (Vol. I, p. 187)

*Gyan Deepika*: Published from Sikandra (vide discourse de 1867, P.26)

*Gyan Pradayini Patrika*: Of Lahore; a scientific journal edited by Pandit Mukund Ram, published monthly, bicolumned, one in Hindi language and Devnagri characters and other in Urdu and Persian characters. The journal publishes articles of public interest especially scientific articles accompanied by figures (illustrations) and also articles historical, geographical and literary. First issue in march 1868 (*Historie*, Vol. II, P. 378; also *Ibid* Vol. III, P. 252)

*Vidyadarsh*: Of Meerut (II, 490, *Historie*) bimonthly journal which is the reproduction in Hindi of *Najmul Akhbar*, the Urdu journal of Amir Ahmad. Editor was Palli Ram.

*Vrittant Darpan*: Agra (Appendix, 479)

*Buddhi Prakash*: Of Agra (*Historie* III, P. 11) edited by Sadasukh; also publisher; published in two dialects of Hindi and Urdu with the two different titles of *Buddhi Prakash* and *Nurul Basar*. This was a loyal paper and supported the British Government. At the invitation of the Inspector General, Education, Mr. H. S. Reid, it began to publish educational articles on History, Geog. Education etc. At the same

instruction, he also began to publish a Urdu monthly for the interest of the officials of the Government, M'uallim-i-Amla (II, 217). Laksman Prasad was formerly a Professor at the Bareilly college.

*Gwalior Akhbar*: Published by Maharaja of Gwalior as "Gwalior Gazette" the official organ published in two parallel columns in Hindi and Urdu, starting in 1833. Edited by Lakshman Prasad, a Government employee, printed and published at the Government Press, *Matbai Ali-Jah*. Contained the Acts and orders of the local Government and also material of public interest besides journalistic material.

*Vidyankur*: (I, 173) 1863, 1864, 1865 in 8°: of Ajudhia Prasad, reproduction of Khairkhwah Khalaic (journal, Urdu) of Ajmer, editor, Mohanlal (Munshi of Alexander Burnes, Thasidar of District Mathura). Hindiedition Jagalabh Chintak.

*Malwa Akhbar*: Published from Bharatpore Press Matbai Safadari of which the Director is Safdar Ali, established on November 1851. Two columned paper, one in Hindi, one Urdu. Safder was an employee of the Government of Bharatpore, and in his journalistic enterprises he was helped by the Maharaja, which fact guaranteed that success of his publication. (III, 19). Est. in 1849 was a weekly bilingual (Urdu-Hindi) paper. This was the first Hindi-Urdu bilingual to be published.

*Simla Akhbar*. (I, 88; I II 269) Edited by S. K. Abdulla. The journal publishes articles of public importance. Printed at Matbai Simla Akhbar 1851. One portion of the journal (mainly Urdu) was written in Urdu language and Devanagri characters.

*Nurul Basar*: (I, II) Same as Buddhi Prakash, Agra.

*Benares Akhbar* 1844. Published at Matba' Benares Akhbar.

Govind Raghunath Thatte edited the "Benares Akhbar" (Hindi language and Devanagri script) and Benares Gazette (published in Urdu). (Dr. Varshneya in his thesis wrongly says that the paper was edited by Taramohan Mitra, and not by Thatte. Probably Mitra edited it before 1850 when he began to edit Sudhakar and Thatte took it over). Benares



Akhbar was published at Matbai Benares Akhbar. It was financed by the Māharaja of Nepal, whose family resided at Benares. Thatte published in some serial number of the paper, the translation from Sanskrit Jurisprudence (Smritis). The paper was printed, not lithoed. The 'Benares Gazette', printed in 4 to 8 pages, in two columns was a purely Urdu paper. In both the papers Thatte defended with zeal the Hindu religion from Christian missionaries' onslaught. In 1854, Thatte succeeded Kashi Das Mitra in editing the Urdu journal entitled Aftab-i-Hind.

*Kalpadruma*: Ganeshi Lal edited it in collaboration with Mewa Ram. This was in Urdu-Hindi and traced the origin of the Kayasthas. Agra 1868, 8°, 40 pp.

*Martand*: 1846 Calcutta [Tassy II, 423] edited by Maulvi Nasiruddin. A Journal. 5 columns each given to one of these languages : English, Urdu, Bengali, Parsian and Hindi.

*Hanfi* ? Published from Delhi in 1852. According to the writer of 'Urdu Sahafat' in 'Nigar' (November, 1940) this was a Hindi paper.

*Bareilly Tattwa Bodhini Patrika*: 1859. The first Hindi weekly of Upper India, published from Bareilly. I. 514. Gulab Shanker is the editor of this Hindi journal of Bareilly ; Weekly. [Historie Pt. I, Appendices].

*Gyan Prakash*: The first religious paper ; was published under the editorship of Lala Harsukh Rai of Agra 1861.

*Gyanvati Patrika*: 1865. This was probably a bilingual publishing Shastras in text with Bhasha commentary ('Nigar', November 1940).

*Suraj Prakash*: of Agra [App. III, p. 487] Editor Ganeshi Lal ; reproduction in Hindi of the Urdu Aftab-i-Alamtab ; Journal.

*Sudhakar Akhbar* of Benares [II, 571]

*Samachar Sudhavarshan* of Calcutta [App. 486]

*Som Prakash* [Ref. Discourses 1868. p. 8]

*Sarvopkari* of Agra [III, 131]. The Urdu reproduction of this was called Mufidul Khallaicc. Editor was the same ; Shiva Narayan, a professor of English at Meerut. He also edited in 1859 a Hindi Journal at Ajmere entitled 'Jaglabh Chintak'.

- Samay Vinod* [II, 69] of Nanital. Pandit Jai Datt Joshi was the editor of this bimonthly Hindi Journal of Nanital [Reported by Mr. Kempson, Director of Public Instruction, N. W. P., 19th February 1869]
- Oudh Gazette Samachar* of Lucknow [dis de 1865 p. 11] ; also see App. 46.
- Ratna Prakash* of Ratlam in Bundelkhand [Historie, I, 308] Published by Pandit Basheshwar Nath ; a Hindi-Urdu bilingual Journal published in 1868. Many of the articles are translated from Urdu to Hindi and many are taken from Akhbar-i-Alam of Meerut and translated.
- Prakash* (Dharam Prakash) [II, 119] Published in two editions, Skr. and Hindi, Skr. and Urdu ; Prescribing for Hindu religion ; pp. 18 in folio, monthly. Edited by Jwala Prasad (Munshi) of Gurgaon, son of Munshi Manik Chand of Agra.
- Prajahit* of Etawah [II, 91] Hindi Journal published by Jawaharlal ; reproduction of Urdu Journal Muhab-i-Riyaya.
- Papmochan* of Agra [I 291, III 158 ; discours de 1869 p. 17] Munshi Jwala Prasad Baligh was the editor of the Urdu Journal entitled Dharamprakash the monthly devoted to law (smriti). Papmochan was the reproduction of the same in Hindi. This bimonthly journal was edited by some Sri Krishna.
- Lokmitra* of Sikandra [Discours de 1863, p. 8]
- Jagat Samachar* of Meerut [Discours de 1869 p. 15] Jagat Samachar was a reproduction in Hindi of Urdu Akhbar-i-Alam (est. 1869) [I, 286] of Mirza Mohammad Wajahat Ali Khan. This was published in two folios in 4<sup>o</sup> and in two columns.
- Jaglabh Chintak* of Ajmere [II 338, III 131] Shiva Narayan was its editor in 1859.
- Chin Patan Vrittanta* "Novelles de Madras" [App. 479]
- Vrittanta Vilas* of Jammu [Discours de 1867 p. 26]
- Udaipur Gazette* [Discours de 1869 p. 28]
- Bharat Khandamrita* of Agra [I, 301] the reproduction in Hindi of the Urdu journal Ab-i-Hayat-i-Hind,

published by Banshi Dhar who also published Nurtul Ilm.

*Samachar* of Lucknow (App. III, 486).

*Awadh Gazette Samachar* of Lucknow, Discours de 1865, p. 11 (App. III, 478).

*Khairkhwah-i-Hind* a Religious journal in Hindustani published by the Baptist Mission of Calcutta. The paper uses Persian and latin characters according to the orthography of Trevelyan (Historie I, App. 582).

*Miratul Akhbar* Urdu Journal published at Madras, est. 1834. This is the first Urdu publication (I, App. 584-585).

*Ab-i-Hayat-i-Hind* of Agra (pt. III, App. II, p. 301).

*Aftab-i-Alamtab* A weekly journal in folio of 16 p. It is reproduced in Hindi under the title of Suraj Prakash. Of this journal of Agra Institute 'Afta-bi-Alamtab' the editor is Pandit Ganeshilal. Of Agra, 1, 485.

*Al'nai 'Ilm* of Agra ; Discours de 1867 p. 25

*Byopari Sri Amritsar* discours de 1867, p. 26

*Britant Bilas* of Jammu, discours de 1867, p. 26

*Dharam Prakash* of Agra III 158 ; also discourse of 1869, p. 15

Sri Krishna is the editor of this bimonthly Hindi journal of Agra and has also edited Pap Mochan. The journal is the Hindi reproduction of the Urdu journal of jurisprudence of Munshi Jwala Prasad which also is entitled Dharam Prakash.

*Khairkhwah-i-Hind* of Mirzapur, discours de 1853 p. 5

*Khairkhwah-i-Khalaiic* of Ajmere I 173 ; II 338

*Lakshman Prasad* or *Lakshman Das* connected with Gwalior  
" Akhbar (Pt. II, 216-217)

*Govind Raghunath Tathe* (Babu) is the editor of two journals printed and published at Matba' Benares Akhbar, the name of the principal journal being Benares Akhbar which is published in Hindi language and Devanagri script. It is financed by the Raja of Nepal whose family

lives at Benares. The editor is in the habit of giving numerous traditional texts from Sanskrit jurisprudence.

Govind Raghunath publishes another typographic paper Benares Gazette in Urdu in 4° of 8 pp. of two columns each. Both the journals are over-zealous in defending Hindu religion from the attacks of Christian Missionaries who have a number of Churches at Benares (III, 497).

*Sadasukhlal* is the editor of the weekly journals in both dialects Hindi and Urdu under two different Aitles Budhi Prakash and Nurulbasar, both of which are loyal supporters of the British Government. At the invitation of Mr. H. S. Reid, Inspector General of Indian Education, a number of new currents are added to the journals in the shape of the history of English people, geography, education etc. It has began publishing extracts from "Abercrombie's Intellectual Powers."

He is also responsible for the maintenance of two journals at Allahabad under the title *Aina-i-ilm*, Urdu monthly, and *Vrittanta Darpan*, Hindi fortnightly, which are reported by Mr. Kempson in his report of 20th February among the new publications in North West Provinces and Oudh.

*Shiv Narayan* (Pandit) who had a distinguished career at Delhi and Agra Colleges. Professor of English at Meerut; Editor of *Mufid Khalaic*, the Urdu journal of Hgra which is a reproduction of Hindi journal *Sarvopkari*. In 1659 Shiva Narayan edited Jaglabh Chintak the Hindi journal of Ajmere (Pt. III, p. 130-131).

*Wajahat* (Mirza Mohammad Wajahat Ali Khan) of Meerut son of Ahmad Nur Khan. In 1869, he published in Hindi journal of two pages in 4° of two columns under the title of Jagat Samachar which is the Hindi Edition of Urdu Akhbar-i-Alam (est. 1860) [III 296].

*Ratneshwar* (Pandit). The full name is Ratneshwar Tiwari of Brindaban, editor of the Hindi journal of

Benares entitled *Sudhakar Akhbar* which is the same as 'Sudhakar'. Publishes in two columns, one Hindi and one Urdu, a series of lectures on the poverty of India. The Hindi Section of it is in the Devanagri characters and Hindi style and the Urdu Section is in Persian characters and the style of Musalmans. In fact the Urdu section is the supplement of the Hindi section published in Devanagri script. It is an organ of the aristocrats and maintains loyal sentiments toward, English Government. The contents are critical articles and extracts from other native journals concerning literature and science. In 1833 it published articles on the necessity of mutual co-operation, popular errors, the influence of animal and vegetation on creation and one vernacular rendering of the drama of Shakespeare, entitled "Midsummer Night's Dream."

It is, in fact, of style and of type superior to other Hindusthani journal of Benares, entitled 'Benares Akhbar'. Because of zeal for Hindi research and its Sanskritised style, its circulation is limited to educated Hindus of literary interest. (II, p. 571-572).

*Banshidhar* (*Pandit*) Visitor General of education of N.W.P., publishes *Bharat Khandamrita* of Agra (I, 301). Earlier *Banshidar* published and printed at Agra as appendage of 'Nurul-Ilm' the Urdu journal entitled *Ab-i-Hayat-i-Hind*, the Hindi reproduction of which is entitled *Bharat-Khandamrit*.'

*Mohanlal* (*Pandit*) Munshi of Sir Alexeder Burnes. He is the same Mohanlal who is the editor of the weekly journal in Hindusthan-i-Khair Khwah-i-Khalaiic published from Ajmere in collaboration with Pandit Ajodhia Prasad. Besides this Hindusthani journal they edit the Hindi reproduction of the journal from Ajmere '*Jagalabh Chintak*.' (II, 338, III 131). In 1859 Shiva Narayan edited the Hindi journal of Ajmere entitled *Jagalabh Chintak* (III, 131).

*Harischandra* is the editor of *Kavi Vachan Sudha* of Benares (I, 577), a monthly publishing poems of celebrated

Hindi poets. A premier paper started about 1867. The first magazine number of 16 p. in 8°, published one long poem, the *Ashtayama* of Sri Devadatt, and in part two other poems, the one entitled *Bharati Bhushan* of Gopal Chandra, and the other *ukt-yukti-Ras-Kaumudi*.

The Bal Ram Kathamrit

The Ratnavati Natika of Gopijan Ballabha, a pen name of Gopalchandra

The Anurag Bag of Girdhardas which is a close imitation of Balkathamrit of Gopalchandra

The Prem Ratan of Babu (?) Ratan Kunwar

The Pavas Kavita Sangraha

**List of Hindi newspapers and periodicals noted by  
Garcin De Tassy in the addresses 1850-1876**

No. of discourse	Year	Name of publication
III	1850	Martand (est. 1846)
IV	1852	Benares Akhbar Sudhakar Malwa Akhbar
VI	1855	Buddhi Prakash Gwalior ka Sarkari Akhbar
XI	1861	Sarvhitakarak Suraj Prakash Jaglabha Chintak Prajahita
XIII	1863	Lokmitra
XIV	1864	Bharatkhandamrit
XV	1865	Sarvopakarak Tatwabodhini Patrika Khairkhwah-i-Hind
XVI	1866	Gyan Pradayini Patrika turned solely Hindi in 1868 XVIII Satya Deepak Somaparakash
XVII	1867	Gyandeepak Vrittant Vigyan Kavi Vachan Sudha
XVIII	1868	Ratan Prakash

No. of discourse	Year	Name of publication
XIX	1869	Vrittant Darpan Vidyadarsh Brahmagyan Prakash Dacce Prakash ? Papamochan Jagat Samachar Samaya Vinod Udaypur Gazette
XX	1870	Amrit Bazar Patrika Mangal Samachar Nagpur ka Sarkari Akhbar
XXI	1871	Almora Akhbar Agra Akhbar Vidya Vilas Buddhi Vilas Hindu Prakash Patrika Muhabbe Marwad Prayag Doot Samuders Magazine Gazette Sulabh Samachar ? Samachar Sudha Varshan (Bengali Hindi, est. 1854)
XXII	1872	Muir Gazette Bodha Samachar
XXIII	1873	Bharat Patrika Harischandra Magazine, later, Chandrika
XXIV	1874	Bala Bodhini (Kar) Natak Prakash Nagri Prakash
XXIII	1875	Bihar Bandhu Jagat Ashna Kashi Patrika
XXIV	1876	Hindu Bandhav Jabbalpur Samachar Gyan Prakash Maryada Paripati Samachar Niti Prakash Prayag Dharma Prakash Sakal Sambodhini Patrika Satya Mitra,

*A Sketch of the Rise and Development of Urdu Journalism*

1. Like Journalism of 'Hindi' pradesh which began as an appendix of Urdu Journalism, Urdu Journalism itself began as an appendix to Persian journalism which dominated the early Indian journalism with its All-India character. Many of the Persian papers published news in Urdu. The first Urdu paper was 'Hindusthani' (vide, daily Indian Mail), but we are not very sure of this. This is said to be published in 1810 at the Hindusthani Press of Calcutta, propertied by Ikramuddin. Next came Jam-i-Jahan Numa, in fact a Persian paper with news and some articles in Urdu, edited by Lala Sadasukhlal (est. April 1823). The Urdu portion lasted only for two years. It does not seem to be much popular and ceased publication on 28 Jan. 1824. Like Hindi journalism, Urdu journalism was also born in Calcutta, and the name of Lala Sadasukh Lal is also connected with Hindi Journalism as the editor of *Buddhi Prakash* (est. 1852).

2. Thus we see that the beginning of Urdu Journalism, as of Hindi Journalism, was made at the Imperial city of Calcutta. Government records and contemporary Anglo-Indian journalism throw some light on the early history of our Vernacular Journalism. We have seen that a particular type of Persian journalism was practised in the country from the time of Moguls, but the new type of Persian Journalism influenced by the European institution of journalism was begun with 'Miratul-Akhbar' (Mirror of News) of Raja Ram Mohan Roy. it was a weekly paper (the first issue was published on 12 April, 1822) which ran the course of a year and was closed as a protest against the censorship. For details of this newspaper, one can consult 'Modern Review' 1937—"Ram Mohan Roy as a journalist" by Brijendra Nath Banerji. Other Persian papers to follow were 'Jam-i-Jahannuma' (est. 28th March 1822), Shamsul Akhbar (est. 30th May 1823, def. 21st May 1827), Akhbar Sreerampore (Persian adaptation of Bengali Samachar Darpan est. 6th May 1926), Samachar Sudha Rajendra (Persian-Bengali, est. 1st March 1831), Aina-i-Sikandar (weekly, 21st Jan. 1833 issue bore 99 as its number), Mah-i-Alam Afroz (est. 22nd March 1833), and Sultanul Akhbar (weekly, est. 2nd Aug. 1825.) The earliest Urdu adventure was the Jam-i-Jahannuma



which began to publish bi-lingually (Urdu-Persian) from 16th May 1822 (Vol. 1, No. 8) in order to get more subscribers, but the Urdu pages were soon dropped and the paper continued as a Persian newspaper. The second bi-lingual (Urdu-Persian) effort was Shamsul-Akhbar (weekly, est. 30th May 1823, def. 21st May 1827). All these Persian and Urdu adventures came from Calcutta, and most of them were short-lived. The ephemeral condition of the early Persian and Urdu press is reflected from a comment in the "Govt. Gazette" (21 May 1827) on the closure down of Shamsul Akhbar—

"We are sorry to find we have lost one of our sources of intelligence, by the discontinuance of the Persian paper styled as the Shamsul Akhbar. The conductor and editor took his leave of an unthankful public last week, in the following characteristic manner. 'Be it know to all man; that from the time this paper, the Shamsul Akhbar was established by me to the present day, which is now about 5 years, I have gained nothing by it except vexation and disappointment, notwithstanding what idle and ignorant babblers may please to assert. The inability of the public in the present day to appreciate desert, and their indifference to the exhausting and painful exertions made in their cause, verify the verse: I have consumed, and my flames have not been seen; like lamps in a moonlit night, I have burnt away unheeded."

Of course the first Urdu paper in Northern India published from Delhi in 1833.

3. There was no initiative for Urdu journalism so long as Persian was the court language. In 1835, the court language was changed to Urdu and two years later we see the first papers to be published in Upper India. These were Khair Khwah-i-Hind (Benares), and Sayyadul Akhbar (Delhi). Khair-i-Khawah-i-Hind was edited by Padri Sarshan and Sayyadul Akhbar by Syed Mohammad Khan. These were followed by Urdu Akhabar by Maulvi Baqar Ali. Urdu

<sup>1</sup> Khair Khwah-i-Hind 1837 men Banarès se Jari hua. Yah Akhbar type men chhapta tha, aur iske Malik Padri Sarshan Sahib the. Yah parcha Shaya to Banarès se hota tha magar tabai hota tha Calcutta ke Baptist Mission Press se (Nigar, Vol. 38, No. 5, p. 10)

<sup>2</sup> 1938 Margarita Barnes in Indian Press, p. 231

<sup>3</sup> Vide Guldasta-i-Adab by Pandit Manoharlal Zutshi (1938), Majlis-i-Osmania, Vol. II, III 1340 F and Zakauallah: C. F. Andrews, p. 29 give 1856 as its date of Publication.

Akhbar continued till Mutiny (1857). In 1837, lithography printing was introduced in Delhi, and it must have effected the growth of Urdu Journalism which was not dependent on types. Later in 1843, Md. Baqar published another paper named Mazahar-i-Haq. Urdu Akhbar was more a literary magazine than a news-sheet. Verses from eminent poets and discussions about correct idiom were important features of the Akhbar (which was anything but "collection of news" as the name signifies) (c.f. KVS of Bharatendu published in 1867).

4. In 1838 were published from Delhi Fawaidul Nazrin and Quranul Sayyid in both edited by Hindus (Master Ram Chandra and Pt. Dharma Narain). Fawaidul-Nazrin was more important of the two. This was the first magazine to give pictures, maps and sketches and it contributed much to early Urdu journalism. Next to come were Jalali, a religious periodical, edited by Hasan Ali 'Mahshar' from Lucknow, and Makhzanul Adwia from Calcutta. In this same year (1842) Jam-i Jahanuma appeared, a pure Urdu organ.<sup>4</sup> In 1845 came Lai'bi from Calcutta, Ahmadi from Lucknow. The former was a Christian missionary paper. 1846 saw the production of four new papers—Ahmadi from Calcutta, Khyali from Lucknow, Sadrul Akhbar from Agra, and Madsra. Next year we see the publication of another important magazine by Pt. Ramchandra—Khair Khwah-i-Hind (est. June 1847) from Delhi.<sup>5</sup> Tassy does not seem to know it,<sup>6, 7</sup> but he considers the Protestant Missionary organ of the same name in his 1852 address. Probably soon after, Ram Chandra came to know of the existence of the missionary organ, and changed the name of his magazine to Muhabbe Hind.<sup>8</sup> Other papers to come this year (1847) were Asa'dul Akhbar from Agra, and Miratul Akhbar from Calcutta.

Henceforward, Urdu journalism was to grow under its own momentum and it had completed the first phase of its growth when Mutiny set in (1857). Kaifi considers dozen periodicals and newspapers in this phase. Some of the most important of these, like Kobinoor (1850) and Huma-i-Bebaha were proprieted and edited by Hindus—the former by Har

<sup>4</sup> Margarita, p. 231 (existing in 1852, vide Tassy, Address No. 4, 29th November, 1855)

<sup>5</sup> Vide p. 8, 1932, Adabi Duniya, Lahore, Noroz number

<sup>6</sup> Vide Tassy, p. 15

<sup>7</sup> Kaifi says the first issue was dated Sept. 1847 (vide 'Urdu')

<sup>8</sup> Vide Urdu ka Pahla Risala by Izharul Hasan (July 1934, 'Hindustani', For Muhabbe Hind see Tassy, Address Dec. 1852

Sukh Rai Bhatnagar, and latter by Divan Chand, both of Lahore. The first bilingual (Hindi-Urdu) paper from Malwa was Malwa-Akhbar (Hindi-Urdu) edited by Dharam Narayan. It is apparent that in these two decades the publications in Hindi were insignificant and they could not almost find any readers while, after the Mutiny, Urdu journalism had grown enough powerful to invite Government persecution. It is a fact that the most influential of these were edited and financed by Hindus.

5. Most of the publications were weeklies and litho-printed. Very few were typed. G. De Tassy has referred to 28 periodicals in his 1852 lectures which launched their career after 1835. As we have seen, later researches have added much to this number. Pre-Mutiny Urdu journalism was a country-wide adventure, and Tassy's number is hopelessly small to give it the importance it deserves. Journalism in those early days was very ephemeral in its character, and many more periodical attempts are known which perished not much after they had seen the light of the day. Urdu journalism was popular with the population even in pre-Mutiny days and it was so firmly established that it well survived the storms of the Mutiny which swept away many old institutions. The Post-Mutiny period saw a tremendous growth of Urdu journalism. Hundreds of newspapers and journals were published from all parts of India. The Mutineers, however, did not seem to have utilised existing newspapers for their movement. They did not publish any information or the aims, ambitions and methods of the pioneers of this armed rise. Most of these are full of contradictory gossips. Most of these were lithographed but some were handwritten and published irregularly, and even without a fixed name. One such paper was *Tilism* of Delhi, edited by some Chunni. This was widely current in Delhi in those days of the Mutiny for disseminating news. The news from such handwritten papers were often announced verbally in the market place.

6. In the first phase of Urdu journalism (1822-1850) there was no constancy of language, style or diction, and subjects more or less changed with the whims of the editor which itself were a very undecided factor. The character and presentation of the subject was wholly superseded by the taste of the editor. This tantamounts to say that journalism was individual in character. Till two decades before the Mutiny Postal system and railways were non-existent and hence means of getting and communicating news very limited. It is useless to expect correctness and authority of the news

that found circulation in pre-Mutiny periodicals. News-writing, as we know it today, was then unknown. News were printed like stories, and what made them still funny was the poetic, easeful and metaphorical way of presenting them to the public. The Lucknow journals display a style not less laboured than that of *Fisana-i-Ajayab* and sentences are rhymed and expression is ornamental. Politics forms a very meagre part of this early journalism though journals from Punjab display interest in political affairs and reflect public sentiments. Most of these early periodicals can hardly claim to be newspapers. The literary note predominates the journalistic one. However, the journalism of this period (1837-1850) compares favourably with those of succeeding period in its independent character. Its interest in politics and reform was undoubtedly keen but it worked unprovoked and unaroused by those reformatory movements that were sponsored in the succeeding period, and hence its tone was soft and cautious.

The craze for Western knowledge could catch the popular imagination only after the Mutiny had liquidated the ancient prejudices but people were even now not awakened to the need of educating themselves in Western arts and sciences. There were some periodicals which very ably communicated this new knowledge to the public, the chief of these being *Fawaidul Nazrin* which from its very initiation took this task upon itself, and gave a lead to other pioneers in the field. Leading poets took pride in contributing to periodicals and public eagerly welcomed them. The pages of early Urdu journalism are full of Ghazals from the pen of great poets of the day. It is well worth-knowing that advertisement fag had not yet shown itself; papers and journals were all-in-all in the hands of literary men (writers) and these published only those advertisements which came from their own presses. Advertisement in those days was an honest affair and never again was its morals so high.

The language which these pre-Mutiny periodicals used shows traces of traditional usages. Persian dominates Urdu as far as narration and style were concerned. Dictation was not creditable. Punctuation marks were absent. Phrases and sentences ran long courses without pauses of any kind and undeterred by the confusion of thought they created. A strange phenomenon is the labour wasted upon the correct pronunciation of English words written in Urdu script and the utter disrespect of the correctness of Desi words which were more often pronounced in the way they were spoken colloquially.

7. The second phase of Urdu journalism covers from the period between 1857 and 1879. The number of newspapers and periodicals published in this period was even more astonishing, and both for quality and popularity, this period can be taken to be the golden period of Urdu journalism. Hindi journalism was slowly rising to prominence, but it did not prove a troublesome factor to Urdu journalism throughout the 19th century. There was no Hindi daily in this period, while Urdu had three, and the periodical which could be said to begin Hindi journalism in right earnest (KVS, 1867) came almost in the middle of this period. The first important weekly which lived to celebrate its golden jubilee (est. 1877) was published in the last years. In fact, Hindi journalism in this period was passing the earlier phase of Urdu journalism and had almost all its distinctive characters. The two most important Urdu newspapers of this period, Kohinoor (1850) and Oudh Akhbar (1858) were owned and edited by the Hindus. A contrast between Urdu and Hindi journalism was that the editors of the former have in most cases owned litho Presses, while Hindi journalism has always been a costly affair with printing machine and types and could not grow independent of the manager or the proprietor. Even today very few editors have their presses, and the business managers control the policy of the press and the will of the editor.

8. In this phase we see much corrections and uniformity in the use of the language. Poetic effects are less sought. The language of journalism has come nearer everyday Urdu speech. The vogue for liberty, historical and scientific information which Fawaidul Nazrin began in the preceding period, is immensely grown in this period. Many journals and periodicals have openly declared the spread of Western sciences as their aim. Old conventions are thoroughly shaken and the new knowledge now available to the public through such channels as Oudh Akhbar (Lucknow), Scientific Society magazine (Aligarh) and the important monthly of Sir Syed Ahmad Khan, Tahzibul Akhlaq (Aligarh), and these have given new tastes to the newspaper-reading middle-class public.

The period is fairly long, and hence we find surprising changes in subjects and language which characterise this second phase. At the close of the Mutiny, the comments upon public and political affairs had grown much feebler, but slowly and slowing through march of time people once again began to be interested in politics and the populace throbbed with national feelings.

9. The third phase in the development of Urdu journalism covers a period from 1879 to 1900. The number of papers

and periodicals published is even greater than in the preceding pages but, in this period, Hindi journalism is slowly making itself felt. However, throughout the period Urdu journalism is more than a match to it. Before 1883 when the first Hindi-English daily 'Hindusthan' was published, it had already brought into field three important dailies, Oudh Akhbar, Rozana Akhbar and Paisa Akhbar. The centres of publication were Lahore, Moradabad, Bareilly, Meerut, Etawah, Amritsar and Lucknow, but Urdu newspapers and periodicals were still an All-India affair of importance. Opinions of Akhbar-i-Am (est. 1871), Koh-i-Noor (1851), Oudh Akhbar (1858) and Oudh Punch (1877) were highly valued in public and officials. No Hindi paper of such eminence was present in the Hindi Pradesh except Bharat Jivan and those that counted, like Bangawasi and Bharat Mitra, came from the colonial journalism of Calcutta. In fact, many of the features of Hindi journalism of the period, more so of those publishing in U. P., were undeveloped borrowings or imitations of Urdu feature, *e. g.*, cartoons and 'Punch'. The "Punch" papers had been coming like ants after Oudh Punch and most of other papers had their Punch-pages. If we compare these with those of Hindi, we see how undeveloped was Hindi humour in comparison with Urdu and how it imitated Urdu. The cartoons of Wazir Ali Shauq and Ganga Sahai in "Oudh Akhbar" were very popular but there was not much of this feature in the 19th century Hindi journalism. The Albert Bill Agitation effected all native journalism except Hindi (1883). There was a demand for cheaper news-sheets and we see Jogendra Nath Bose publishing 'Negobasi' and Kristo Kumar Mitra's 'Sanjaya Vani' as one-pice papers. Urdu had its Paisa Akhbar (1887). These papers sold like hot cakes, and soon they beat every other newspapers. Ten years before (1873) when Keshava Chandra Sen had launched a one-pice paper (Sulabh Samachar) his efforts had met no success.

The language used in this period is greatly improved and standardised, but there is a great variety of styles used in news, thoughtful comments and serious articles, and emotional pieces. Most of the matter concerns articles of education, history, religion etc. though politics has been steadily occupying more importance day by day. But most of the papers were loyal to the Government and bitter critic of the Congress (est. 1885) and its policy. Modern Urdu literature was founded and propagated in those days and Urdu journalism took an important role in spreading it far and wide. The new poetry was born in 1874 and

*Fisana-i-Azad* was published by a '*Zamima*' of "Oudh Akhbar" in the preceding period, but the effect of both of these were felt in the period under review. The influence of English language can be easily seen everywhere along with that of Persian in Punjabi papers in the beginning of the period, but by the end these influences were to a great degree assimilated. The subjects dealt with were resentment against income tax, the age of civil service, the clamour for holding Civil Service competition in India as well as in England, educated unemployment and annual budget. The offending national feeling found expression in the resentment shown on the murders of Indians by Europeans and their insistence on the subordinates to appear before them barefooted.<sup>9</sup>

In the early part, Arya Samaj, Swami Dayanand and Sir Syed Ahmad Khan had captured the imagination of the journalists, while later the interest became more political—and N. W. policy, Russia and Germany along with Home politics rose much interest. Clamour for political rights and national self-reliance was insistent, and articles of general interest and importance came in greater numbers. Most of these things are as well found on the pages of Hindi journalism. But there are certain topics exclusively in the pages of Urdu journalism, *e. g.*, agitation in support of Delhi college, strong anti-Hindi propaganda. Muslim Urdu Press had its own pro-Turkey and Pan-Islamic feelings which at times conflicted with its Indian interests. Hindi-Urdu papers like *Hindustani* of Lucknow and *Oudh Akhbar*, were strongly Pro-Congress, but Muslim papers and press were, if not against it, mostly neutral due to the influence of Sir Syed Ahmad Khan and his colleagues.

10. The fourth period of Urdu journalism begins with the 20th century. It is impossible to write a detailed history of the journalism of this period, for this is no serious study available, nor is it possible to get the full material. The more important papers and periodicals of this period are: *Institute Gazette* (Aligarh), *Mufid' Akhbar* (Agra), *Salah-i-Kul* (Gorakhpur), *Mashriq* (Gorakhpur), *Mukhbir-i-Deccan* (Hyderabad, Deccan), *Bande Matram* (Lahore), *Madina* and *Nijab* (Bijnore), *daily Ittihad* (Lahore), *daily Tej* (Lahore), *daily Jamadar* (Lahore), *daily Inqilab* (Lahore), *Riyasat* (Delhi), *daily Hamdam* (Lucknow), *daily Hamdard* (Delhi), *daily Haqiqat* (Lucknow), *Urdu-i-Mu'alla* (Aligarh), *daily Sahifa* (Cawnpore), (Aligarh), *Tej* (Agra), *Daily Minnat* (Lucknow), *daily Milap* (Lahore), *daily and weekly Pratap*

<sup>9</sup> Vide '*Joote ka Muamla*' in *Akhbar Alam* and others, quoted by Kafil in '*Urdu*', 1935

(Lahore), Khilafat (Bombay), Sarfaras (Lucknow), A'inna (Meerut), daily Shuja'at (Lahore), daily Hindu (Lahore), Alam'an (Delhi), Sach (Lucknow), Jadu (Jaunpur), Alamgir (Meerut), Kokab-i-Hind (Agra), Azad (Cawnpore), Akhbar Rozana (Bareilly), and a host of others.

In our own times, Urdu magazines have been a prominent factor in the development of Urdu literature. In reality, the greater part of Urdu literature, like Hindi literature, has first seen the light of the day through periodicals, and then as books. The monthlies have played an important part in popularising modern prose and poetry and consolidating the language. The most important of these are Adib (Allahabad), Alnazir (ed. Maulana Zafar Ali), Hazar Dastan (Lahore), Humayon (Lahore), Shabab (Lahore), Nigar (ed. Niyaz, from Bhopal, later, Lucknow), Mu'arif (Azamgarh), Hindustan (Allahabad), Suhel (Aligarh), Jam'ia (Delhi), Urdu (Aurangabad) and Zamana (Cawnpore). It is through these that original contributions and researches are finding publication. Most of Urdu periodical publications from Punjab are confined to short story or a literature of lighter sort and modern poetry. These periodicals have immensely helped the growth of Urdu short story. Many magazines have some time or other published their Afsana number (short story special). The number of short stories coming through Urdu periodicals comes to several hundreds, though there is no concealing of the fact that a few of these satisfy high canons of art. Special issues like Hali, Iqbal, Prem Chand and Nigam specials are noteworthy as these posthumous estimates and reminiscences of great literateurs are important. Some magazines also publish Salnamas (annuals), which may even multiply their pages to 3 or 4-folds.

There is no remarkable or appreciable difference in the language used in this period from that of the preceding period. But the number of styles used and developed in this period are far many and far different. The reason is the expanse and manifoldness of ideas, and variety of colours and sentiments which are specialities of this age. Till the third period there is an abundance of articles on education, History and religion. From the beginning of the fourth period, the whole energy of journalism was directed to political and social reforms. The political movements of this period, specially those connected with the Congress and the Muslim League, have deeply influenced the power of journalism. The Government knows clearly that, for its own interest, it is necessary to censor strictly the Native Press, especially Hindi and Urdu presses, and the result is that journalists, editors and



victims of dreadful ordinances, Indian Penal Code and special Press Laws. •With the beginning of the 20th century, the whole power of the press, its whole interest, was turned to political, constitutional and social reforms. Papers which till the end of the 19th century voiced the Government, began to take high flights in Swadeshi movement and non-co-operation—political issues of far greater importance—was never evinced before. This change brought about far-reaching influence on Urdu language. Formerly, the language was an academical problem, and grand and poetic styles, were the order of the day. Now simple and powerful styles began to be developed on new lines. And the great momentum of the political movements enriched its vocabulary to a considerable extent.<sup>10</sup>

11. Today Urdu journalism is practiced far and wide, in North-West India (N.W.F., Punjab, Sindh, Delhi), in Western U.P., in Mohammedan states, and important towns where Urdu has deep-rooted itself in Mogul regime and after. The number of Urdu newspapers and periodicals reaches several hundreds and, in toto, it is as important as Hindi in number and influence. But it is still coloured with limited vision and prejudices, and not prepared to come out of its Ostyrich shell of religion and *millat* (Islam) and call welcome to the new national and international forces. Not much is written about momentous events of the world, and what little is there, is only surface-deep. Most of Urdu journalism is confined to prose literature, second-rate short stories, and poetic prose. National problems are painted in communal colours. Religion is the dominant note, not politics.<sup>11</sup> Here lies its difference with the sister Hindi journalism which is a progressive national force, and is almost overzealous over international affairs.

<sup>10</sup> Vide *Tarikh-i-Nasr-i-Urdu* by Ahsan Marhavi

<sup>11</sup> Vide Presidential address of Maulvi Abdul Haq, Hindusthani Academy, 12 January, 1936

### *History of the Printing Press in India*

Research has shown that the art of printing was first begun in China some 2000 years ago. The oldest newspaper of China closed only recently in 1913 after completing 1,500 years. But there is no connection between the history of printing in China and that of our own land. Printing came to us from the West, and it has an independent history of its own in India.

In the West the art of printing took birth 5 centuries ago. In the middle of 1440 Gottenburg started his press at Mainz in Germany. This leads us to believe that it was the year 1440 which earmarked the beginning of printing in the West. Gottenburg hoped to gather eternal bliss by printing 'Bible' and his desire was fructified in 1456, sometime before his death. Printing reached England after 15 or 20 years. In the middle of 1477 Caxton started his press at London which published the first printed book in England: *The Dietes and sayings of the philosophes, translations into English*. A century after this (1577) the Christian missionaries established their printing press of Malayam and Tamil types in Cochin. Thus began printing in India.

The first Indian printing press was established at Cochin by the Portuguese Jesuite Mission in the middle of 1577. Another printing press was started at Tinneveli in 1578. In 1616, the Jesuite Mission also opened a printing press in the Portuguese sector of Bombay.

The above facts show that the art of printing had come to India about 1556 (the date of the first battle of Panipat). The 'Oriente Conquistado a Jesu Christo' a book by the Jesuite priest Francis de Souza (1696) refers to the Christian texts being published about 1557. We also know that in 1662 Bhimjee Parekh of Kathiawar laid a petition before the Governor-General applying for his permission to establish a printing press in Bombay in order to print Hindu religious books, and for this purpose secured the services of a printing expert from England, Henry Wallace. Further details for this important endeavour are not yet unearthed, but there is no question that in the times of Shivaji (1627-1671), the art of printing had much developed in the Southern India.

All the above pioneer efforts were made in the Portuguese territory. The first effort in the British territory was made by the Danish mission at Trincovaar, district Tanjavar, in 1712. The work first began in Roman type, but soon after Tamil type was secured from Germany. This Tamil type was used in printing the New Testament in 1714.

We do not get much detailed information regarding the development and history of the art of printing from 1714-1778. In 1778 Sir Charles Wilkins published his English book, *A Grammar of the Bengali Language* in Hugali, and at the same time taught the art of moulding letters to a Hindu carpenter, Panchanan. In the same year (1778) was printed the English-Persian dictionary at Malda, a Bengal village. We get more information about Wilkin's efforts from the book—"The Beginning of Persian Printing in India" by C. A. Stoney, published in *Oriental studies* in honour of Cursetji Erachji Pavry (Oxford), pp. 457-461.

Charles Wilkins founded the Persian type and the first printed book in Persian was *Insha-i-Harkaran* (1781) printed at Calcutta. He had invented and printed Bengali types even much earlier<sup>1</sup>

"The advice and even solicitation of the Governor-General (i. e. Warren Hastings) prevailed upon Mr. Wilkins, a gentleman who has been sometime in the India Company's Civil services in Bengal, to undertake a set of Bengali types. He did and his success has exceeded every expectation. In a country so remote from all connexion with European artists, he has been obliged to charge himself with all the various occupations of the metallurgist, the Engraver, the founder and the printer."

The type was employed for official announcements of the E. I. Co. in the "Calcutta Gazette" and for volumes of regulations issued from time to time beside a stream of literary works.

In the Governorship of Mountstuart Elphinston, lithography was introduced into Bombay and resulted in the production of books more attractive in appearance than those printed at Calcutta. Among the earliest was a work lithographed in 1827. Henceforth lithograph became popular and, in fact, eclipsed Persian printing. The information concerning the beginning of printing at Lucknow is given

<sup>1</sup> Vide Nathaniel Brassey Halhed's *Grammar of the Bengali language*, printed in 1778

by Sprenger in the preface to his "catalogue of the Arabic, Persian and Hindusthani Manuscripts of the Libraries of the Kings of Oudh."

Ghazi Allaiddin Haider found a typography at Lucknow, and the first printed work is dated 1819-20. About the year 1830, Mr. Archer who had established a lithographic printing office at Cawnpore, came at the request of Nasiruddin Haider to Lucknow with his press and entered his service. The first book lithographed at Lucknow is dated 1831-1832. The lithography soon found much favour in Lucknow, and soon there were more than a dozen presses at Lucknow. A litho-work (a history of the royal family of the Oudh) had offended the Nawab, and hence in 1849, printing was forbidden at Lucknow. The printers left the city and settled at Cawnpore. Some, however, managed to keep at the same time an establishment at Lucknow.

The majority of early printed Persian journalism thus came from Calcutta, Bombay and Lucknow. But there were also printing presses and lithos in other towns—Benares, Madras, Agra, Delhi, Lahore. The first or at least early publication at these are at Benares (litho, 1824), Madras (print, 1825), Agra (Litho, 1826), Cawnpore (litho, 1831), Delhi (litho, 1837), Lahore (litho, 1837). This tells us that presses in Hindi Pradesh (except some at Cawnpore and Lucknow) were all lithos, till 1837. Many important Persian works were published from these litho-presses, but so far as we know no Urdu journal came till 1837.

Seerampore (Sri Rampore) has an unique place of importance in the history of Indian printing and Indian journalism. The founder of this printing press was the famous missionary Dr. Carey who found the Hindi (Nagri) type and wrote grammars, dictionaries etc., in vernacular languages. Dr. Carey initiated and invented types in a number of vernacular languages. Nevertheless, Dutch and Portuguese missions in Goa, Cayyam, Tricovaar and Tanjavar districts had done much spadework in this direction in their earlier days.

The above sketch of the rise and growth of printing presses in India makes it clear that the propagation of Christian faith was one of the inspirations for the labours of the priests and missionaries in inventing and stabilising press. The Christian missionaries worked undaunted as they wanted to translate Bible in as many vernaculars as they could and avail it to masses. Their zeal for the study of vernaculars and their single-minded pursuit in this direction were due to their missionary spirit. They wanted to

attack religions and culture of India in the languages of the people as well as proclaim the superiority of English religion (Christian) and European culture. It was for this end that they found vernacular types, wrote books in vernacular languages and initiated vernacular journalism. For the progress of vernacular languages, this came as God-sent grace.

Dr. Carey established the press at Madanvati (Calcutta) on Sept. 18, 1798. Two years later (1800) he brought the press to Seerampur. In 1870 was published the translation of "Mathew's Gospel" in Bengali, and it took 32 years (1802) for the translation of the whole Bible. In Bombay presidency a printing press was established at Surat in 1816. In 1821 the translation of New Testament was published in Gujarati. Another press was established at Coolyam (Travancore). By 1822 Mayalam types had been founded, and in 1824 was published a booklet entitled "Mulanrita Goshthi". In 1828 was published the New Testament in Gujarati. In Karnatak the printing press was started in 1826 in Ballari and Canarese types were cast. The New Testament was published as late as 1830. At Bangalore (Mysore) in 1844 was published in Kanarese A manual of Kanarese and English Dictionary. In the N. W. P. (now U. P.) the printing press was established at Allahabad in 1845 and Hindi type was cast. Later presses were started at Mirzapur (1845) and Sikandra (Agra, 1847).

Thus types were founded in native languages and the credit of the innovation of Indian art of printing goes to Dr. Carey who so laboriously put the Holy Bible in 30-40 languages. In the history of Indian printing and journalism his name will ever shine for its first brilliance.

### **Development of the press in Hindi Pradesh**

The litho-press was an easy hit for 'Urdu'. Hence litho-presses were earlier to open in the Hindi Pradesh (N. W. P. Bihar, C. P., Rajputana and C. I.). The first litho-press in the Hindi Pradesh was established at Delhi in 1837. In N. W. P. there were on the 1st January, 1850, 23 litho-presses which published in 1849, 26 newspapers and periodicals. Out of these 26, 23 were published in Hindi and Urdu, 2 in Persian and 1 in Bengali. Garcin de Tassy says in 'Premier Discourse 3rd December, 1850' that if the Hindusthani periodicals published in provinces other than N. W. P. were included the total number will easily come upto fifty.

A new litho-press was established at Lahore in 1850, the number on 1st January, 1851, a year later, thus being 24. The distribution was : Agra 2 ; Delhi 5 ; Meerut 2 ; Lahore 2 ;

Benares 4; Bareilly 1; Cawnpore 1; Simla 1; Indore 1.

Lucknow had 13 litho-presses and there were numerous others in different parts of India.<sup>2</sup>

With years these litho-presses and their publications grew in number<sup>3</sup>.

In the beginning of 1852, the number reached 34 and the distribution was

Agra	7	Sardhana	1	Ludhiana	1
Delhi	6	Bareilly	1	Bharatpore	1
Meerut	2	Cawnpore	1	Amritsar	1
Lahore	2	Mirzapore	1	Multan	1
Benares	7	Indore	1	Simla	1

They published 31 Hindusthani (Hindi and Urdu) newspapers and journals. The Hindi publications were 4 only, from

Benares,	Benares Akhbar	est. 1845
"	Sudhakar	est. 1850
Indore,	Malwa Akhbar	est. 1849
	(Hindi, Urdu)	
Bharatpore	Mazharul Sarur	Monthly
	(Hindi, Urdu)	

The Urdu publications clearly show the dominating nature of Urdu press, being 27 in number. An analysis of Urdu journalism (1852) in the Hindi Pradesh would show the strength each centre contributed to it.

In 1853, came two additions :

*Agra.* Buddhi Prakash (Nurulbasar Press, ed. Sadasukhlal) Magazine.

*Gwalior.* Gwalior ka Akhabar (Govt. Press). Magazine.

In 1854 the number of lithographs grew to 37 and the number of newspapers and periodicals rose upto 33, and more or less this condition prevailed till Mutiny.<sup>4</sup> It is quite clear from the above that the core of the vernacular press in Hindi Pradesh before the Mutiny (1857) was Urdu journalism and almost all the press was lithographed. The printing press had taken birth at Allahabad (1845), Mirzapur (1845), and Sikandra (Agra, 1847). Litho-press was much cheaper than printing press, and bulk of Urdu publications and Urdu press today remains lithographed. Most of the early bilinguals (Hindi-Urdu), out of sheer necessity and

<sup>2</sup> Vide Tassy, lecture 2

<sup>3</sup> Vide Tassy, Second Discourse, 1851, and Troisième Discourse, 1852

<sup>4</sup> Vide Tassy, p. 108

cheapness, were lithographed, but 'Banares Akhbar' (1845) was a printed paper and we see that lithographed Hindi press was a primitive affair which has long since disappeared. The Mutiny (1857) shook a number of institutions, old and new, and the press was one of these. Cheap lithographed and handwritten MSS news-sheets were a feature of the Mutiny, and the Urdu newswriters and scribes played an important role. The Persian-knowing nobility was the chief back-bone of the revolt, and the language used for propaganda was 'Urdoo.' Hindi did not feature at all. But Mutiny made the Government susceptible with the result that presses and their publications were strictly censored and suppressed. A number of old presses changed hands or vanished. New ones saw the light of the day. It was not till 1861 that pre-Mutiny level was reached with 6 Hindi papers out of 17 new ventures.<sup>5</sup>

<i>Year</i>	<i>Place</i>	<i>Publication</i>
1861	Agra	... Sarvopkarak (Mufidul Khalaiiq Narayan) Praja Hitaishi (Raja Laxman Sing) Suraj Prakash)
	Ajmer.	
	Etawah	... Prajahita (fortnightly).
1862		
1863	(Sikandra, Agra)	Lokmitra.
1864	Agra	... Bharathandamrit
1865	Agra	... Sarvopakarak (becomes an independent paper).
1859	Bareilly	... Tatwa Bodhini Patrika (est. 1865)
1866	Lahore	... Gyan Pradayini Patrima, mag.
	Bombay	... Satya Deepak, magazine Soma Prakash
1868	Jammu	... Vrittant Vilas, mag.
	Sikandra	... Gyan Deepak, mag.
	Benares	... Kavi Vachan Sudha, mag.
	Ratlam	... Ratan Prakash, mag.
	Udaipur	... Udaipur Gazette
1869	Allahabad	... Vrittant Darpan, mag.
	Meerut	... Vidyadarsh, mag. Brahmagyan Prakash

<sup>5</sup> Tassy, p. 172

	Agra	...	Papamochan ,
	Agra	...	Jagat Samachar (weekly, pub. at Darululum Press, Wajahat Ali)
	Nainital	...	Samaya Vinod
1870	...		Mangal Samachar (bi-weekly)
	Nagpur	...	Sarkari Akhbar (Gazette)
	Jammu	...	Buddhi Vilas, magazine.
1871	Almoda	...	Almora Akhbar
	Agra	...	Agra Akhbar (Hindu-Urdu) week- ly
	Jammu	...	Vidya Vilas, mag.
	Cawnpore	...	Hindu Prakash
	Marwar	...	Muhabb-i-Marwar
	Prayag	...	Prayag Doot
	Shahjahanpur		Saunder's Gazette
	Calcutta	...	Sulabh Samachar
	Calcutta	...	Samachar Sudhavarshan (est. 1854 Bengali-Hindi weekly)
	Meerut	...	Muir Gazette
1872	...		Bodha Samachar
	...		Matal-i-Anwar (Hindi-Urdu)
1873	Lucknow	...	Bharat Patrika. weekly
	Kashi	...	Harisohandra Magazine
	Kashi	...	Kavi Vachan Sudha (weekly, Sept. 5, 1873)
	Amritsar	...	Hindi Prakash (weekly)
1874	Kashi	...	Harisohandra Chandrika
	Kashi	...	Balabodhini : Strijan-ki-pyari
	Allahabad	...	Natak Prakash
	Meerut	...	Nagri Prakash
	Allahabad	...	Buddhi Prakash
1875	Patna	...	Bihar Bandhu
	Lahore	...	Jagat Ashna
	Kashi	...	Kashi Patrika (June 1875)
1876	Lahore	...	Hindu Bandhav (Hindi-Urdu), mag.
	Jubbulpore	...	Jabbalpur Samachar (Eng.-Hindi) mag.



Poona	...	Gyan Prakash ?
Agra	...	Maryada Paripati Samachar Hindi-Sans.) magazine
Ludhiana	...	Niti Prakash
Prayag	...	Prayag Dharma Prakash (Hindi-Sans.)
Amritsar	...	Sakal Sambodhini Patrika
Bombay	...	Satya Mitra

Analysing the above, we can thrash out the whole Hindi journalism into active centres :

<i>Sikandra and Agra</i>	...	Buddhi Prakash (1853) Suraj Prakash (1861) Lokmitra (1863) Sarovpkarak (1861) Praja Hitaishi (1861) Bharatkhandamrit (1865) Sarovpkarak (1865) Gyan Deepak (1868) Papa Mochan (1869) Jagat Samachar (1869) Agra Akhbar (1871) Maryada Paripati (1876)
<i>Lahore</i>	...	Gyan Pradayini (1866) Jagat Ashna (1875) Hindi Bandhav (1876)
<i>Prayag</i>	...	Vrittant Darpan (1869) Prayag Doot (1874) Buddhi Prakash (1874) Prayag Dharma Prakash (1876)
<i>Meerut</i>	...	Vidyadarsha (1869) Muir Gazette (1871) Nagri Prakash (1874)
<i>Kashi</i>	...	Benares Akhbar (1845) Sudhakar (1850) Kavi Vachan Sudha (1868) Kavi Vachan Sudha weekly (1873)

	Harischandra Magazine (1873)
	Harischandra Chandrika (1874)
	Bala Bodhini (1874)
	Kashi Patrika (1875)
<i>Ajmer</i>	... Jagalabh Chintak (1861)
<i>Etawah</i>	... Prajahita (1861)
<i>Bareilly</i>	... Tattwa Bodhini Patrika (1859)
<i>Jammu</i>	... Vrittant Vilas (1868)
	Buddhi Vilas (1870)
	Vidya Vilas (1871)
<i>Ratlam</i>	... Ratan Prakash (1869)
<i>Nainital</i>	... Samaya Vinod (1869)
<i>Udaipur</i>	... Udaipur Gazette (1868)
<i>Almora</i>	... Almora Akhbar (1870)
<i>Cawnpore</i>	... Hindu Prakash (1871)
<i>Marwad</i>	... Muhabbe Marwar (1871)
<i>Shahjahanpur</i>	... Saunder's Gazette (1871)
<i>Lucknow</i>	... Bharat Patrika (1873)
<i>Amritsar</i>	... Hindi Prakash (1873)
	Sakal Sambodhini Patrika (1876)
<i>Patna</i>	... Bihar Bandhu (1871)
<i>Jabbalpur</i>	... Jabbalpur Samachar (1876)
<i>Nagpur</i>	... Sarkari Akhbar (1870)
<i>Calcutta</i>	... Samachar Sudha Varshan (1854)
	1871 weekly
	Sulabha Samachar (1871)
<i>Bombay</i>	... Satya Deepak (1866)
	Satya Mitra (1768)
<i>Ludhiana</i>	... Neeti Prakash (1876)
<i>Indore</i>	... Malwa Akhbar (1849)
<i>Bharatpore</i>	... Mazharul Sarur (1849)
<i>Gwalior</i>	... Sarkari Akhbar (1853)

The above sketch of the growth of presses and journalism gives us a good idea of the publication and journalistic studies in the third quarter of the 19th century (1850-75). As we have noted elsewhere the earliest presses were established in Allahabad (1845), Mirzapur (1845) and Sikandra

(Agra, 1845). So, 1845 has a historical importance for our Hindi Pradesh. It saw the beginning of the first printing presses and of the first newspapers in Hindi Pradesh (Benares Akhbar, 1845). It is to be remembered that litho presses were established nine years earlier (Delhi, 1837), and by 1850 there were two dozen of these, as analysed elsewhere in this chapter. They were much instrumental in the growth and development of the Urdu press; but litho-presses turned up very few Hindi papers. In fact, only Hindi-Urdu bilinguals of this period are effected by the litho-press. But there are some notable contributions in those, *e. g.* Malwa Akhbar (est. 1849, Hindi-Urdu) which was published from a litho at Indore, and was an important adventure; Mazharul Sarur (1849, Bharatpore), and a lot of others from Agra and the states followed.

By the middle of the 19th century, presses had well-established themselves at Agra, Allahabad and Benares. Agra was the centre of N. W. P. Government (till 1856), and hence it was the most flourishing place. The first great papers of Agra were Buddhiprakash (1853), and Praja Hit (1861). It is the city which is chiefly associated with the bilinguals of this period (1850-75). A number of Hindu editors of Urdu papers and Muslims who saw the signs of the day began publishing "appendices" or "supplementaries" in Hindi or Hindi-column which in most cases developed into a separate Hindi adventure. Meerut was also situated in a Urdu-dominating part, and it too had to develop a bilingual of the above type. Nevertheless it came late (1869) and it did not produce more than three papers till the close of the quarter. The other centres of the western Hindi Pradesh were Bareilly (1859, Tatwa Bodhini Patrika), Nainital (1869, Samaya Vinod), and Almora (Almora Akhbar).

The states of Rajputana and C. I. were the first to be influenced by the new institution in the western N. W. P.; Indore (1849, Malwa Akhbar), Bharatpore (1849, Mazharul Sarur), Ajmer (1861, Jagalabh Chintak), Udaipur (Gazette, 1868), Marwar (1871, Muhabbe Marwar), Ratlam (1869, Ratan Prakash), and Gwalior (1852, Sarkari Akhbar). All of these practised bilingualism.

The eastern Hindi Pradesh was not much taken to lithograph, and the first printing press was established at Kashi (1845). Urdu was not at all fortified in this part of the Hindi Pradesh, and we get genuine Hindi journalism. The most important centre was, of course, Kashi which gave Sudhakar (1850), Harischandra's journals (1867-1885) and Kashi Patrika

(weekly, 1875). Another centre was Prayag (1869, *Vrittant Darpan*; 1871, *Prayag Doot*; 1874, *Natak Prakash*; and 1876, *Prayag Dharma Prakash*), but it was not so important as Kashi. Other important cities of the eastern N. W. P. lagged far behind; Cawnpore (1874, *Hindu Prakash*), Shah-jahanpur (1871, *Saunder's Gazette*), Lucknow (1873, *Bharat Patrika*), Patna (Bihar *Bandhu*), and Etawah (1861, *Praja Hit*).

The southern Hindi Pradesh had not developed any journalism, the only two attempts being Nagpur ka *Sarkari Akhbar*, 1870, and Jabbalpur *Samachar*, 1876.

There were a number of cities outside Hindi Pradesh developing Hindi journalism. Of these the most important was Calcutta with as glorious a record as any city in Hindi Pradesh could claim. Throughout this period it was publishing a weekly (*Samachar Sudha Varshan*, est. 1854) and in 1871, it began to put a cheap paper in the market as *Sulabh Samachar*. The Hindi journalism of Bombay is doubtful with only two names *Satya Deepak* (1866) and *Satya Mitra* (1876). Bombay had no 'Hindusthani' element as Calcutta could claim. It lay in the spheres of Marathi and Gujerati journalisms while Urdu, on account of its all-India nature in the wake of Persian Journalism, could also claim a place.

On the west, it was Punjab which saw the rise of the votaries of Brahmo Samaj, Neo-Hinduism (Vedantism) and Arya Samaj. The religious impulse as well as a well-developed, popular and powerful daily and weekly Urdu press prompted it to come with a number of magazines: Lahore (1866, *Gyan Pradayini Patrika*; 1875, *Jagat Ashna*; 1876, *Hindu Bandhav*); Jammu (1868, *Vrittant Vilas*; 1870, *Buddhi Vilas*; 1871, *Vidya Vilas*); Amritsar (*Hindi Prakash*, 1875; *Sakal Sambodhini Patrika*, 1877) and Ludhiana (1870, *Neeti Prakash*).

A study of the material produced by these centres shows a number of interesting features :

(1) In "news" and journalistic columns the western block of Agra and states was much forward, as it closely imitated Urdu journalism which was then rapidly rising to a great height. The language was not, however, commendatory.

(2) In "language", "Literary effect" and "style", the publications from Kashi were ideal; especially Harischandra's enterprises (1868-85).

The Punjab Magazines and papers were either full of religion or moral or were of informatory type, trying to "propagand" the new Western knowledge.

(4) The Calcutta journalism was greatly influenced by Bengali and English journalism, and though it has no connected history, it was the earliest and the most progressive. It gained by association with the progressive journalism of Bengali.

The history of later development of Printing Presses in India, and Hindi Pradesh in Particular, can be gathered from Governmental Sources in the form of the returns of Printing Presses published quarterly in serial provincial Gazettes from 1867 to our own days. The returns show that Printing Presses multiplied very rapidly in the last quarter of the 19th century and they were not confined to some premier towns. The value of printed words increased many times with the spread of Education, and a hierarchy of intellect was born. More education means more books and papers. But the close of the last century, the printed word grew so common that it lost its ancient sanctity, and litho and printing presses reached even remote towns.

*Notes on Hindi Journalists*

The history of Hindi Journalism in the 19th century leaves no doubt that most of the journalists were literary figures who did pioneer work in Hindi prose of the last century. They worked in different branches of prose, and it is they who gave a literary tone never since surpassed to Hindi Journalism. Newspapers and magazines supply a continuous history of the development of Hindi language (Khari) and its literature in the preceeding century.

However this liasion between Prose-writing and Journalism was not closely established till the half of the 19th century had ended (1850). Before this period, literary prose and Journalism had their separte votaries. The first Hindi prose of any style came under John Borthwick Gilchrist (1759-1841) at Fort William College (est. 1800). From 1800-1850, we see a number of Prosestyles in slow evolution. First came 'Premsagar' (1803-1808) of Lallulal with a deep tinge of Brij. Then came 'Nasiketopakhyan' (1803) of Sadal Misra and Rani Ketki ki Kahani of Insha, both of which had widely differing styles. Insha's work was a labored hybrid in both language and diction. Of these three styles, Sadal Misra's was the best. Sadasukhlal "Niyaz", Ram Mohan Roy and Jugal Kishore Shukla were other early pioneers of Khari. They wrote better Hindi but bent towards purity of diction. All these three are important as the editors of three pioneer adventures-Bangdoot (1829), Oodunt Martand (1826) and Samyadand Martand (1850) and Buddhi Prakash (1852). These adventures did not live long, and the development of early Khari Boli (1800-1850) was left more to prose writers than to Journalists. The Fort William College was closed in 1854. But even much earlier the centre of Hindi activity was shifted to Agra with a number of Text Book Societies being established there (e.g. Agra Text Book Society, 1833). But Maculay's Scheme of the Propagation of English (1834) nipped the enterprise in the bud. The first semi-Hindi Journalistic enterprise in the western Hindi Pradesh was Malwa Akhbar, (1849) and till the publication of KVS (1867) it dominated in the field of production of Hindi books and newspapers. No great editors were,

however, known as most of these came from Urdu Journalism, and practised, bilingual journalism. Their credit lies in the fact that they saw the light of the day, and broke the ice. These pioneer editors were Lakshman Prasad (1853, Gwalior Akhbar), Ayodhia Prasad (1863, Vidyankur), Har-sukh Rai (1861, Gyan Prakash), Kalpdram and Suraj Prakash (1868, Ganeshi Lal), Gyan Pradayini Patrika (1866, Pandit Makund Ram), Vidyadarsh (Palli Ram), Buddhi Prakash (1852, Sadasukh), Sarvopkari and Jaglabh Chintak (1859, Shiva Narayan), Samay Vinod (1869, Pandit Jaydatt Joshi), Pandit Bishweshwar Nath (Ratna Prakash, 1869), Hakim Jawaharlal (Prajahit), Munshi Jwala Prasad (Pap Mochan), Pandit Ratneshwar Tiwari (Sudhakar, 1850) and Tara Mohan Maitra (Sudhakar, 1850). How they suffered, what pains they took in pioneering Hindi Journalism in those early days, is a difficult yet heartening tale to tell. The later half of the 19th century found great genius who took to journalism as one of their activity for the development of Hindi Prose. Yet these torch-bearers can hardly be over-praised. They live in obscurity to adorn others with their laurels.

It is clear that Hindi Journalism was not begun or strengthened by Christian Missionaries as Bengali journalism which really began by a Missionary enterprise, Samachar Darpan, 1818. The Hindi Christian papers came as late as Lokamitra (1863, Mirzapur), Mangal Samachar (1870), Sabat School ke Path and Arya Patra (1876), and they were wholly uninfluential. Hindi Pradesh proved a grave of the Missionary zeal. Nor was it the result of a religious ferment as Bengali and Gujarati Journalisms. It had its roots in the mundane outlook of the leader of intelligentsia at the time who saw in it a great force of supplying their generation of information in Western art and science and at the same time satisfy the craving of news. Not so much news-craze, but the desire to spread new knowledge of science and art was the soul behind these journalistic enterprises.

From 1850 upward Hindi Journalists came from three classes. There were men of religious and reformist zeal belonging to Brahmosamaj (1828), Neo-Hinduism and Arya-samaj (est. 1875) and theosophy (1879) currents of religion. Of these, Aryasamaj was the strongest and Aryasamajist journalism of the 19th century (1875-1910) played a very important part in the forging of Khari Boli language and spreading of a spirit of social service and reform. Brahmo-samaj had very few votaries in the Hindi Pradesh and barring Gyan Pradayini Patrika and Tattwabodhini Patrika

of Navina Chandra Roy there was no outstanding Brahmosamaj Hindi Journal. Aryasamaj had its core in Hindi Pradesh and it was more indigeneous than foreign. While advocating Western knowledge and social reform of revolutionary type, it opposed Westernisation and looked to the Vedic culture for its ideal. It stood midway between Orthodox Hinduism and humanitarian movements of Brahmosamaj and theosophy. It suited the genius of the masses and the vigour with which it was released was unheard of in the Indian religious annals since the protestantism preached by Kabir.

The next class to appear was that of literary journalism which began the first round with Bhartandu (1867-1883). The literary stimulant offered by the activity of Harischandra survived his death and covered the remaining years of the century (1867-1900). All the great literary figures of the age are in some way or other connected with this class of literary journalism and it is their work which is of the highest consequence. These figures, in their own times, were the most progressive socially and politically and this fact vouchsafed for progressivism in journalism. Men like Rudra Datt Sharma, Malviya, and Balmukund Gupta were better journalists than writers, but there was more literature than journalism in the pages of our 19th century papers and periodicals. Modern literature was then slowly being built up, and many of its currents and under-currents were strengthened by journalism.

The history of political page in the 19th century journalism has its own interest and importance. Elsewhere we have traced the development of the political consciousness in the 19th century Hindi journalism. Moreover, Politics and literature went hand in hand and produced a totally new kind of literature (political literature). The most important journalists of this period were Raja Lakshman Singh (1826-1896), Raja Shiva Prasad (1823-1895), Bhartendu Harischand (1850-1885), Sri Niwas Das (1811-1880), Balkrishna Bhatt (1844-1914), Pratap Narain Misra (1856-1868), Radha Krishna Das (1865-1907), Swami Dayanand (1824-1883), Kartik Prasad Khattri (1851-1904), Radha Charan Goswami (1859-1925), Badri Narayan Chaudhery (1855-1823), Devi Prasad Munsif (1847-1923), Balmukund Gupta (1865-1907), Durga Prasad Misra (1859-1910), Kishorilal Goswami (1865-1932), Tota Ram Verma (1847-1902), Damodar Shastri (1888-1873), Navin Chandra Roy (1837-1890), Deoki Nandan Khattri (1861-1913), Shyam Sunder Das (1875-1945), Mahabir Prasad Dwevedi (1864-1838) and Ambika Datt Vyas (1858-1900).



Since the beginning of this century there is slowly rising a separate class of journalists and the contributors to modern journalism, which can be classified in several separate groups :

(1) Literary men who propagate new forms and styles in literature through magazines and sometimes weeklies

(2) Political men who practise journalism as an end to their political work

(3) Literary-politico personalities—literary men who have advanced far in Politics

(4) Freelance journalists

(5) The "staff" of the newspapers and journals.

(6) Religious and social reformers, preachers and propagandists. This last class of journalist has dwindled since the end of the second decade of the 20th century. The only successful representative of this class are men connected with 'Aryamitra' (1898) and 'Kalyan' (1926). There was a steady fall in religious ferment till the early twenties, but the later twenties saw the rise of Kirtan Mandalis and a revival of Bhakti cult which gave life to magazines like Sri Tulsi-pata, Shreya, Samkirtan, Kalyan and a dozen others. They found large number of subscribers, and Kalyan could boast as much as 40,000. Nevertheless, this class was not at all progressive in social and political outlook and the leadership rightly went to political and literary journalists. Political journalism slowly had the upper hand. The Hindi Magazine today is a cent-per-cent literary affair, with a casual tinge of politics. The weeklies and the dailies are political spear-heads.

Below are given short notices of the activity of some important journalist :

### **Raja Shiva Prasad (1823-1885)**

In 1845, he brought out the first independent Hindi weekly in the Hindi Pradesh—the Benares Akhbar. His journalistic activity like his literary activity can never be overlooked by the historian of Hindi Literature.

### **Raja Lakshman Prasad (1826-1896)**

Edited 'Prajā Hitaishī', a purely 'Sanskritised-Hindi organ as a reaction to Raja Shiva Prasad's liberal language-policy.

**Navin Chandra Roy (1840-1883)**

Published 'Gyan Pradayini Patrika' and many other periodicals relating to social reform. He was a Brahmo, and an advocate of pure Hindi.

**Balkrishna Bhatt (1844-1914)**

In 1877, a number of educated young man established a society at Allahabad, named हिंदी प्रवर्द्धनी समाज, and a proposal was carried out by which members were asked to contribute a month's subscription of Rupees five, which was meant for starting a magazine. The magazine so launched was Hindi Pradeep. The editorship fell upon Bhatt. This same year the Government passed the famous Vernacular Press Act, and fearing ill-consequences the other members slipped. Henceforward Bhatt carried on the periodical and continued for no less than 32 years. Another instance of such individual initiative and industry is scarcely to be found in the whole range of our journalistic history. 'Hindi Pradeep' is invariably an encyclopaedia of Bhatt's miscellaneous writings including articles, reviews, criticism, political notes and light literature.

**B. Tota Ram (1847-1902)**

In 1877, he resigned his service, and opened a press at Aligarh—Bharat Bandhoo Press. From this press, he published his famous weekly 'Bharat Bandhoo'.

**Raja Rampal Singh (1848-1909)**

While he was in England in 1883, he brought out an Anglo-Hindi newspaper, "Hindustan". Through this he wanted to give English people first rate information regarding India and its manifold problems. Two years later (1885), he returned to India, and published in Hindi हिंदोस्थान (a daily) which lasted so long as he lived (1909). He also published an English-paper "Indian Union" which did not last long, and on its closing down, he began publishing the English edition of Hindusthan. 'Hindusthan' was the first Hindi daily and has such illustrious persons associated with it as Pandit Madan Mohan Malviya and B. Balmukund Gupta.

**Raj Bahadur Pandit Lakshmi Shankar Misra (1849-1906)**

B. Baleshwar Prasad, the headmaster of Benares Normal School, published a fortnightly 'Kashi Patrika'. In 1885 when Pandit Lakshmi Shanker Misra became Inspector of School for Benares Division, he gave all rights of his

periodicals to him who started Chandra Prabha Press (Kashi) and published the periodical weekly. This was soon an educational periodical of its own kind, and the Government sanctioned its subscription in the educational institutions. The weekly was published both in Hindi and Urdu, and the Hindi portion used a mixed form of *khichri* language. This was probably done to facilitate the work of printing the same material in two different scripts.

### **Bhartendu Harischandra (1850-1885)**

In 1868, he started Kavi Vachan Sudha which gave a periodical out look to Hindi poets throughout India. Later on, it turned into an important weekly Miscellany, and many contemporary and later writers were trained in its school. In 1873, he started Harischandra Magazine, but this was defunct after 8 issues.

### **Kartik Prasad Khatri (1851-1904)**

In 1871, began to publish प्रेमविलासिनी (a Magazine), and the monthly 'Hindi Prakash' from Calcutta. These were high standard enterprises in the newspaper-world of Calcutta of those days. Later on, he edited 'Bharat Jivan' of Kashi and we see him in the editorial board of Sarsawati in its first year (1900).

### **Pandit Bhim Sen Sharma (1854-1919)**

In 1885, he started a monthly magazine 'Arya Siddhanta' which propagated the Aryasamaj cult and proved a very important organ in the spread of Aryasamaj tenets after Swami Dayanand (deceased 1883). Later on, Pandit Bhim Sen Sharma left Aryasamaj and declared it as un-Vedic religion. He also published 'Brahman Surwasva' (magazine) to advocate the cause of the Sanatanist School as against Aryasamaj.

### **Pandit Keshava Ram Bhatt (1854-1905)**

In 1874, he started Bihar Bandhoo Press and began publishing from it 'Bihar Bandhoo' (1874). For sometime he was at Calcutta and during his absence the periodical was continued with the help of contributions. Next year (1875), he took the periodical into his hand again. His attempts for the propagation of Hindi in Bihar are creditable, and Bihar Bandhu much helped his work. It was an important and reputed periodical in its days.

### **Badri Narayan Chaudhery (1855-1923)**

He wrote a number of poems in 1875 in Kavi Vachan Sudha and next year (1876) a number of his articles were also published. In 1881 was published the first *mala* of *Anand Kadambini* and in 1891 was started the weekly *Nagri Nirad*. The two organs published lots of poems and articles by his pen. *Nagri Nirad* was an eccentric effort, and the features were named in high rounding Poetical compounds like सम्पादकीय सम्मतिसमीर, प्रेरित कलापी-कलख, हास्य हरितांकुर, वृतांत दल-बाइल, काव्यामृतवर्षा, विज्ञान बीर बहूष्टियाँ, नियमनिर्घोष etc. Most of the matter was coloured with an ardent love of nature.

### **Pratap Narain Misra (1850-1894)**

In his young days Kavi Vachan Sudha was a popular magazine, and it published interesting and effective articles in prose and verse. Pratap Narain was a constant reader of Kavi Vachan Sudha. On 15th March, 1883, with the help of two friends, he began publishing the monthly Brahman. Its articles were chiefly humorous and Satirical, though educative. The language of the paper was soon a current coin and universally applauded. The paper ran a course of ten years, and attempts were made to restore it to life later on, although they were fruitless. In 1889, he went to Kala-kanker as an associate editor of the daily 'Hindusthan'. However, due to his dependent habits, he did not stay there long.

### **Radha Charan Goswami (1858-1900)**

In his young day Goswami had a genuine leaning towards Brahmo Samaj, and wrote articles in "Hindu Bandhva" in support of this new religious movement. From 1877 to 1883 he was a contributor of all important Hindi periodicals and magazines, the number of such contribution going as far as 200. Some of these forms treatises of great importance. In 1883, he issued 'Bhartendu' (magazine), but had to abandon it because of lack of support. In 1884, the first conference of Hindi editors was held at Allahabad and Goswami was its Secretary. He was a great lover of journalism and he kept full file of all contemporary papers whether important or insignificant.

### **Ambika Datt Vyas (1858-1900)**

Ambika Datt Vyas came into contact, while still young, with Bhartendu Babu Harischand, and his poems were published in Kavi Vachan Sudha. He published 'Peeyush

Pravah' which was only defunct after his death. Some of his important journalistic contributions are on the subject of Vibhakti.

### **Durga Prasad Misra (1859-1910)**

In his student life Pandit Durga Prasad was a great lover of Bengali newspapers and he was always thinking of like adventure in Hindi. Fortunately, at the time Babu Harischanda began to publish his KVS from Kashi and he became its correspondent. Later on 'Bihar Bandhu' was started at Patna and he was as associate editor for some time. He left his broker's profession, and on 17th May, 1878, started the famous Hindi weekly Bharat Mitra, but due to financial drawback on account of lack of subscriptions, he handed it over to Bharat Mitra Sabha.

Sometimes afterward, on the instigation of late Pandit Sadanand Misra, he started the important periodical Sarsudhanidhi, which was defunct after it had only seen a course of one year (1880). Then he brought out, all by himself, *Uchit Vakta*. This periodical gave to revolutionary tone to Hindi journalism. The politico-comic articles of Misra were very popular and influential.

### **Pandit Govind Narain Misra (1859-1926)**

When in 1873, his maternal brother Pandit Sadanand Misra brought out *Sarsudhanidhi* (weekly) he became its partner and associate editor. A year after he relinquished the partnership, but continued his help. Sometimes he had to write it whole. Besides, his articles were published in *Uchit Vakta*, *Dharma Divakar* etc., but most of those were anonymous, and hence his journalistic fame was not great.

### **B. Ram Krishna Verma (1859-1906)**

In 1884, he brought a press from Calcutta, and established, it at Kashi. From March 1884, he brought out 'Bharatjivan' (weekly) which was defunct after his death (1906). The name of the Press and the paper were suggested by Bharten-du Babu Harischanda.

### **B. Deoki Nandan Khatri (1863-1913)**

He published the magazine 'Sudarshan' which was very famous in his times. Pandit Madhva Prasad Misra was the editor and on the death of the editor the paper was defunct.

### **Lajja Ram Mehta (1863-1931)**

He was sometimes manager of Sr. Ranga Nath Mudralaya and for about four year edited *Survahit* (Bundi), a fortnightly.

From 1897-1904, he was editor of Sri Venkteshwar Samachar. During his editorship, the paper flourished well and published useful articles on Sanatan Dharma, social Reform, agriculture, arts and crafts, trade and commerce.

### **Mahabir Prasad Dwevedi (1864-1938)**

He came to Saraswati as an editor in 1903 and edited it for about Sixteen years. During his editorship, Saraswati was the most popular and influential Hindi magazine.

### **B. Balmukund Gupta (1856-1907)**

In his young days he was an Urdu writer and journalists. He constantly wrote in *Oudh Akhbar* and *Oudh Punch* (Lucknow), *Kooh-i-Noor* (Lahore), *Rahbar* (Moradabad), *Victoria paper* (Sialkot) etc. When he came to Hindi he had already an established position in Urdu.

When Babu Hanuman Prasad Rai of Chunar stated *Chunar Akhbar*, he invited Babu Balmukund to edit it. He edited it with such ability that the paper became the most leading one in the United Provinces. Afterwards he went to Lahore to edit the famous Urdu weekly *Kooh-i-Noor* which he could turn to a Daily after a short while.

In these days Raja Rampal Singh had returned from England, and he was publishing Hindi 'Hindusthan' with Pandit Madan Mohan Malviya as the editor. Malviyaji met Gupta in the session of Sri Bharat Dharam Mahamandal at Brindaban through Pandit Din Dayal Sharma. When Malviyaji was leaving Hindusthan, he appointed Gupta as associate editor. Raja Rampal Singh was the editor. There was a Committee of such illustrious persons as Pratap Narain Misra, Radha Raman Chaubey, Chaubey Gulab Chanda, Ramlal Misra, Shashi Bhushan Chatterji, Gurudatt Shukla and Babu Gopal Ram with Babu Balmukund Gupta as the editor and convenor of the committee. After some days Gupta left Kalakanker for his home, and with his exit the committee abruptly ended. At this time Hindi Bangvasi was started at Calcutta (1880).

On the occasion of the Kashi Session of Bharat Dharam Mahamandal, the proprietor of Bangvasi also visited the place and Gupta also attended it. Here he was introduced to the proprietor. In those days a translation of Bengali novel *शिक्षित हिंदू बाला* was serially published. On his return from Kashi Gupta wrote a letter to the editor Babu Amritlal Chakraverti for reviewing it. In response Chakravarti invited him to Calcutta and appointed him his associate. This happened in 1893.

Sometime after Gupta became the editor of *Bangvasi*. He worked in this position with much ability for five years, but when the proprietors of *Bangvasi* had a rift between themselves he resigned and went home. He was at once called back to Calcutta by the proprietor of the *Bharatmitra* as editor of that paper. From this time upto his last days, he was connected with it and it was due to his energy and ability that *Bharatmitra* became the premier paper of Hindi, and an institution in itself.

### **Thakur Prasad Khattri (1865-1917)**

He brought out and edited a periodical *Zamindar*, but it did not survive after a period of one year.

### **Radha Krishna Das (1865-1907)**

He was a constant writer in many journals and a great inspirer of journalists. We have acknowledged our debt to his book सामयिक हिंदी पत्रों का इतिहास which is a valuable document so far as 19th century journalism is concerned, chiefly because it is a record by one who himself took a leading role in contemporary writers and journalists.

### **Kishorilal Goswami (1865-1932)**

In his young days he was writing poems etc. in विश्व वृन्दावन. Till 1918, he was contributing enormous amount of matter to journalism in the form of correspondence, fiction and articles. This year (1918), he brought out उपन्यास मासिक पुस्तक. Through this channel he gave about half a century of novels to the Hindi world. Besides, before 1918, he had been working as an associate editor to a number of periodicals and magazines.

### **Lala Bhagwan Din (1866--1930)**

Contributed to *Rasikmitra*, *Rasik Batika* and *Lakshmi Updesh Lahri*. In 1905, he was the editor of the later magazine.

### **Ratnakar (1866-1932)**

With some of his associates, he brought out 'Sahitya Sudhanidhi' (magazine) which like Kavi Vachan Sudha published ancient poetical works as well as new creations.

### **Shivanath Sharma (1867-1928)**

In his College life he brought out a poetry monthly *Rasik-punch*, but it was defunct after two years. Afterwards, he began to write in Sadanand Misra's weekly *Sarsudhanidhi*, *Uchitvakta* and *Bharatmitra*. In 1901, he edited *Gopal*,

*Patrika* and later on *Basundhara* (Lucknow). In 1905, he started from the Damodar Press 'Anand' (weekly) which he soon turned into a daily of which his serial: मिस्टर व्यास की कथा (Comic) was a special feature. He was not only a great comic journalist, but also a political writer of real merits as can be seen from his editorials.

### **Rai Devi Prasad Purna (1868-1915)**

He started monthly *Rasik Batika* (Cawnpore), a magazine devoted to poetry, and *Dharam Kusumakar*, another magazine for the propagation of the ideals of Sanatan Dharma.

### **Thakur Gajadhar Singh (1869-1918)**

He brought out a magazine बनिता हितैषी which was edited by his sister.

### **Madhava Prasad Sapre (1871-1931)**

In 1900, he brought out *Chhattesgarh Mitra* from Pendra which continued for 3 years, but in the last it had to be stopped due to financial strain. It was famous in its days for its Book-review columns. In 1907, with the help of some of his friends, he published the Hindi editions of Tilak's famous Marathi *Kesari* as Hindi 'Kaisri' (1907-9). It was very popular from the start and unique both in its matter and get-up.

### **Madhava Prasad Misra (1871-1907)**

In 1900, with the assistance of B. Deoki Nandan Khattri, he brought out *Sudarshan* (monthly) which ran a course of 2 years and 4 months. For two years, he also edited वेश्योपकारक.

### **Pandit Jagannath Prasad Chaturvedi (1875-1939)**

In his student life, he contributed articles to *Bharat-mitra*. In 1903, he became the editor of *Hitvarta* for four months. He was a constant contributor to newspapers and journals.

### **Pandit Padam Singh Sharma (1876-1932)**

In 1904, he was invited by Mahatma Munshi Ram to take over सत्यवादी (weekly, Cawnpore). In 1908, he began editing परोपकारी and अनाथरत्नक of Ajmere. In 1918, he began publishing articles now famous as 'Satsai Samhar' in *Saraswati*, and the serial continued for a year.

### **Prem Chand (1880-1936)**

Edited *Madhuri* (monthly, literary) and *Jagran* (weekly, political). He also founded a very progressive monthly,



'Hans' (1930). All of these are very important for the history of Hindi journalism, especially *Hans* which was a pioneer in the field of fiction and new poetry.

### **B. Ram Das Gaur (1881-1937)**

Contributed poems to *Rasik Vatika* and *Chhattisgarh* and edited *Gaur Hitkari* and *Vigyan*. His pioneer work is the only scientific journal in Hindi: '*Vigyan*' (est. 1923).

### **Pandit Chandradhar Sharma Guleri (1883-1922)**

In 1900, he established *Nagri Sadan* at Jaipur and edited for some year the first criticism magazine in Hindi, the *Samalochak* (1902).

### **Jai Shankar Prasad (1889-1937)**

'Prasad' was responsible for bringing out '*Indu*' (Kashi, 1909, Editor Ambika Prasad Gupta). Prasad was connected with this adventure and his first poems and stories were published in it. "*Indu*" had an important place in contemporary journalistic world and has still a historical value of importance for it is instrumental even more than *Saraswati* for the development of Romantic Poetry and modern fiction.

After the first decade of the 20th century, Hindi journalism developed very rapidly, and we can only enumerate the pioneer work of only some of our journalists. Most of them are still with us but they have a claim upon posterity which shall never forget them for their sincere and undaunted labour.

The most important of modern Journalists are Anusuya Prasad Bahuguna (*Utter, Bharat* monthly), Anuplal Mandal (*Kaivarta Kaumudi*), Ambika Prasad Bajpai (*Hindi Bangvasi*, Narsingh, *Bharatmitra* 1919, *Swatantra* 1920-30), Amar Narain Mathur (*Jaipur Samachar*, *Jaybhoomi*), Amrit Lal Nagar (*Cinema Samachar*, weekly; *Chakallas*, Lucknow), Avadheshwar Prasad Singh (Co-editor of '*Yuvak*'), Asharfi Misra (*Sathi*, *Bhagalpore*, daily; *Janak*, *Patna*, daily), Ashoka (*Kishore* 1938-39), Gautam, (*Bachchon ki Duniya*, fortnightly), Indra Deva Singh (*Aryasewak*), Indra Vidya-vachaspati (*Saddharma*, *Pracharak*, *Satyavadi*, *Vjaya*, *Vir Arjun* etc.), Ilachand Joshi (*Vishwamitra*, *Vishwa Vani*), Ishwari Prasad Singh (*Jharkhand*, *Chhota Nagpur*), Ishdatt Shastri (*Adesh*, *Meerut*; *Rajhans*, *Kashi*), Upendranath Ashk, (*Bande Mataram*, *Vir Bharat*), Umadatt Sarswat (*Kavya Kaladhar*, *Calcutta*), Umesh Chandra Deva (*Saraswati*), A. Chandrahassan (*Malyalem Number of Hans*, editor of Hindi portion of *Karal* weekly, *Matrabhoomi*), Om Prakash Sharma (*Nok-Jhonk*, monthly), *Kanhayyalal Bhinda*

(in the editorial staff of Kishor of Patna), Kamlakant Verma (Vishal Bharat), Kamlakant Tripathi (daily 'Aj' and Sansar), Kamlapati Tripathi (Sab ki Boli), Kartkeya Charan Mukerji (Bharat Mitra, Hindu Punch, Vijaya, Bansuri, Haldhar, Daroga Dafter), Kamta Prasad Guru (Saraswati, Balsakha), Kameshwar Nath (Brijbhoomi of Muttra and Akashvani of Lucknow), Kalika Prasad Dixit (Maharathi, Vina), Kali Charan Sharma ('Hindi' daily and weekly, Delhi), Kashi Nath Trivedi (Navajiwan, Ahmadabad), Kasim Ali Sayyed (Swadesh, daily, Allahabad; Ittehad, Saugor, weekly; Mahakaushal, Nagpur; Deepak, monthly, Abohar; Sangeet of Hathras), Kishori Das Vajpai (Maral, monthly of Agra), Mithileshwari Devi (Lokendu), Kumud Vidyalankar (Navasandesh, Nonnihal), Kedarnath Gupta (Kesarvani Samachar), K. Bhujavali Shastri (Jain Siddhanta Bhaskar, Jain Antiquary, Virvani), Keshava Prasad Pathak (Prema), Keshava Prasad Misra (Nagri Pracharini Patrika), Kripanath Misra (Roshni), Krishna Chandra Vidyalankar (Arjun, daily and weekly), Krishnadatt Khandal (Makrand, monthly), Krishnadatt Paliwal (Paliwal, Brahmodaya, Pratap, Prabha, Sainik), Krishnadatta Bhardwaj (Gaur Brahman Samachar), Krishna Deva Gaur (Tarang), Krishnalal Sharasonde 'Hans' (Jyoti, monthly), Krishna Ballabh Dwivedi (Abhyudaya, weekly, 1934-35, Hindi Vishwabharati 1939—), Krishna Bihari Misra (Madhuri, monthly; Sahitya Samalochak, Lucknow; Aj, Kashi), Krishna Swami Guderaj (Chitramaya, Hyderabad), Krishnanand (Kashi Nagri Pracharini Patrika), Khushal Chand (Milap, daily), Khedharan Pranesh (Grahastha, monthly; Go-Shubhchintak, Gaya), Ganeshdatta Sharma 'Indu' (Bal Manoranjan Hindi Sarvaswa, Gauri Hitkari, Chandraprabha, Anath Raksha, Brahman Samachar and Jiwan, weekly, of Muttra), Gaya Prasad Shukla (Sukavi, monthly), Gulab Rai (Sahitya Sandesh), Gokul Chand Dikshit 'Chandra' (Krishi, Keshattriya Chandrika, Sudarshan Chakra, Aryamitra, Vaidyaraj, Bharatpore Rajpatra), Gokulanand Telang Divyadarsh, Gopaldas Vyas (Sahitya Sandesh, Hindustan), Gopal Prasad Sharma (Satyavakta, monthly), Gopaldas Gahmari (Hindusthan of Kalakankar, 1891; Bharat 1891, Venkateshwar Samachar 1901, Jasus, monthly, Gopal Lal Khanna (Khattri Hitaishi, monthly), Gopal Singh Naipali (Sudha, Chitrapat, Ratlam Times, Punyabhoomi Malva, Yogi and Udaya), Govardhanlal Gupta (Sahumitra 1932-1933, Goshubhchintak), Govinddas Setha (daily 'Lokamat' monthly Sharda), Govind Narain Sharma (Dadhimati), Gaurinath Jha (Ganga, Haldhar, Kanya), Gauri Shankar Chaturvedi (Sri Naryadaya Brahman), Gangadhar Indurkar (Ms. Maga-

zine Sanghamitra). Gangadhar Misra (Bimla, 1934), Ganga Prasad Shukla (Kadambari, Vina, Vritta Dhara), Ganga Prasad Singh Akhori (Vishwadut, Bharat-Jiwan), Ganga Saran Singh (Yuvak), Chet Ram Sharma (Prabhat weekly, 1914—16; Chand, Lahore, monthly), Chain Sukh Rai (Jain-Vijaya, Jain Bandhu), Chandra Bali Pandeya (Hindi, monthly), Chandra Rai Sharma (Dharam-vir), Chandramauli Shukla (Kanyakubja), Chandra Shekhar Shastri (Vaisya Samachar), Chandrabai Pandit (Jain Mahiladarsh), Chandravati Rishabhshen (Didi, monthly), Chhabinath Pandeya (Sahitya, monthly, Calcutta; Sahitya, triennial, Patna), Chhail Bihari Lal (Hitopdesh, Bharatputra), Chhangalal Malviya (Abhyudaya, Hindi Mission Patrika), Jagat Narain Lal (Mahabir, Patna), Jagdish Prasad (Mahila Sandesh), Jagdish Prasad Misra (Vartman, Akashvani), Jagdish Singh Gahlot (Shakdwipi Brahman, Sainik, Ksattriya), Jagannath Prasad Khattri 'Milind' (Bharat, monthly, Lahore; Jiwan, weekly, Gwalior), Jagannath Prasad Misra (Vishwamitra, monthly), Jagannath Prasad Shukla (Prayag Samachar, Sri Venkteshwar Samachar, Hindi Kaisri of Nagpur, Sudhanidhi), Jagannath Lal Gupta (Prema, monthly, Vrindaban), Janardan Rai (Narihiti), Jamunadas Vyas (Maheshwari, Lokamat), Jaya Kant Misra (Arya Varta, Jyotshi), Jayadeva Gupta (Pratap daily), Jayanti Devi (Mahiladarsh), Jayendra (Chingari), Janki Saran Verma (Sewa, Jiwan Sakha), Jainendra (Hans), Jyoti Prasad Nirmal (Manorama, Bhartendu, Bharat, Deshdoot, Sammelan Patrika), Jauhrilal Sharma (Gaur Brahman), Tapesch Chandra (Gaya, Biswin Sadi, Haldar), Tarkeshwar Prasad (Biswin Sadi), Darbarilal Jain and Satyabhakta (Parivar Bandhu, Jain Jagat, Jain Prakash, Satya Sandesh), Dwarka Prasad Gupta (Grahasth), Dwarka Prasad Misra (Lokmat, Sri Sharda, Sathi), Dineshdatt Jha (Arya Varta, daily), Dindayalu 'Dinesh' (Rajputana Chronicle, Chal Chitra, Parivartan, Kailash, Nava Jyoti, Vijaya), Durgadatt Pandeya (Shakti, Shankar, Pratap), Dulareylal Bhargava (Madhuri, Sudha, Bal Vinod), Deva Narain Kunwar (Rashtra Sandesh, 1939), Devabrat Shastri (Pratap, Navashakti, Rashtravani), Devidatta Shukla (Saraswati), Devidayal Mast (Scoutmitra, Mahabir, Nava Rajasthan, Navabharat, Maya), Devi Din Trivedi (Kanyakubja Hitkari), Devendra Singh (Kayastha Samachar), Dharampal (daily Arjun and Tej), Dharampal Singh (Kisan Keshari), Dharamvir (Akashvani and Hindu) Dharmendra Shastri (Janmabhoomi), Dharmendra Brahmachari (Roshni), Dharendra Verma (Hindustani, Sammelan Patrika), Natthi Lal Kulshreshtha (Gyanodaya, Brijbhoomi), Nardeva Shastri (Bhartodaya, Shanker), Narmada Prasad Khare (Prema),

Narmada Prasad Misra (Hitkarini, Sri Sarda), Narsingh Ram Shukla (Sajni), Narendra Deva (Vidyapith, Sangharsha), Narottam Das Swami (Rajasthan Bharati), Nawal Kishore Mauj (Yogi, Jwala), Nand Kishore Tiwari (Chand, Maharathi, Sudha, Karamyogi, Matwala Madhuri), Nand Kishore Singh Thakur (Bharatmitra, Sri Krishna Sandesh, Hindu Punch and Swadhin Bharat), Nand Dularey Bajpai (Bharat, 1930), Nathu Ram Premi (Jainmitra, Jain Hitaishi), Nath Lal Baj (Khandelwal Jain Hiteshi, Indore), Narayan Datt Bahugun (Karambhoomi), Niranjan Deva Vaidya (Arjun, Lokamat, Janmobhoomi), Nilkantha Tiwari (Usha), Padumlal Punnalal Bakhshi (Saraswati 1920-28, Chhaya, Allahabad), Pannalal Gupta (Navajyoti), Parmesthi Das Jain (Jainmitra, Digamhar Jain, Vir), Parmeshwar Singh (Vishwamitra, Pratap, Hindusthan), Paripurnanand Verma (Sainik, Prem, Lokamat, Sandesh, Prema), Prakash Chandra Yadava (Yadava Sandesh, Jagriti, Sipahi), Praphulla Chand Aujha 'Mukta' (Bijali, Arti), Pravasi Lal Verma (Dharma-bhyudaya, Muni, Kailash, Jagran, Mastana, Hans, Sadbna), Prem Narain Agrawal (Lekhak), Prem Narain Tandon (Khattri Hitaishi, Honhar), Pandeya Bechan Ugra (Vikram of Ujjain), Paras Nath Singh (Daily Aryavarta), Parushotam Sharma Chaturvedi (Bhartiya Dharma), Benarsi Prasad Chaturvedi (Aryamitra, Abhyudaya 1927, Vishal Bharat 1928-37, Madhukar, 1940), Benarasi Prasad Bhojpuri (Swadhin Bharat of Arrah, Aryamahila of Kashi and Bal Kaisri of Arrah), Basantlal (Maheshwari Bandhu, weekly), Babu Rao Vishnu Parakar (Bangvasi 1907-08, Bharatmitra 1910-15, Aj 1920-43, Sansar 1943, Prem Chand Smriti Special number of Hans 1937), Bal Krishna Sharma Navin (Pratap, Prabha), Ba'mukund Gupta (Varman Daily), Bithal Das Modi (Jiwan Sakha and Jiwan Sahitya), B. P. Sinha (Desh, Sangharsha), Bhagwati Charan Verma (Vichar), Bhagwati Prasad (Sansar, Vikram, Madhuri), Bhagwan Das Kela (Prem of Brindaban and Maheshwari of Nagpur), Bhawani Dayal Sanyasi (Aryavarta 1913-14, Indian Opinion, 1914, Hindi 1922-25, Aryavarta 1931), Bhuvneshwar Kumar Vishwa (Mahabir), Bhuvaneshwar Nath Misra (Sanatan Dharma, Kalyan), Bhuvaneshwar Rai (Asha), Bhuvaneshwar Singh Bhuwan (Vidyapati, Lekhmala, Vaisali, Vibhuti), Bhoor Singh Rathor (Tirhut Samachar, Chhatradharma Sandesh), Bhairava Prasad Singh (Rajput), Bhanwarlal Khinchi (Oswal Navayuvak), Bhanwarlal Bhatt (Vani), Madan Gopal Singhal (Adesh and Vaisya Hitkari), Madan Mohan Malaviya (daily Hindusthan), Madan Mohan Misra (Prakash), Madhusudan Chaturvedi (Aryamitra, Dinesh, Diwakar, Vijaya), Madhusudan 'Madhup' (Ms. Asha), Mahadevi Verma (Chand), Mahabir

Sharma (weekly Jagriti), Mahendra (Jaiswal Jain 1918-24, Vir Sandesh 1927-28, Sainik 1929-32, Hindustan Samachar daily 1930, Satyagrah Samachar 1930-32, Singhnad 1930-32, Agra Punch daily 1934-40, Sahitya Sandesh 1937—), Raja Mahendra Pratap (Prem weekly), Maheshwar Prasad (Tirhoot Samachar, Jiwan Sandesh), Makhn Lal Chaturvedi (Pratap, Prabha, Karamvir), Matadin Shukla (Madhuri), Murari Lal Sharma (Bhartiya Balak, Sewa), Munshi Ram Sharma (Sahitya Sudhakar), Mahatma Gandhi (Navajiwan, Harijan, Sarvodaya), Mohanlal Gupta (Navayuvak, Tirhut Samachar), Mohan Sharma (Mohini, Hindustan, Rasayan, Paisa, Kavyakaladhar), Mohan Singh Saingar (Vishal Bharat), Mangat Ram Sadhu (Sanatan Jain), Mrityunjaya Prasad (Desh, Hindi Navajiwan), Yashpal (Biplava), Yashpal Jain (Jiwan Sudha, Madhukar), Yogendra Sharma (Anand), Raghunath Vinayak Dhulekar (Utsah, Matribhoomi), Raghuvans Pandeya (Kishore), Rajandhari Singh (Kisan), Rananjaya Singh (Manasvi), Rama Charan (Jiwan Sandesh, Khadi Sewak, Rama Shanker Avasthi (Abhyudaya, Pratap, Vartman), Rajkishore Singh (Agrasar, Bharatmitra), Raj Kishore Singh (Chhaya), Raja Ballabha Sahai (Aj), Dr. Rajendra Prasad (Desh), Rajendra Shanker Bhatt (Rajasthan, Visvamitra, Lokavani), Rajeshwar Narain Singh (Janmabhoomi), Radhakrishna (Kahani), Ram Kishore Sharma (Jayaji Pratap, weekly, 1928), Ram Kishore Shastri (Manasvi), Ramgopal Vidyalkar (Sainik, Arjun), Ramchandra Tandon (Hindustani), Ramchandra Praphulla (Vinod), Ramchandra Verma (1907, Bihar Bandhu, Nagri Pracharini Patrika, Bharat Jiwan), Ramchandra Sharma (Adhyapak), Ram Chandra Srivastava (Jayaji Pratap, Arya Pathik, Arya Punch), Ramjaya Pandeya (Bhagwat), Ramdatta Bhardwaj (Navin Bharat), Ram Dahin Misra (Kishore), Ramdayal Pandeya (Agradoot), Ramdani Tiwari (Hitaishi), Ram Naresh Tripathi (Banar, 1931-41), Rampriya Sharan Singh (Aryavarta), Ramjhin (Tirhut Samachar), Ramlal Srivastava (Gorakhpur Akhbar), Rambriksh Sharma (Tarun Bharat, Kisan Mitra, Golmal, Balak, Yuvak, Lokasangrah, Karmavir, Yogi Janta), Ras Bihari Ram Sharma (Shiksha), Ramanuj Lal Srivastava (Sarthi), Ramayan Prasad (Swadhin Bharat of Arah), Rameshwari Nehru (Stri Darpan), Rup Narain Pandeya (Nigmagam Chandrika), Nagri Pracharak, Indu, Madhuri), Lalli Prasad Pandeya (Hindi Kaisri, Calcutta Samachar, Bal Sakha), Lalit Kumar (Asha, Alok), Lakshman Narayan Garde (Venkateshwar Samachar, Rangvasi, Navanit Bharatmitra, Sri Krishna Sandesh, Kalyan specials), Lakshmi Dhar Bajpai (Hindi Bihari, Chitramay Jagat, Aryamitra, Rashtramat), Lakshmi Narayan (Khadi Sewak),

Lakshmi Narayan Lal (Lakshmi, Grahastha), Lakshmi Narayan Singh Sudhanshu (Kumar, 'Sahitya, Rashtra Sandesh), Lakshmiapati Singh (Maithil Bandhu), Banshidhar Misra (Lokamat, weekly), Brijnandan Sahai (Shiksha, Samasyayutri, Sahitya Patrika), Vinod Shanker Vyas (Jagran, Aj), Vishwanath Misra (Varnashram, Sanatan Dharam), Vishwambhar Sahai Premi (Tapobhoomi), Vishwambhar Datt Chandaula (Garhwali), Shyam Sunder Das (Nagri Pracharini Patrika), Shambhu Nath Saxena (Vichar, Anand), Shambhu Nath Saxena (Rajasthani Shodh Patrika), Shambhu Ratan Misra (Shanti), Shambhu Lal Sharma (Bharat Bharti), Shanti Devi (Shanti), Sharda Kumari Devi (Mahila Darpan), Sharda Devi (Stri Dharma) Shaligram Dwevedi (Shri Sharda), Shikhar Chand Jain (Khandelwal Jain Hitechhu), Shiva Charan Lal (Tapti Vijaya 1919-30, Karmayug 1930, Swarajya 1913-45, Vikram weekly), Shivadan Singh Chauhan (Prabha, Naya Hindusthan, Hans), Shivanath Singh Shandilya (Tyagi), Shiva Pujan Sahai (Marwari Sudhar 1920, Matwala 1923, Madhuri 1925, Ganga 1930, Jagran 1932, Balak 1934, Adarsha Samanvaya, Upanyas Tarang, Mauji, Golmal), Shiva Prasad Gupta (Aj), Shuka Deva Prasad Tiwari (Hindu), Sri Nath Singh (Grahlakshmi 1924, Shishu 1924, Desbhandhu 1926, Bal Sakha 1926-45, Abhyudaya 1931, Saraswati 1934-38, Deshdoot 1939-45, Hal 1939—, Didi 1940—), Srimannarayan Agrawal (Sab ke Boli, Rashtra Samachar), Sri Ram Sharma (Vishal Bharat), Sakal Narayan Sharma (Shiksha), Sachchidanand Hiranand Vatsayan (Vishal Bharat), Satya Jiwan Verma (Lekhak, Duniya), Satya Narayan Sharma (Navajagritika, weekly of Assam), Satyendra (Uddharak, Jyoti, Sadhna, Brij Bharti, Aryamitra), Saryu Panda Saur (Aryamahila of Kashi), Swarajya Prasad Dwevedi (Alok, Agradoot), Sahjanand Saraswati (Lokamat), Sankata Prasad Bajpai (Kanyakubja Patrika), Sant Ram (Usha, Bharati, Ugantar), Sampat Kumar Misra (Maheshwari Bandhu, Sanatan, Sanatan Dharma), Sampurnanand (Maryada 1921), Savitri Dulareylal (Sudha, Balbinod), Siddhinath Dikshit (Hindi Kaisri, Sudanidhi), Siddhi Nath Madhava (Karmavir, Madhya Bharat, Pranvir), Sukhsampati Rai Bhandari (Venkteshwar Samachar 1913 Saddharma Pracharak 1914, Patliputra 1915, Mallari Martand 1916, Navin Bharat 1923, Kisan 1926-30), Sunderlal Garg (Navajyoti), Subodh Misra (Annapurna, Chhota Nagpur Samvad, Bharati of Hazari bagh), Sumitranandan Pant (Rupabh), Suresh Singh (Kumar), Surendra Jha (Mithila Miher), Sureshwar Pathak (Desh, Prabhakar), Surya Narayan Vyas (Vikram), Sohanlal Dwevedi (Adhikar daily), Hazari Prasad Dwevedi (Vishwa

Bharati), Hanuman Prasad Poddar (Kalyan), Hari Krishna Jauhar (Mitra, Upanyas Tarang, Dwijraj, Venkteshwar Samachar, Bharat Jiwan, Bangvasi, Nagri Pracharini Patrika), Hari Krishna Trivedi (Sainik, Hans, Hindustani), Haribhau (Navajiwan, Tyagbhoomi, Malava Mayukh, Rajasthan, Jiwan, Sahitya), Viyogi Hari (Hari Prasad Dwevedi; Harijan Sewak) Hari Shanker Sharma (Aryamitra, Prabhakar, Sainik, Sadhna), Hari Krishna Premi (Tyagbhoomi, Karmavir, Bharati), Shiksha, Sewa), Hari Krishna Dhawar (Khattri Hitaishi), Hawaldar Tripaihi (Balak), Hans Kumar Tiwari (Usha, Gaya), Hiralal (Jain Pracharak), Kishan Chandra (Aryamitra, Sadhana) and Trilochan Shastri (Pradeep of Moradabad). There are many more important names connected with the history of Hindi Journalism in the last 25 years, and the history of recent Journalistic enterprises can not be written without a reference to some of these. With the close of World War II a new and better class of editors and journalists is slowly moving to the fore ranks, and our journalism is turning a new page in almost all spheres of its activity.

*Specimens showing development of Hindi language*

### उदन्त मार्तण्ड ( १८२६ )

श्रीमान् गवर्नर जेनेरल बहादुर का सभावर्णन

अंग्रेजी १८२६ साल १६ में को कम्पनी अंग्रेज़ बहादुर ओ ब्रह्मा के बीच में परस्पर सन्धि हो चुकनेके प्रसंग से यह दरबार शोभनागार होके श्री श्री लार्ड एमर्हस्ट गवर्नर जेनेरल बहादुर के साक्षात से मौलवि महम्मद खलिलुद्दीन खॉ अवध विहारी के ओर से वकालत के काम के प्रसंग से सातपारचे खिलअत ओ जिगा सरपेंच जड़ाऊ मुक्ताहार ओ पालंकि भालरदार जो महाराज सुखमयि बहादुर के संतति राजा शिवचन्द रावबहादुर ओ राजा नृसिंह चन्द्र राव बहादुर राज्य ओ बहादुरी मिलने के प्रसंग से सात-सात पारचे की खिलअत जिगा सरपेंच जड़ाऊ मुक्ताहार ढाल तलवार ओ चार घोड़े की सवारी की अनुमति ओ रामगिरधारीलाल बहादुर ओ मिर्जा महम्मद कामिल का नवाब नाजिम बहादुर के विवाह के प्रसंग से ६-६ पारचे की खिलअत जिगा सरपेंच जड़ाऊ ओ कृपाराम पंडित नवाब फैज महम्मद खां बहादुर के ओर से पुरी वकालत के पद होने के प्रसंग से दोशाला गोशवारा जीमे आस्तीन सरपेंच जड़ाऊ पगड़ी ओ मृत विश्वंभर पण्डित की स्त्री के एकटिंग वकील देशीप्रसाद तिवाड़ी दोशाला महम्मद सईद खॉ साहिब ओ राजा भूपसिंह बहादुर...के एक-एक हार से भूषित ओ कृतकृत्य हुए ओ...के रईस के वकील शिवरख ने श्री श्री गवर्नर जेनेरल बहादुर को साक्षातकार इस सन्धि की बधाई की कविता भेंट धरी ओ नर-श्रेष्ठ कविता का भाव बूझे पर बहुत रीझे ।

### बंगदूत ( १८२९ )

जो सब ब्राह्मण सांग वेद अध्ययन नहीं करते सो सब व्रात्य हैं, यह प्रमाण करने की इच्छा करके ब्राह्मणधर्म परायण श्री सुब्रह्मण्य सास्त्री जी ने जो पत्र सांग वेदाध्ययनहीन अनेक इस देश के ब्राह्मणों के समीप उठाया है, उसमें देखा जो उन्होंने लिखा है—वेदाध्ययनहीन मनुष्यों के स्वर्ग और मोक्ष होने शक्ता नहीं ।



## बुद्धिमत्ता ( १८५३ )

### स्त्रियों की शिक्षा का विषय

स्त्रियों में संतोष और नम्रता और प्रीति यह सब गुण कर्त्ता ने उत्पन्न किए केवल विद्या ही की न्यूनता है जो यह भी हो तो स्त्रियाँ अपने सारे ऋण से चुक सकती हैं और लड़कों को सिखाना पढ़ाना जैसा उनसे बन सकता है पुरुष से नहीं हो सकता यह काम उन्हीं का है कि शिक्षा के कारण बाल्यावस्था में लड़कों को भूलचूक से बचावें और सरल २ विद्या उन्हें सिखावें यह सत्य है कि स्त्रियाँ बालक को अपनी छाती से दूध पिलाती हैं परन्तु उन्हें चाहिये कि अपनी बुद्धि से उसकी आत्मा को भी पालें और मनुष्य बनावें और जिसमें ऐसा बड़ा कार्य सिद्धि होता है उसे उचित नहीं है कि आप विद्या से रहित रहे और अपने अंतःकरण को शुद्ध न करे जो स्त्री कि विद्या से विहीन है वह बालकों के चित्त रूपी क्षेत्र में विद्या का बीज कैसे बो सकती है और उनके आगे की बुद्धि का कारण किस रीति से हो सकती है ।

( भाग २, सं० ३५ बुधवार, ३१ अगस्त, १८५३ )

### कवि वचन सुधा ( १८६७ )

( भाग १, संख्या ६, सं० १६२६ आश्विन शुद्ध १५ )

बड़ौदा के महाराज ने जैपुर के महाराज को भी जीत लिया महाराज जैपुर ने केवल नृत्य किया था और इन्होंने नृत्य और गान दोनों क्रिया की किसी पहलवान को साठ हजार रुपया देने के उत्सव में यह रंगसभा नियत हुई थी बहुत से अंगरेज इसमें आये थे । दो तीन दिन तक यह रंगसभा नित्य होती थी । भोजन और नृत्य गानादिक से महाराज ने सबको अत्यन्त संतुष्ट किया । जिस समय महाराज गाने को खड़े हुए सब लोग बड़े आश्चर्य से उनका मुख अवलोकन करने लगे और उनको आश्चर्य हुआ कि महाराज को दंड मुगदल से किस समय अवकाश मिला जिससे उन्होंने यह गुण सीखा :

( गुजरात अखबार )

### पुनर्विवाह

जगन्मित्र लिखता है कि पद्मपुराण के दिवोदास महाराज का जो लोग उदाहरण देते हैं उन्हें केवल भ्रम है मैंने पद्मपुराण देखा तो निश्चय हुआ कि उनकी दिव्य कन्या के विवाह समय में पति मर गया जैसा आगे के श्लोकों में निश्चित है...

### कार्तिक स्नान

यह आश्विन की पत्रिका है इस हेतु मैंने उचित समझा के कार्तिक स्नान कुछ समाचार और अत्याचार प्रकाशित करूँ निश्चय है कि इस पर हम लोग मुख्यतः हमारे नगर के परम धार्मिक कोतवाल साहब अवश्य दृष्टि करें.....

### भारतमित्र ( १८७८ )

जयोऽस्तु सत्य निष्ठानां भेषां सर्वे मनोरथा ।

१म खण्ड कलकत्ता संवत् १९३५ ज्येष्ठ कृष्ण प्रतिपदा शुक्रवार

१म मंख्या १७ मै १८७८ ई०

### भारतमित्र

बड़े आश्चर्य की बात यह है कि आज तक ऐसा कोई समाचार नहीं प्रचारित हुआ जिससे हिंसा के हिन्दुस्तानी लोग भी पृथ्वी के दूसरे लोगों की तरह अपने अन्न और अपनी बोली में पृथ्वी की समस्त घटना को जान सकें क्या यह बड़ी पछतावे की बात नहीं है जब कि इस १९१० सदी में बंगाली तथा अन्यान्य जाति के आदमी अपनी २ बोली में ज्ञान में दिन दिन उन्नत हुए जाते हैं और हमारे हिन्दुस्तानी भाई केवल अज्ञान खडिया पर मर फैलाये हुए पड़े हैं और ऐसा कोई नहीं जो इनको उस खडिया पर से उठाके ज्ञान की किरण उनके अंतःकरण से करे बहोत दिनों से हम आशा करते थे कि कोई विद्वान बहुशर्मा आदमी इस अभाव को दूर करने की चेष्टा करेंगे परन्तु यह आशा परिपूर्ण न हुई ।

इस आशा के परिपूर्ण न होने से और बहोत से हिन्दुस्तानियों को सांसारिक खबर जानने के लिये बंगालियों का मुँह ताकते देखकर हमारे चित्त में यह भाव उत्पन्न हुआ कि जिसको हमारे हिन्दुस्तानी और मारवाड़ी लोग अच्छी तरह पढ़ सकें और समझ सकें तो इस्से हमारी समाज की अवस्था उत्तरी होगी X X

( भाग १, १७ मई १८७८ )

## सार सुधानिधि ( १२ सेप्टेम्बर १८७८ )

### सारसुधानिधि का अनुष्ठान पत्र

कलकत्ता हिन्दुस्तान की राजधानी है, इसके प्रधान रहने वाले बंगाली हैं परन्तु राजधानी और वाणिज्य व्यापार का प्रधान नगर होने के कारण इसमें ( कत्तकत्ते में ) अंगरेज, यहूदी, पारसी, दक्षिणी, वर्मी, चीना आदि बहोत जाति के लोग रहते हैं और वाणिज्य व्यापार के लिए मारवाड़ी, देशवाली, और बम्बई वाले आदि हिन्दुस्तानी भी कुछ कमती नहीं हैं और व्यापार भी ये लोग बहुत कर्ते हैं यहाँ तक कि इन्हीं लोगों से कलकत्ते के व्यापार की विशेष उन्नति दिखाई देती है। परन्तु दुःख का विषय है कि ये लोग इतना वाणिज्य व्यापार करते भी हैं तो भी एक सामयिक हिन्दी भाषा का प्रधान समाचार पत्र के न रहने से हरकत हुआ करती है, क्योंकि ये लोग प्रायः साधारण हिन्दुस्तानी लिखने पढ़ने के और कुछ भी नहीं जानते और ऐसी बहोत सी बातें हैं कि उसके नहीं जानने से विषय हानि होती है, और इस लिये इन लोगो को अंग्रेज़ी जानने वालों का मुँह निहारना पड़ता है, उससे खरच भी भरपूर होता है और काम भी पूरा नहीं होता इसका ये कारण है कि जिसके बिना इनकी उपस्थिति हानि होती है उसी को पूछ लेते हैं इसके सिवाय और न तो पूछते हैं और न जानते हैं, और ये तो निश्चय है कि हिन्दुस्तानी और मारवाड़ी ये भी नहीं जानते कि ये कौन सा समय है और इस काल का सभ्योचित व्यवहार क्या है और राजा प्रजा का क्या सम्बन्ध है, और वो कौन से काम हैं कि जिन कामों के करने से धन, मान, यश और राजा प्रजा का धनिष्ठ सम्बन्ध आदि फल लाभ होते हैं निःसन्देह ये सब बातें तो समाचार पत्रों से जैसी सहज जानी जाती हैं वैसा तो और कोई भी उपाय नहीं है। इसलिये कि एक महात्माओं की ऐसी इच्छा है कि एक हिन्दी भाषा का समाचारपत्र ऐसा प्रचार होना चाहिये कि जिससे साधारण सब लोगों का उपकार होय और ऐसे ऐसे विषय उसमें रहें कि जिसके पढ़ने से थोड़े ही में विशेष ज्ञान होकर स्वदेशियों कि उन्नति होय।

इस प्रकार का समाचारपत्र यदि सर्वांग मुन्दर किया जाय तो उसमें दिन कम से कम तीन (फर्मा स्टाल) होना चाहिये क्योंकि उसमें धर्मनीति, राजनीति, समाज नीति, और पदार्थ विद्या रसायन विद्या आदि दर्शनशास्त्र; वैद्यशास्त्र और वाणिज्य व्यापार विषय के प्रबन्ध, और अनेक प्रकार की खबरें, ये सब विषय उदारता में रहने चाहिए।

ये सब विषय लिखना कुछ सहज नहीं है और न एक आदमी का काम है जो लिखले, क्योंकि ऊपर कहे हुए विषयों में से एक एक विषय ऐसे हैं जो दो-दो, चार-चार, दश दश, बारे बारे बरस पढ़ें और सीखें अच्छी तरह नहीं जाने देते इसलिये जिन लोगों ने अत्यन्त परिश्रम करके अपने परिश्रम और विद्या का फल जो अपनी अनोखी समझ है वो साधारण सब लोगों के हित के लिए साधारण सरल हिन्दी भाषा में लिख के इस पत्र में प्रकाश किया करेंगे । अर्थात् यथासाध्य सारमुदानिधि की सहायता करेंगे ।

( वही, 'साहित्य', १३ जनवरी १८७६ )

जिस तरह से सर्वाङ्ग सुन्दरी अभिनेतृ नटी बहुत प्रकार के वेश में अभिनय दिखाकर रङ्गभूमि स्थित दर्शकों के हृदय में बहोत प्रकार के भिन्न २ भाव उदय और क्षण क्षण में उनकी चित्तवृत्तियों को अपनी नाट्य कौशल से नये २ और अनोखे भावों की तरफ खींचती है इसी प्रकार भाषा भी कभी मोहनी रूप धारण कर कोमल कुशाङ्गी नर्तकी की तरह अङ्गभङ्गी और कटाक्षपात द्वारा तरुण गणों के चित्त की सातिशय चञ्चल करती है, और कभी रामनिर्वासित सीता अथवा कंदर्पविरहणी रती की न्याई अनर्गल अश्रुवर्षण द्वारा मनुष्यों के हृदय को सातिशय व्यथित करती है, और कभी विचित्र रूप धारण कर कौतुकावह वेश और हास्यवर्द्धक प्रसङ्गों से बालकों के हास्य को वर्द्धित करती है और कभी कोपविजृम्भिता, करालवदना कालान्तकारिणी प्रचण्डमूर्ति चण्डी के सदृश उग्ररूप से वीर पुरुषों के हृदय को प्रोत्साहित कर समराग्नि प्रज्वलित करती है, फेर कभी वृणा उत्पादक क्रोदपूर्ण शरीर से सम्मुखी होय मनुष्यों के चित्त में वृणा उपजावे है, और कभी जटा कमण्डलु शोभिता भस्मबलकलधारिणी शान्तस्वरूप तपोवन वासिनी-सी होकर मनुष्यों की भक्ति और प्रेममुख का आस्वादन करावे है; इसी प्रकार से कभी स्वभाव सुन्दर मधुरहासिनी बालिका के सदृश अस्फुट भाषिणी अभी ज्ञान और नीतिगर्भित उपदेश देनेवाली पूजनीया वृद्धा की सदृश होकर भक्ति आनन्द विस्मय शोक क्रोध भय प्रभृति को मनुष्यों के हृदय में स्थान दान करती है ।

( वही, वसन्तऋतु, २१ अप्रैल १८७६ )

**हरिश्चन्द्र चन्द्रिका**

( १० फेब्रुअरी, १८७६ )

उत्साहावलम्बन प्राप्ति

धन्य हैं भगवान् करुणानिधान जगदीश्वर जिनकी शक्ति से सुमेरु का

सर्वप्रधान पहाड़ राइ और सरसों सरीवा छोटा हो जाता है, और फिर उन्हीं की कृपा से तिल का तारल राइ का पहाड़ हो जाता है। जिनकी शक्ति से पहिले जंगल ऊसर भूमि स्वर्ण तुल्य भारत भूमि अनिर्वचनीय शोभा को प्राप्त हुई थी, और फेर वो ही भारत भूमि की अब क्या अवस्था हो गई है। जिस देश के लोग एक समय जगत मान्य और जगतगुरु होकर विद्या बुद्धि और सभ्यता के दृष्टान्त हुए थे, अब उसी देश के लोग पृथ्वी के और और खंडों के अपेक्षा बलहीन, विद्याहीन, बुद्धिहीन और सभ्यताहीन कहलाये हैं।

( सम्पादकीय )

### आनन्द कादबिम्नी ( १८८४ )

परिपूर्ण पावस

जैसे किसी देशाधीश के प्राप्त होने से देश का रंग-ढंग बदल जाता है तद्रूप पावस के आगमन से इस सारे संसार ने भी दूसरा रंग पकड़ा, भूमि हरी भरी होकर नाना प्रकार की धामों से सुशोभित हुई, मानों मारे मोद के रोमांच अवस्था को प्राप्त भई। सुन्दर हरित पत्रावलियों से भरित तरुजनों की सुहानी लतायें लिपट-लिपट मानो मुग्ध मयं का मुखियों को अपने प्रियतमों के अनुरागालिंगन की विध बतलाती। इनसे युक्त पर्वतों के शृंगों के नीचे सुन्दरी परी समूह स्वच्छ श्वेत जलप्रवाह ने मानों पारा की धारा और बिल्लौर की ढार के श्यामलता की झलक दे अलक की शोभा लाई है। बीचों बीच माँग को काढ़ मन माँग लिया और पत्थर की चट्टानों पर सुबुल अर्थात् हंसराज की जटाओं का फैलना विथरी हुई लताओं का लावण्य का लाना है।

१८८५

( वही, स्थानिक संवाद )

दिव्य देवी श्री महाराणी बड़हर लाख फंफट भेल चिरकाल पर्यन्त बड़े उद्योग और मेल से दुःख के दिन 'संकेत' अचल 'कोर्ट' का पहाड़ ढकेल फिर गद्दी पर बैठ गईं। ईश्वर भी क्या खेल है कि कभी तो मनुष्य पर दुःख के रेल-पेल और कभी उसी पर सुख की कुलैल है।

( वही, ना० ४ मेघ १, १६०२ ई० भाद्र और आश्विन सं० १६५६ वि० )

पत्रिका का पुनर्प्रादुर्भाव और उसका अग्रम्भाख्यान

धन्य २ उस परब्रह्म सच्चिदानन्दधन को कि जिसकी कृपा वारिविन्दुवर्षा से आनन्द प्रमत्त हो अचाञ्चक आज फिर यह मनमयूर उत्साह आलम्बन कर

आनन्द कादम्बिनी के आनन्द विस्तार लाला ग से थिरिकने लगा, और बिना किसी सोच-विचार के लेखनी चातक बन चँहक़ार चली कि 'मेरे प्यारे रसिकों ! आओ आज के समागम चिरवियोग दुःख को भूलें, और बहुत दिनों से मानवती बैठी वार्ता वधूड़ी के आरम्भ भूँवट को खोल उसके आनन्दमन्द स्मित का स्यास्थ्य अनुभव करें कुछ अपनी बीती सुनाये', और कुछ तुम्हें भी सुनाने का अवसर दें ।

( वही, माला ४, मेघ १ )

### अंकुर और उषामंदिर

सहयोगी हिन्दी बंगवासी लिखता है कि कम्बोडिया श्याम देश के पास है । वहाँ अंकुर नाम एक प्राचीन हिन्दू राजधानी निकल पड़ी है । पर इस समय वहाँ एक भी हिन्दू नहीं है । इसी तरह आसाम देश के इस पार जङ्गली डाफलों के देश में ब्रह्मपुत्र की घाटी पर गौहारी और तेजपुर के बीच राजा बलि के पौत्र बाणसुर की पुत्री उषा का बड़ा भारी मन्दिर निकला है । डाफला लोग हिन्दू नहीं हैं, पर उनके जंगलों में यह उषा का मन्दिर पक्का खड़ा है । न जाने अभी कहाँ कहाँ भारत की प्राचीन कीर्ति लुप्त पड़ी है ।

( वही, माला ७, मेघ १, २, १६०७ )

### नवीन वर्षारंभ

धन्य उस लीलामय जगदीश्वर का विलक्षण व्यापार, जिसका कहीं से कुछ व्यापार नहीं लखाता, न कहीं से किसी प्रकार यह समझ में आता कि कब, कहाँ से किस भौति पर क्या कर दिखवायेगा और किसे कहाँ से कहाँ पहुँचायेगा । क्यों और किस प्रकार उसका कौन सा कार्यारंभ होगा और क्या करनेवालों से कब क्या करा देगा । × × वैसे ही यद्यपि एक ही सनातनधर्म की पताका इस पृथिवी पर उड़ती दिखाई पड़ती थी, किन्तु बात की बात में वह बात जाती रही और दूसरी ही बात वहना आरंभ हुआ ।

### भारतोद्धारक ( मासिकपत्र, १८८४ )

भारतोद्धारक का मुख्योद्देश मात्र भाषा ( देवनागरी ) हिन्दी के प्रचार करने का है हमारे तन्-मन से धुनि लगी हुयी है कि किसी प्रकार से हिन्दी महारानी का गौरव बढ़े अर्थात् जिस प्रकार से हमारी नागरी सर्वगुणआगरी के शील स्वभाव का शिक्षाकमीशन ने अनादर कर इस्को रसातल भेजना ठाना

है अब हमारी भी यही टेक है कि जहाँ हिन्दी का स्वेद विन्दु पड़े हम अपना रक्त देने को उपस्थित हों ।

क्या यह शोक और महाशोक की बात नहीं है ! कि हमने अपना कलेजा निकाल २ सिर पीट २ और ढोल बजा २ कर कह दिया कि हमारी बोली हिन्दी । हमारे बाप दादों की बोली हिन्दी । उर्दू के आशिक जो झूठी टॉय २ कर शीन के शडापे बाहर ही उड़ाये घर में परदे के भीतर उनकी बीबीयों की बोली हिन्दी ॥ घर रूपी बिलें सर्परूपी शीन के शड़ापी बहुधा करके चित्रगुप्ती बाहर ही उर्दू के खती अंत को उनकी भी बोली हिन्दी ! विशेष क्या कहें ! इस देश की बोली हिन्दी । अक्षर इस देश के हिन्दी । परन्तु न जाने शिक्षा कमीशन ने इसको क्यों ढाल दिया । हम प्रकाश्य कर कहते हैं कि यह अन्याय शिक्षा कमीशन में किसी धार्मिक हिन्दू के मेम्बर न होने से हुआ है, अन्यथा ऐसा अन्याय कदापि न होने पाता अ ह ह ह ! !! पाठकगण ! सत्य कहिये ।

( भाग १, सं० १, १८८४ )

लो आज हिन्दी की अंतिम बारी है इस दिसम्बर मास में हिन्दी उद्धारणी सभा प्रयागराज में जुड़ने की भारी है । कहां अब हिन्दी के रसिकों ने क्या विचारी है । सुहृद पाठकगण ! यही अवसर है हिन्दी के न्यायालयों में प्रवेश कराने का, यही समय है हिन्दी के उद्धार कराने का, यही अवसर है दुखिया हिन्दी को फाँसी से बचाने का, यही अवसर है अपनी एक्यता के दिखाने का, और यही समय है अपने पुरुषाओं के नाम उजागर अर्थात् उनकी कीर्तियों के प्रकाश कराने का, जो इस अवसर और ऐसे समय को हाथ से नहीं खो बैठे तो बस यही समझना चाहिए कि हिन्दुओं का नाम डूबा, और सारे ग्रंथों पर पानी फिरा, वस फिर क्या रहा इतके रहे न उतके, एक तो हम हिन्दू वैसे ही दिन पर दिन नीचे पर नीचा देखते जाते हैं जो इस कार्य में भी हम पूरे न उतरे और आलस्य ग्रसित रहे तो फिर आँखें ऊँची करना हमको दुर्लभ हो जायगा । इसलिये हिन्दी के चात्रको ! हे मातृभाषा के प्रेमियों ! और हे सर्व समाजों के अधिकारियों ! शीघ्रतन मन धन से हिन्दी उद्धारणी सभा की सहायता कर अपनी सभा का करतव्य कर दिखाइये, और श्रीयुत काशीप्रसाद सम्पादक हिन्दू समाज एलाहाबाद के पते से पत्र भेजकर उनके उत्साह को बढ़ाइये ।

( भाग २ सं० ६, १८८२ )

## गोधर्म प्रकाश ( जुलाई १८८६, काशी )

### गो रक्षा का उपाय

इस बात को भारतवासी मात्र जानते हैं कि इस देश में जैसा मान्य गौ का था और अन्य किसी धन का नहीं था क्योंकि भारतवासियों के बल और बुद्धि का कारण केवल गौ ही मालूम होती है क्योंकि भारतवासी अधिक दयालु चित्त और न्यायकारी होने के कारण मांस नहीं खाते थे परन्तु सब देश वालों से बलवान होते थे उनमें जो पराक्रम था और वीरता उसका कारण केवल गौ का दुग्ध और घृत ही था क्योंकि घृत में असार भाग अत्यन्त ही स्वल्प है और जिससे रुधिर और वीर्य बनता है वह सार भाग अधिक होता है इसलिए भारतवर्ष में मनुष्यों के सुख का कारण गौ ही गिनी जाती थी गौ के द्वारा भारतवर्ष में खेती भी होती है इसके अतिरिक्त पारिमार्थिक पुण्य का कारण भी गौ ही थी देखिए गौ के घृत से ही यज्ञ और होम क्रिये जाते थे और विद्वानों को गोदान दिये जाते थे जब कि गऊ इस लोक और परलोक में अत्यन्त सहाय करती है तो उसको माँ के समान न मानना महाकृतघ्नो का काम नहीं तो किसका है ?

### सनातनधर्मोपदेश मासिक

( फरूखाबाद - धर्मसभा पत्र १८८७ )

हमनेकानेक धन्यवाद पूर्वक समस्त भारतवासी प्रिय पुरुषों को विदित करते हैं कि भारतमहामंडल सभा के पत्र ने इस सभा को सुशोभित किया; तिस्से समस्त सभा के मेम्बरों को आत्मानन्द प्राप्त हुआ; उसके प्रत्योत्तर में कोटिश : धन्यवाद श्रीमान् पंडित दीनदयाल शर्मा सिकटरी महामण्डल सभा को देते हैं। और उस पत्र द्वारा सूचित हुआ की भारतवर्ष के मध्य दो सौ के अनुमान धर्मसभा नियत हो गई—अहः ऐसी शुभवार्त्ता के सुन्ने से हमारा हृदय अति प्रफुल्लिता को प्राप्त हुआ हम जानते हैं कि प्रभु परमात्मा ने अब हमारे भारतवर्ष की दुर्दशा निवारणार्थ भारतवासियों के हृदयमें धर्माङ्कुर प्रवेश किया है क्यों न हो वे सर्वशक्तिमान् ऐसे ही दयालु हैं ॥यथा॥ यदायदाहि धर्मस्य ॥

( ८ फरवरी १, १८८७ )

( माह अहगन, १८८७, भाग १, नं० १ )



## सुगृहिणी

( सम्पादिका हेमन्त कुमारी देवी, १८८७ )

नारी धर्म

( तीसरी संख्या से आगे )

विद्या और धर्म में सुशिक्षिता होने से और जब उमर चौदह बरस से अधिक हो जाय तब वे अपना वर आप ही पसन्द कर सकती हैं, परन्तु पिता-माता की सम्मति बिना ये विवाह नहीं कर सकती क्योंकि परिपक्व बुद्धि होने से पिता माता इस विषय में जैसी सुविवेचना कर सकते हैं अपक्व बुद्धि कन्या वैसी नहीं कर सकती। तो इस विषय में वह माता-पिता की आज्ञा की अवहेला करके कुछ काल और कुमारी रह सकती है। १८ बरस से कन्या की उमर अधिक होने से वह अपनी इच्छा के अनुसार विवाह कर सकती है। स्त्री विवाहिता होने से अपने पति के वश में रहें। पति का अतिक्रम या लब्धन करने से दाम्पत्य प्रेम का हास होता है। फिर ऐसा भी हो सकता है कि स्त्री की मोह या भ्रांति से कोई अहित-जनक कर्म करने की इच्छा हुई है। पर वह इसे समझती नहीं, ऐसी अवस्था में पति के इच्छा के विरुद्ध आचरण करने से क्षति हो सकती है पर पति की आज्ञानुवर्तिनी रहने से वह दोष या क्षति नहीं हो सकता।

( जून, १८८८, भाग १, संख्या ५ )

## कृषिकारक ( १८६१ )

पहिला साल

‘कृषिकारक’ के पहले साल की यह बारहवीं जिल्द हमने पढ़ने वालों की नज़र किया है। श्री जगदीश्वर की कृपा से एक साल तो पूरा हो गया साल भर के हमारे टेढ़े कड़ुए, बोलचाल को हमारे बुद्धिमान पढ़ने वालों ने मीठा करके माना और हमें अपना उदार आश्रय देकर सब तरह से रक्षा किया इसके लिए हम उनके बड़े एहसानमन्द हैं।

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इस कालचक्र ( वक्त के ढेर फेर ) के मुताबिक ही सबकी हालत अपने अपने वक्त पर कभी गिरती और कभी उठती हुई मालूम होती है। इसी के मुताबिक अपने मुल्क की भी आज यह हालत हो गई है जो कुछ ताज्जुब की बात नहीं है। पहले किसी जमाने अपना यह देश ( मुल्क ) विद्या, कला, कौशल व शास्त्र वगैरह में अगुआ था आजकल के इतिहास लिखने वाले

डाक्टर हण्टर साहब ने भी इसे कबूल किया है। तो उस वक़्त में इस मुल्क में खेती के शास्त्रों का भी पूरा उदय था यह अनुमान करना भी कुछ ग़ैर मुनासिब नहीं होगा। लेकिन आज कल हम लोग उस उम्दा और बड़े शास्त्र से ऐसे एक अजनबी से हो गये हैं कि “इस शास्त्र का यहाँ पूरा उदय था” ये उपज आज मुँह से निकालते हुए भी हिचकिचाता है। इसका सबब बहुत लोगों की समझ से बीच में शाही के ज़माने का होना है, खैर, अब अंग्रेज़ी सरकार का ज़माना जब से शुरू हुआ तब से इल्म की तरक्की रफ़े रफ़े होने लगी है, और इसी के साथ ही साथ खेती के शास्त्र का भी नाम हम लोगों की ज़बान पर आने लगा है यह भी कम खुशी की बात नहीं है।

( जून १८९१, भाग १, संख्या १२, पृ० २७७-२७८ )

## हिन्दोस्थान, ८ जुलाई, १८६८

### भारत में बूड़ा

हिन्दोस्थान के निवासियों के लिए दुर्भिक्ष, सूखा, अग्निकोर, अनावृष्टि और बूड़ा अत्यन्त ही हानिकारी आपत्तियाँ हैं, दुर्भिक्ष और सूखा क्यतनों से भीख मँगाता है और क्यतनों को गृहहीन करके जीविका के लिए देश परदेश का पर्यटन कराता है, ग्रीष्म ऋतु में अग्निप्रकोप से क्यतना घर जल जाते हैं और गृह की क्यतनी मूल्यवान सामग्रियाँ नष्ट हो जाती हैं इसी प्रकार से बूड़ा भी यहाँ वालों के लिए बहुत ही क्षति दायक होता है, मध्य भारतवर्ष और मध्य प्रदेश के समान पहाड़ी और जंगली भागों में जब कि पहाड़ी नदियाँ जलप्रवृह से उमड़ आती हैं तो उनके किनारे पर के ग्रामीणों की दशा कष्टोत्पादक होती है, सारा गाँव जलमय दिखाई देता है और भुण्ड के भुण्ड मनुष्य अपने अपने घरों को छोड़ कर उन स्थानों चले डाले जाते हैं जहाँ पर बूड़ा नहीं आता होता है।

### भारतवर्ष ( १८६८ ई० )

#### ‘भारतीय जर्मींदार’

देशीय ज़मींदारों की आजकल कैसी दुर्दशा हो रही है वह स्वयं सब लोग देखते होंगे क्योंकि सर्कारी मालगुजारी देने के साथ रोड़सेस (सड़काना), स्कूलिंग, डाक्टरी, लेडी डफ़रिन फ़ंड, पबलिक टैक्स आदि देकर बेचारों को अपने परिवार आदि के भरणपोषण के योग्य भी अति कठिनता से दाना बचता है भाग्यवशात् यदि एक साल भी वर्षा न हुई तो सरकार ने सब भाँड़े का बर्तन

नीलाम कराके अपना कर् वसूल कर लिया ज़मींदार चाहे गंगा में डूब मरे, दुःख का विषय है कि यद्यपि यह देश भारतवर्ष कृषि प्रधान है और उसी कृषि बल से ही यह देश विदेशीय गवर्नमेंट द्वारा इतना शोषित होने पर भी अभी तक जीवित है। तथापि यहाँ के सामर्थवान अर्थात् मूलधन लगाने योग्य जो लोग हैं उन लोगों का ध्यान तनिक भी इस ओर नहीं है इसी से जितनी उपज और तदनुसार लाभ होने की आशा है उतना नहीं होता है। सुतरां देश दिन प्रतिदिन दरिद्र होता जाता है अतएव उचित है कि जिस प्रकार मूलधन लगाके लोग अन्यान्य कारबार करते हैं उसी प्रकार इस कृषि कार्य में भी मूलधन लगा के परीक्षा करें और लाभ उठावें यहाँ पर यह कहना भी विचार से ग़ाली न होगा कि कृषि का पूरा लाभ ज़मींदार वा कृषक को नहीं मिलता इस लाभ के अधिकारी और ही राजस गण हैं जो अपने स्वामी के यश और धर्म को धूल में मिला कर स्वयम् सुख भोगा करते हैं—क्योंकि प्रथम तो पटवारी ही ज़मींदार और असामियों को बात २ में दबा कर अन्न गुड़ और वह कभी रुपया लेता है इस पापग्रह से बड़ा ग्रह कानूगो साहब को जानिये कि जहाँ गाँव में पहुँचे चट ज़मींदार के चौथे चन्द्रमा आ गये प्रथम तो कानूगो साहब के घोड़ा पकड़ने को एक नौकर चाहिए पश्चात् एक उमदा पलंग तकिये सहित अवश्य दें और कढ़ाई चढ़ने में तनिक भी विलम्ब कि दुर्वासा के समान लाल पीले होने लगे इसके अतिरिक्त भेंट भी अवश्य देनी चाहिए नहीं तो इधर का खेत उधर, इस क्रूर ग्रह से महाक्रूर ग्रह तहसीलदार और तहसील के खज़ांची आदि को जानिये क्योंकि इनके संग चपरासी आदि अनेक उपग्रह होते हैं जिनकी बिना पूजा किये यम-यातना भोगना पड़ती है यदि तहसीलदार साहब का दौरा हुआ रसद देना ही पड़ती है इसके भिन्न पेशकार आदि की दावत अवश्य ही करना पड़ेगी बाक़ी का रुपया जमा करते यदि खज़ांची को भेंट न दी जाय तो रसीद ही न मिले और न रजिस्टर में रुपया जमा हो सके इन सब क्रूर ग्रहों का गुरुघंताल अति क्रूर ग्रह कलेक्टर का दौरा उठता है उस दिन से ज़मींदार पर साढ़साती शनिश्चर आता है, प्रथम तो कलेक्टर साहब का असबाब ले चलने को गाड़ी चाहिये वह सब ज़मींदारों ही की पकड़ी जाती है और भाड़े में गाड़ीवानों को मारपीट वा गाली मिलती है फिर जिस गाँव में साहब बहादुर का डेरा पड़ा वहाँ के तथा आस पास के गांवों के ज़मींदारों को निद्रा तक भूल जाती है फिर अमले की दावत व खुशामद के व्यय को ज़मींदार लोग ही जानते हैं इन सब क्रूर ग्रहों के अतिरिक्त ज़मींदारों के पीछे एक और पापग्रह लगता है जिसे ऋण कहते हैं निदान इस समय ज़मींदारों की अति दीन हीन दशा है अतएव हमारी

नीतिवती गवर्नमेंट को इस और विशेष ध्यान देना योग्य है ॥

( दिसंबर सन् १८६१ ई० )

## हिन्दी प्रदीप ( १८७७ )

“हमारा पच्चीसवाँ वर्ष”

जैसा हमारा संकल्प है कि निज का प्रेस हो जाता तो बहुत तरह की भ्रंश से बच नियत समय पर अपने रसिक पढ़ने वालों से मिला करते और पत्र में चिर स्थायित्व आ जाता; पर यह सब तो केवल कल्पना मात्र है हमारा ऐसा सौभाग्य कहाँ कि इस अपने उद्योग से कृतकार्य और सफल मनोरथ हों न यही होगा कि पत्र सम्पादक बनाने के हौसले को तिलांजलि दे किसी विषय पर कुछ लिखने से मुँह मोड़ चुप हो बैठ रहें; क्योंकि लड़कपन से उसका चस्का पड़ा हुआ है जो अब दिनी होने से नासूर-सा हो गया यावज्जीव किसी भांत पुरने वाला नहीं मालूम होता अन्त को परिणाम यही होगा कि ऐसा ही घिसटते हुये चले जायंगे—मसल है ‘नकटा जिया बुरे हवाल’ हम किनारेकश भी हों तो थोड़े लोग जिन्हें हमारे लेख पढ़ने का स्वाद मिल गया है कि वे उसे उसकाते रहते हैं उनकी प्रेरणा से फिर कमर बाँध मुस्तैद हो जाना पड़ता है—पहले का सा जोश और उमंग अब रहा नहीं लथर पथर थोड़ा चले फिर फिसल कर गिर पड़े—गिर तो पड़ते हैं किन्तु लिखने का नासूर जो दुर्व्यसन सा हमारे पीछे लग रहा है हमें चुप नहीं बैठे रहने देता खयाल के घोड़े दौड़ते ही रहते हैं नई उपज का कोई लेख बन गया तो मन मयूर आनन्द निमग्न हो नाचने लगता है ।

( जनवरी-फरवरी, १९०३ )

### थोथे प्रयत्न

हमारे कवि वचन सुधा संपादक जो झूठी तारीफों से भेड़राज महाशय को सदेह स्वर्ग में बैठा दिया चाहते हैं सो यह निरा थोथा प्रयत्न और व्यर्थ का उद्यम है क्योंकि अब पश्चिमोत्तर के वे दिन न रहे कि राजा जो अन्धों में काने की भांत योग्यता वक्तृत्व शक्ति और विद्या आदि में श्रम समझे जाते अब नई सृष्टि वालों में एक से एक चढ़ बढ़ कर ऐसे सुयोग्य तैयार हुए हैं जिनके आगे राजाजी की लियाकत पसंग में भी नहीं है दूसरे इलबर्ट बिल के महा आन्दोलन में इनकी स्वार्थपरता और कपट का सब भेद खुल गया सम्पादक जी अब आपकी झूठी तारीफों से कुछ नहीं होता है इस्से आपका यह नितान्त थोथा प्रयत्न समझा जाता है ।

दूसरा थोथा प्रयत्न सरकार पर अपना रोब जमाने को मुसलमानों की गीदड़ भपकी—हमारे मुसलमान भाइयों ने चाहा था कि इस साल मोहर्रम से मन्चलाई और गीदड़ भपकी से सरकार पर गालिब आया हिन्दुओं को मन मानता पहले की भाँत सत्तते रहें सो ऐसा चूके कि सबों का प्रयत्न थोथा रहा हिन्दू अपनी अधिनाई और सिधाई के कारण हर तरह पर रामलीला में हर एक जगह सरसब्ज रहे मुसलमान जोश में आप सर्वथा अकृत कार्य रहे और सरकार की निगाह में हल्के जंच गये ।

इन्हीं थोथे प्रयत्नों में हिन्दुस्तानियों को क्रिस्तान बनाने के लिए पादरी साहब के हर तरह के जुर्म और चाल है । ब्रह्म समाज आर्य समाज थिओसोफी नेचरिये जिसे देखते हैं सब ईसाइयों ही के खंडन करने और दबाने में जोर दे रहे हैं—पर बेहयाई या धुन बाँध के किसी काम को करना कहे तो इसे ही कि चाहो कोई इनकी सुनो या न सुनो चाहे इनका कोई कितना अपमान करे उद्यम और कोशिश यहाँ तक थोथी होती रहे कि मालों माल भी कहीं क्रिस्तान होता न सुन पड़े किन्तु पादरी साहब अपने थोथे प्रयत्न से नहीं चूकते—रसिक पाठक, इस निठाले में ऐसे एक सड़े और फीके लेख के द्वारा आपको प्रसन्न रखना भी हमारा महाथोथा प्रयत्न है पर क्या करें जोकुल हो सका अर्पण किया एक बार ऐसे ही सही ।

( नवम्बर १८८५ )

### अभ्युदय (१९०७)

नमो धर्माय महते धर्मो धरायते प्रजाः ।

‘अभ्युदय’ का विज्ञापन जब से प्रकाशित हुआ तब से कई मित्रों ने हमसे कहा कि इसका उच्चारण करना कठिन है और इसका अर्थ सब लोग नहीं जानते । यह सच है कि जो हमारे भाई संस्कृत से परिचय नहीं रखते उनको इसका उच्चारण करना अभी कुछ कठिन मालूम होगा । पर हमको निश्चय है कि जिन्होंने अरबी और अंग्रेजी के बड़े बड़े शब्दों को शुद्ध रीति से उच्चारण करने में प्रशंसा पाई है उन हमारे हिंदू भाइयों को इस कोमल संस्कृत शब्द का उच्चारण करना बहुत समय तक कठिन न मालूम होगा । यह बात निश्चय है कि अंग्रेजी के शब्दों का उच्चारण जैसा शुद्ध हिन्दुस्तान के लोग करते हैं वैसा योरोप के अंग्रेजों से भिन्न जाति के नहीं कर सकते । अब रहा इसका अर्थ । उसको हमने पहिले ही लेख में स्पष्ट कर दिया है

और हमको आशा है कि वह थोड़े ही समय में बहुत लोगों को विदित हो जायगा ।

हमको विश्वास है कि संस्कृति के प्रेमियों को इस शब्द में विशेष प्रीति होगी । हम जितना ही इस पर विचार करते हैं उतना ही हमको यह सुखमय और कल्याणमय और उपदेशमय प्रतीत होता है । सुख समृद्धि का अर्थ तो यह पुकार ही रहा है । देखना चाहिये कि और किन अच्छे भावों को यह शब्द उत्पन्न कर सकता है । इसका पहिला अक्षर 'अ' अखिल लोग की उत्पत्ति और रक्षा करने वाले, समस्त कल्याणों के विधान, परम कारुणिक, सर्वशक्तिमान विष्णु भगवान का सूचक है जिनके स्मरणमात्र से सब पाप दूर होते हैं और मन में पवित्र भाव और मंगलकारी वासनाएँ प्रवृत्त होती हैं । इसका दूसरा अक्षर 'भू' हमको सबसे पहिले उन्हीं भगवत् की भक्ति का स्मरण दिलाता है जिन्होंने कहा है 'नमो भक्तः प्रणश्यति' और जो भक्ति हमको अधिक प्राथनीय है । फिर हमको यह भूति का लक्ष्मीजी का स्मरण दिलाता है और कहता है 'भूत्यै नम्रमदितव्यम् ।' कि जिन बातों से तुम्हारे देश में सम्पत्ति बढ़े उसके विषय में सचेत रहो । फिर यह हमको भारत, भगवद्गीता, भागवत, भागीरथी, भारती, भाषा और भारतवर्ष का स्मरण दिलाकर आत्मा को आप्यातित करता है । और यह उपदेश करता है कि यदि देश का अभ्युदय चाहते हो तो भारत, भगवद्गीता और भागवत का उपदेश कंठ में धारण करो । भगवान् भागीरथी, भारती, भाषा, भारतवर्ष में भक्ति करो, भागीरथी के पवित्र तट पर 'भारती' की उपासना का बड़ा मन्दिर एक विश्व-विद्यालय बनाओ और संस्कृत और भाषा के द्वारा विद्या का प्रचार करो और भारतवर्ष का गौरव फिर स्थापन करने के लिये यत्न करो ।

( बसंतपंचमी, १९०७ )

### हिन्दी-केसरी ( १९०७ )

रे गयन्द, मद-अन्ध ! छिनहु समुचित तोहिं नाहीं ।  
बसिबो अब या विपिन घोर दुर्गम भुईं माहीं ॥  
गुरु सिलानि, गजजानि, नखनसों विद्रावित करि ।  
गिरि-कन्दर महुँ लखहु ! पय्ययो निद्रित यह केहरि ॥

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पौष कृष्ण, ३० शनिवार, सं० १९६४ वै०

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### सूरत की कांग्रेस ।

बङ्ग, भङ्ग होने के कारण स्वदेशी और बहिष्कारके आन्दोलन आरम्भ होनेके पहले कांग्रेसके विषयमें लोगोंमें एक प्रकारकी उदासीनता उत्पन्न हो

गयी थी। विचारवान और समझदार लोग समझने लगे थे कि कांग्रेसने जो पुराना मार्ग स्वीकार किया है वह निरर्थक है; कांग्रेसके लिये हर साज जो परिश्रम करना पड़ता है वह व्यर्थ जाता है, और उसके लिये जो लाखोंका खर्च हो रहा है वह अस्थानीय है। किन्तु जबसे स्वदेशी और बहिष्कारका आन्दोलन आरम्भ हुआ तबसे जो लोग निराश हुए थे उनके मनमें नयी प्रकारकी आशा उत्पन्न हुई। जो लोग समझते थे कि हम अन्धकारमें टटोलते और ठोकर खाते हुए जा रहे हैं, बङ्गालके आरम्भ किये हुए आन्दोलनके कारण उन अगुओं की नजरोके सामने अदृष्ट पूर्व प्रकाश दिखाई पड़ा। यह नवीन आशा, यह नवीन मार्ग यह नवीन आन्दोलन—कांग्रेस सम्बन्धी लोगोंकी उदासीनताको नष्ट करनेके लिये काफ़ी हुआ। बीस बाईस वर्षके प्रयत्नसे, दीर्घ-उद्योगसे, लाखों रुपयोंके खर्चसे सम्पूर्ण हिन्दुस्थानमें व्याप्त रहने वाली यह एक ही राजकीय संस्था—राष्ट्रीय सभा—उत्पन्न हुई थी; इसके बाद चारों ओर चर्चा शुरू हुई कि इस संस्थाकी अन्तस्थ और बाह्य व्यवस्था का उपयोग—उसकी भिन्न-भिन्न शाखाओंका उपयोग—उसके लिये प्रयत्न करने-वाले भिन्न भिन्न अगुओंका और अनुयायियोंका उपयोग सम्पूर्ण राष्ट्रको उस प्रकाशकी ओर ले जानेके काममें क्यों न किया जावे जो दूर दिखाई पड़ रहा है। इससे सभी विचारवान लोगोंके मनमें खातिरी भी होगयी कि इस नये आन्दोलनमें कार्यहीन, निस्तेज और नाउम्मेद होजानेवाली राष्ट्रीय सभामें सजीवता लानेका जादू अवश्य है। पहले सबको मालूम पड़ता था कि यदि राष्ट्रीय सभापर नये मतकी और

### नये पक्ष की छाप

नहीं बैठेगी तो राष्ट्रीय सभा बूढ़ी होकर स्वयं अपनी प्रेरणासे न हिल सकेगी, और न बोल सकेगी, न चल सकेगी और न डोल डगमगा सकेगी—जैसे बँधा हुआ स्तब्ध और अचल पानी आपही आप गुजबुजाकर सड़ जाता और दुर्गन्ध छोड़ने लगता है, तथा जिस प्रकार मन्द बुद्धिके कारण, आलस्यके कारण मानसिक ईर्ष्याके अभावके कारण, शरीरको जरा भी तकलीफ न देने-वाले सुखमी सजीव प्राणी गतिहीन होकर आपही आप शून्यसे हो जाते हैं, उसी प्रकार राष्ट्रीय सभा नाम शेष हो जायगी। समयने पलटा खाया है।

( ४ जनवरी, १९०८ )

### सम्राट् ( १९०८ )

कृषी की उन्नति होने की आवश्यकता।

इसमें किसी प्रकार का सन्देह कहीं है कि भारतवर्ष का 'अभ्युदय' विशेष कर कृषी ही की उन्नति होने पर निर्भर है। यद्यपि संसार के सब देशों में,

जहाँ मनुष्य जाति का निवास है, कृषी में कुशल रहने की अत्यन्त आवश्यकता रहती है, परन्तु तब भी भारतवर्ष की अपेक्षा कम ! क्योंकि इस देश से कृषी का बहुत ही अधिक सम्बन्ध था, अब भी है और अन्त तक रहेगा । भारतवर्ष की जनसंख्या की कम से कम तीन चौथाई संख्या कृषी ही के आधार पर कालक्षेप कर रही है । यदि किसी साल वर्षा कृषी के विपरीत होती है अथवा और किसी कारण से कृषी में हानि पहुँचती है ( जैसा कि दुर्भाग्य से गत कई वर्षों से बराबर हो रहा है ) तो, सम्पूर्ण भारत में हाहाकार मच जाता है; इसी कारण से कृषी की उन्नति सबसे उत्तम और श्रेष्ठ समझी जाती है, क्योंकि व्यापार आदि का नम्बर इसके पश्चात् है । इस विषय में यहाँ एक जनश्रुति इस प्रकार पर है—

“उत्तम खेती मध्यम बान ।

निकृष्ट सेवा भीख निदान ॥”

जब कोई मनुष्य शहर से बाहर निकलकर देहान में भ्रमण करता है तब उसे ये दो आश्चर्य-जनक बातें शत होती हैं । एक तो यह किसान लोग तन, मन, धन से अन्नोपाजन में अति परिश्रम के साथ लवलीन हैं और दूसरे यह कि व्यापार आदि में जितनी उन्नतियाँ हुई हैं, उनसे नाममात्र को भी लाभ नहीं उठाया गया । तात्पर्य यह है कि व्यापार आदि से देश को अभी कुछ अधिक लाभ नहीं हुआ, वरु हमलोगों का देश दिनों दिन अधिक निर्धन और और निर्बल होता जाता है; हाँ कुछ गिने गिनाये लोग अवश्य धनी बन बैठे हैं ।

‘ ( ४ अक्टूबर, सन् १९०८ )

## वीरभारत

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अगहन वदी २ रविवार सम्बत् १९६७

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### कांग्रेस ।

आगामी २६ दिसम्बरसे इलाहाबादमें कांग्रेसकी बैठक शुरू होगी दो वर्ष तो कांग्रेसकी चिताभस्म पर मेहताकी मजलिसकी बैठक हो रही है अबकेन मालूम कांग्रेसकी बैठक होगी या मेहता मजलिसकी ? यदि मेहता मजलिसकी बैठक हुई तो मनमानी कार्रवाई होगी किंतु सुनते हैं कि इस साल कांग्रेसकी बैठक होगी इससे मालूम होता है कि सूरतके कांग्रेसमें जिन कारणोंसे मुखियाओंमें भगड़ा हुआ था शायद इस मर्तबे उसका फैसला हो



जायगा हमरी भी यह इच्छा है कि जितना शीघ्र हो भगड़े का फैमला हो जाय कारण यह है कि जब तक "आपसमें फूट रहेगी तब तक गवर्नमेंटसे राजनीतिक अधिकार पाना कठिन है पंजाब संयुक्त प्रदेश तथा मंदराजके अधिवासी जानते हैं कि सर फिरोजशाह मेहता ने कैसी गन्दी भाषामें श्रीयुक्त भूपेन्द्रनाथ वसुको कैसी गालियाँ दी थीं—इसके सिवा जहाँ कहीं कांग्रेस की बैठक हुई वहीं सर फिरोजशाह मेहताने मनमानी कारवाई की है। इस दफा यदि कांग्रेसमें क्रीड तथा कान्वेशनकी बात छेड़ी गई तो फिर भगड़ेका सम्भाना है कांग्रेसके विषयमें कोई खास समाचार न मिलने पर भी अभीसे दलादली की बातें हो रही हैं—क्या कोई कह सकता है कि इसका कारण क्या है ?

मालूम होता है कि कलकत्ता कांग्रेस कमेटी के सिर पर कोई भूत या चुड़ैल सवार है। यदि ऐसा न होता तो कुत्तेकी तरह दुरियाये जाने पर भी मेहताने कान्वेशनका समर्थन करते जो पत्र आज तक कांग्रेस को समर्थन करते आये हैं क्यों उन्हें किसी तरहकी खबर नहीं दी जाती। सर हारवी एडसनने एक दफा कहा था कि जो हमारे साथ नहीं हैं वे हमारे विरोधी हैं क्या यही कारण है कि कांग्रेसके सम्वाद पत्रोंमें नहीं छपवाये गये ?

परन्तु कांग्रेसके हित चाहनेवाले अभी तक कांग्रेसको नहीं भूल सके खबर न पाने पर भी कांग्रेसके बारेमें उन्हें दो चार बातें कहनी ही पड़ती हैं।

आजकलके नई बनावटी मुखियोंके चितकारके कारण असली बातें समझ ही में नहीं आती परन्तु दो चार पुराने मुखियोंकी स्नेहमय वाणी सुनकर सभीको अग्रसर होना पड़ता है क्या हम पूछ नहीं सकते ? कि इन बनावटी मुखियोंसे देशका क्या लाभ होगा ? न तो इन बनावटी मुखियोंमें भगड़ेका फैमला होगा न जननी भूमिकी सेवा। इन्हींके कारण पुराने तथा असली मुखिया कांग्रेस से अलग होने का विचार कर रहे हैं शिक्षित साधारणको उचित है कि इस ओर ध्यान न दें क्यों आजकल भारत की सभाकी वह उत्तेजना घट गई है। जबसे द्वारकानाथ बन्दोपाध्याय का स्वर्गवास हुआ तबसे भारत सभाकी दुर्दशा हुई। प्रसिद्ध बननेके ख्यालसे जो लोग माताकी सेवा करते हैं वह कभी पूरी तरहसे सेवा नहीं कर सकते। जब श्रीयुक्त सुरेन्द्रनाथ कृष्णकुमार मित्र अभिकाचरण मजुमदार विज्ञ राजनीतिक मौजूद है तब क्यों दलादली होती है तथा संकीर्णताका प्रभाव पड़ता है। बंगालमें तो दलदली हो रही है 'मरहटे' कांग्रेससे अलग

हो गये हैं पंजाबके अधिकांश अधिवासी कान्वेशनसे, सरोकार रखना नहीं चाहते, संयुक्त प्रदेशके बहुतसे अधिवासी मेहता मजलिसमें शामिल होने में हिचकते हैं इसीसे कहना पड़ता है कि जब तक एक्यता न होगी तब तक कांग्रेस सर्वांग सुन्दर नहीं हो सकता। यदि कांग्रेसमें श्रीयुत दादाभाई जैसे राजनीतिज्ञ रहते यदि सुरेन्द्रनाथकी बात मानी जाती यदि सर फिरोजशाह मेहता संयमित हो जाते तो ऐसी दलादली न होती। अबके केवल यही आशा की जाती है कि सर विलियम वेडबर्न इस भगड़े—इस दलादलीका फैसला कर देंगे इसीसे हम सभ्य सम्प्रदायके मुखियोंको अनुरोध करते हैं कि वह इलाहाबादके कांग्रेसमें जावें तथा अपने अभाव अभियोगोंको प्रगट कर भगड़े तथा दलादलीका फैसला कर लें जब कुल भगड़ाका फैसला हो जायगा तो फिर वह दुगने उत्साहमें कार्य कर सकेंगे।

### आज ( काशी, १९२० )

( सौर २० भाद्रपद, संवत् १९७७ के अङ्क में प्रकाशित अप्रलेख )

जब कोई नया पत्र संसारमें प्रवेश करनेका साहस करता है तो साधारणतः उसे अपना उद्देश्य बतलाना पड़ता है कि वह किसी अभावको पूर्ण करनेको आया है। हम इस परम्पराको तोड़नेकी धृष्टता नहीं कर सकते। अतः आज कृष्ण जयन्तीके शुभ अवसर पर सर्वसाधारण के सम्मुख उपस्थित होकर हम अपने संसारमें आनेका उद्देश्य बतावेंगे।

प्रथम तो इस पत्रका नाम 'आज' क्यों रखा गया यह बतलाना चाहिये। हमारा पत्र दैनिक है। प्रत्येक दिन इसका प्रकाशन होगा। संसार भरके नयेसे नये समाचार इसमें रहेंगे। दिन दिन संसार की बदलती हुई दशामें नये नये विचार उपस्थित करनेकी आवश्यकता होगी। हम साहस पूर्वक यह प्रतिज्ञा नहीं कर सकते कि हम सर्वकाल सर्वदेश सर्वावस्था के लिये जो उचित और सत्य होगा वही सर्वथा कहेंगे अथवा कह सकेंगे। हमको रोज-रोज अपना मत तत्काल स्थिर करके बड़ी-छोटी सब प्रकारकी समस्याओंको समयानुसार हल करना होगा। जिस क्षण जैसी आवश्यकता पड़ेगी उसकी पूर्ति का उपाय सोचना और प्रचार करना होगा। भूत घटनाओं से शिक्षालाभ कर हमको भविष्यके लिए कुछ कर जाना है। पर करना आज ही है। हम लोग पूर्व-गौरवके गान गाते हैं और भविष्यके स्वप्न देखा करते हैं, पर आज का विचार नहीं करते। जिसमें भारतको सर्वदा 'आज' का स्मरण रहे इसलिए हम 'आज' नामसे ही अपने लोगोंके सम्मुख उपस्थित हो रहे हैं।

दूसरा प्रश्न यह है कि हम जन्म क्यों ले रहे हैं। क्या और पत्र नहीं हैं ? क्या हम उनसे प्रतिद्वन्द्विताके भावसे आगे बढ़ रहे हैं ? इसका उत्तर हमें यह देना है कि हमारा भाव कदापि ऐसा नहीं है। हम मातृभूमिकी सेवामें हाथ बँटाना चाहते हैं। हम उनके समकक्ष बैठना चाहते हैं। हम नम्रतापूर्वक आशा करते हैं कि देशोन्नतिके शुभ कार्यमें हमारा उनका सहयोग होगा, वे हमारी और हम उनकी वृत्तियोंकी पूर्ति करेंगे और हम सब साथ चलकर देशके स्वातन्त्र्यके कार्यमें सफलता पानेका यत्न करेंगे।

तीसरी बात यह है कि हमारे विशेष उद्देश्य क्या हैं। हमारे संचालकों की ओरसे प्रकाशित कर्त्तव्य-सूचना-पत्रमें लिखा है कि “भारतके गौरवकी वृद्धि और उसकी राजनीतिक उन्नति ‘आज’ का विशेष लक्ष्य होगा।” भारतका राजनीतिक आकाश इस समय घनघोर घटाओंसे आच्छादित है। हम किधर जा रहे हैं इसका पता नहीं लग रहा है। भिन्न-भिन्न मनुष्य अपनी बुद्धि और शक्तिके अनुसार भिन्न भिन्न मार्गों पर हमें ले जा रहे हैं। साधारण स्त्री-पुरुष, जो अपने प्रतिदिनके कर्त्तव्यपालनमें लगे हैं और जिनको राजनीति समाजनीति जैसे गूढ़ विषयों पर विचार करनेका अवकाश बहुत नहीं मिलता है, किंकर्त्तव्यविमूढ़ हो गये हैं। ऐसी अवस्थामें हमको यह आशा है कि प्रतिदिनकी समस्याओंको हमारा पत्र स्पष्ट रूपसे दरसावेगा और उन लोगोंको आगे चलनेका मार्ग दिखावेगा जो आज सशंक हो रहे हैं और पथपदर्शकको खोज रहे हैं। हमारे सिद्धान्त साधारणतः स्वराष्ट्रदलके हैं। स्वराष्ट्र अथवा राष्ट्र दलसे हमारा अभिप्राय केवल कांग्रेस वा राष्ट्रीय परिषद्के अनुयायियोंसे नहीं है। हाँ, राष्ट्रीय परिषद्की वर्तमान नीतिसे हम प्रायः सहमत हैं। पर सम्भव है कि रा० प० आज नहीं तो कल अधिकतर ऐसे सज्जनोंसे भर जाय जो राष्ट्रीयताके पक्षपाती न हों। उस दिन राष्ट्रीय परिषद्से हम सहमत न हो सकेंगे। हमारा उद्देश्य देशके लिए सर्व प्रकारसे स्वातन्त्र्य उपार्जन है।

*Chronology of Hindi Newspapers and Journals  
in the 19th Century*

**1826**

उदन्त मार्तण्ड, Weekly, Calcutta, Tassy App. 487

**1829**

बङ्गदूत, Weekly, Calcutta

बङ्गाल हेरल्ड, Weekly, Hindi Portion, Calcutta

**1834**

प्रजामित्र, Weekly, Calcutta

**1845**

वनारस अखबार, Weekly, Editor Pandit Govind Raghunath  
Thatte, Published by Raja Shiva Prasad, Kashi  
[ Tassy IV, Extent in 1854 ]

**1846**

मार्तण्ड, Weekly, Pentalingual, ed. M. Nasruddin, Calcutta  
[ Tassy III, Also Discourse V ]

शानदीपक, ed. Ali, Calcutta. Tassy, Historie, Vol. 1, P. 18

**1849**

मालवा अखबार, Weekly, Hindi-Urdu, Tassy IV

जगदीपक भास्कर, The Sun, Calcutta [ Vide, Bangla Samyik  
Patra, pp. 143-144 ]

**1850**

सुधाकर, Weekly, Ed. B. Tara Mohan Maitra, Kashi, Tassy IV  
साम्यदण्ड मार्तण्ड, Weekly, Calcutta, B. Jugal Kishore.

**1852**

मङ्गलसूर सूर, Hindi-Urdu, Bharatpore, Tassy IV

बुद्धिप्रकाश, Weekly, Sadasukhlal, Agra, Tassy IV

**1853**

ग्वालियर गज़ेट. Hindi-Urdu, Lakshman Prasad, Gwalior.  
Tassy V. A Government Organ

1854

समाचार सुधावर्षण, Daily, Calcutta, Hindi-Bengali, Tassy VI,  
1854, also XXI, 1871

1855

प्रजाहितैषी, Hindi, Raja Lakshman Singh, Agra  
सर्वहितकारक, Hindi-Urdu, Shiva Naryan, Agra, Tassy XI

1861

सुरजप्रकाश, Agra. Tassy XI  
जगलाभचिन्तक, Sohan Lal Ajmer, Tassy XI  
सर्वोपकारक, Shiva Narayan, Agra, Tassy XV  
प्रजाहित, Fortnightly, Sikandra, Hakim Jowaharlal, Etawah,  
Tassy XI

1863

लोकमित्र, Monthly, Sikandra, Tassy XIII

1864

भारतखंडामृत, Monthly, Bansidhar, Agra, Tassy XIV

1865

तत्त्वबोधिनी पत्रिका, Gulab Shankar, Bareilly, Tassy XV  
वैरखाहे हिन्द, Hindi-Urdu, Mirzapur, Tassy XV

1866

ज्ञानप्रदायिनी पत्रिका, Monthly, Hindi-Urdu; two years later (1868)  
only Hindi Magazine, Urdu Portion being dropped.  
Ed. Pt. Mukund Ram & B. Navin Chandra, Lahore.  
Tassy XVI

सोमप्रकाश, Tassy, XVI

सत्यदीपक, Bombay, Tassy XVI

1867

वृत्त विलास, Monthly, Jammu (Kashmir), Tassy XVII  
ज्ञानदीपक, Monthly, Sikandra (Agra). Tassy, XVII, Says it  
was published in 1866.

कविवचनसुधा, Monthly, Fortnightly & Weekly (1881). Ed. Harish-  
chandra, Kashi. Tassy XVII. Literary Hindi Maga-  
zine, 1st edition 250 Copies, E. J. Lazarus & Co,  
Benares, Royal 8vo. 22 pp. As. 4 per. Copy.

संज्ञनोपकारक, Belungunj (Agra), Matba Harihar, Litho, Editor

Pt. Puran Chand. Periodical Containing Religious Discussions.

धर्मप्रकाश, Skr-Hindi, Agra, Litho, Editor Jwala Prasad, devoted to Hindi Mythology, History and Religion.

विद्याविलास, Monthly, Urdu-Hindi, Propried by Bankat Ram Sastri, Jammu (Kashmir), XXI.

### 1868

रतनप्रकाश, Fortnightly, Hindi-Urdu (1884-1885), Pt. Kishorilal Nagar, Ratlam, Tassy XVIII. R. K. Das gives as Weekly.

आवे हयाते हिन्द } , Monthly, Agra. The Urdu portion is named  
भारतखंडामृत } Ab-i-Hayat-i-Hind which Hindi portion  
goes under the head Bharat Khandamrit,  
Editor Banshi Dhar

वृत्तान्तदर्पण, Alld. Tassy XIX, ed. Sadalukhlal, Miscellany, Litho, later on (1870) it turned from a miscellany to a Law Publication—Acts & Orders (Ad. Report, U. P., 20th April 1870)

### 1869

विद्यदर्श, Fortnightly, Meerut. Tassy XIX, the Urdu edition carried the name of Nurul'ilmi

ब्रह्मज्ञानप्रकाश, Tassy XIX, Ed. Keshava Chandra, Bareilly, Litho.

आगरा एज्युकेशनल गज़ेट, (1st June), ed. Yusuf Ali and Amiruddin, Agra, Litho, Royal 4—to, 8 pp., 1st edition 125 Urdu & 50 Hindi 6-0-0 a year.

पापमोचन, (1st Jan.), Agra, XX, Urdu-Hindi, ed. Sri Krishna, Papmochan Press, Litho, Printer & Publisher same, Foolscape Folio 12 pp, 1st Edition 100, 5/- Religion (U. P. 14 April 1869) Hindi ed. of Dharam Prakash. Editor B. Jwala Prasad.

पुस्तक आगरे की श्रेष्ठ सुखारी समा, (June), ed. M. Shiva Narayan, Agra, Demy 8 vo, 16 pp, Litho.

जगत समाचार, Weekly, XIX. Agra.

समयविनोद, Fortnightly but published Bimonthly. In 1875 it incorporated in itself, सुदर्शन समाचार. Ed. Jai Datt Joshi, Nainital, Tassy XIX.

उदयपुर गज़ेट, Udaipur, XIX.

मंगलसमाचार, A Missionary Publication, bilingual (1877-78) Tassy XX, Monthly, Thakur Gir Prasad Singh,

Aligarh, Published under the Patronage of Raja of Bijapore.

दका प्रकाश, Dacca, Tassy XIX.

जगदानंद, (15 Jan.), ed. Thakur Singh, Agra, Printer & Publisher Jahangir Khan, Latafat Press, Agra. Royal 8 vo, 1st ed. 200, Litho, a. 1 per copy (U. P. 28 July 1869)

जगतप्रकाश, Moradabad.

### 1870

सरकारी अखबार ( नागपुर ) Hindi, Urdu & Marathi, Nagpur, Tassy XX. A Govt. Organ.

अलमोड़ा अखबार, Weekly, then bimonthly, Pt. Sadanand Selwal, Debating Club Press, Almora. In 1875 its circulation was 51. Price 6/12. Tassy XXI

आगरा अखबार, Agra, XXI, a bilingual (Urdu-Hindi) ed. Yusuf Ali & Amiruddin, Printer & Publishers same, Royal 4—to, 20 pp. 1st ed. 4 ov, Litho, 2/- yearly,

बुद्धिविलास, (Maroh), Jammu XXI.

नागपुर गज़ेट, a Governmental Organ. Tassy XX, Nagpur

### 1871

हिन्दू प्रकाश, Cawnpore, XXI.

हलिशहर पत्रिका, Tassy, XXI

मुहब्बे मारवाड (Dec. 1), Hindi-Urdu, Fortnightly, XXI. Marwar.

प्रयागदूत, Alld., Tassy XXI.

सांडर्स गज़ेट, Saharanpore, Ibid.

सुलभ समाचार, Weekly. Pub. Indian Reform Association, Calcutta. XXI, propagated sympathies towards the poor, and placed the grievances of the natives before the Govt.

म्यूर गज़ेट, est. 1869, but Hindi portion came in 1871. Meerut, Tassy XXI.

हिन्दी दीप्तिप्रकाश, Weekly, B. Kartik Prasad, Calcutta, Price 1/8/-

बिहारबन्धु, Monthly, ed. Pt. Kesho Ram Bhatt, Bankipore (Patna), 2/-

The Benares Institute Journal, a bilingual (Eng. & Hindi), Benares, Published by the Benares Institute A Journal, E. Lazarus & Co. Benares, Crown 4—to

12 pp, 1st 250, Printed, Price not reserved (U. P. Ad. Report, 12 May 1871).

बुन्देलखंड अखबार, a bilingual Urdu & Hindi Newspaper, Published from Lullatpore, Editor Mir Panah Ali. Printer & Publisher same, 12"×8", 16 pp, 1st ed. 50, Litho, 6-0-0 yearly (U. P. 19 May 1871).

मनोबहार, Bombay, Krishnajeo Parsuram. According to Tassy this paper had articles in Hindustani, Marathi Gujarati & Sanskrit.

Zakhira-i-Balgovind (Monthly), Hindi-Urdu, Agra.

## 1872

रिसाल-ए-गुलने रियाज़ी, ed. Molvi Yusuf Ali & Munshi Amir Uddin, Agra College, Scientific, Publisher Educational Press, Agra. On 1st of every month, Royal 8vo. pages varying from 30 to 36, circulation increasingly rising from 100, to 170 Litho. As. 8 per copy (U. P. 10th May 1873).

प्रेमपत्र, Fortnightly, ed. Rai Bahadur Salig Ram, Agra 6/-

बोध समार, XXII. Tassy XXII

मतलये अनवार, XXII, a Urdu-Hindi bilingual, Lahore.

## 1873

चरणद्वि चंद्रिका, (June), Literary, Hindi, Editor Jai Ram. Periodical. E. J. Lazarus & Co. Printer & Publisher Benares. Foolscape Folio 8 pp, 1st Ed. 500, Printed, as. 4 per copy. A Weekly Periodical of literature, News & Politics.

जबलपुर समाचार, Hindi & Eng. Ed. Krishna Rao, Hushangabad, Journal, E. J. Lazarus & Co. Printer Benares, 1st March 1873, Royal 4—to, 6 to 10 pp. 1st ed. 500, Printed, 0-4-0, a Monthly Journal containing General News & Light Lit. Tassy XXIV.

भारत पत्रिका, Bilingual, Tassy XXIII, Lucknow.

हरिश्चन्द्र मैगज़ीन, Monthly, later हरिश्चंद्र चंद्रिका ( 1874 ) [ 1885-86 ], Benares, 6/- Tassy XXIII Hindi-Eng. E. J. Lazarus & Co. Printer & Harishchandra Publisher, 15th Oct. Royal 4—to. 20 to 30 pp, 1st Edition 500. Printed. 6-0-0 per annum. "A Monthly Journal Published in Connection with Kavi Vachan Sudha containing articles on Literary, Scientific, Political & Religious Subjects, Antiquities, Reviews, Drama, History, Novels, Poetical Selections, etc." (U. P. Feb. 7, 1874).



हिन्दी प्रकाश, Weekly, 'Amritsar, XXIV, 1874.

मर्यादा परिपाटी समाचार, Hindi-Skr. Monthly, [ 1882-83 ], Pt. Durga Prasad Shukla, Agra, Tassy XXIV. A periodical on the ancient customs of the Hindus. Translator & Editor Pt. 'Durga Prasad Shukla. Subject Traditional. Printer & Publisher same, 1 anna, Agra, 31st Jan. 1873, Royal Quarto, 28 pp, 1st ed. 250, Litho, as. 8-6 per copy.

### 1874

श्री हरिश्चंद्र चंद्रिका, Hindi & English, Editor, B. Harishchandra, Gopinath Pathak Printer and B. Harishchandra Benares, Publisher, Royal 8 vo. 36 pages, but Obt. issue had only 28 pp, 2nd Ed. 500. Printed. 0-8-0 each only. (June 1874)

बालाबोधिनी : स्त्रीजनों को प्यारी, Lesson for Girls, Hindi, Editor B. Harishchandra Female Education, Publisher & Printer Ditto above (H. C. Magazine) Jan. 1874 Royal 8 vo. & 8 mo., 8 to 12 pp. 1st Ed. 500, Printed 0-2-8 per copy, simple letters on the subject of Female Education, Tassy XXIV yearly 2/-

नाटक प्रकाश, Alld, XXIII B. Ratan Chand B. A. Pleader High Court. Drama. 26th June 1874, 1st Ed. 250, Litho, Demy 8 vo. 34 pp, a Magazine Publishing Various Dramas (U. P. Nov. 15, 1874)

नागरी प्रकाश, (a Reproduction of मुहब्बत हिन्दी) Meerut, XXIII.

जगत आशना, Punjab, XXIII.

भारतबन्धु, Weekly, Circ. 147 [1891], Tota Ram, Aligarh (7/8/-)

सदादर्श, Weekly, Srinivas Das, Delhi ( 2/8/- )

### 1875

प्रयाग धर्मप्रकाश, Hindi-Skr. The Religious guide for the month of Kartik, Monthly, Editor Pandit Shiva Rakhan, Religious Dogmas (16th Oct.) Royal 4—to, 12 pp. 1st Ed. 250, Printed, Religious tenets (U. P. 26th Feb. 1876) [ 1878-79 ], Tassy XXIV, Allahabad.

सकल सम्बोधिनी पत्रिका, Monthly Sardar Santosh Singh, Amritsar, XXIV.

सुदर्शन समाचार, Masdurul Barkat Press, Prop. B. Murlidhar & Rai Brij Prasad, Alld.

सत्यमित्र ( सत्यामृत ? ) Bombay, XXIV.

काशी पत्रिका, Weekly, Hindi & Urdu, Lakshmi Shankar Misra, later B. Baleshwar Prasad, Lit. Sc. & News, E. J. Lazarus & Co. Printer & Editors. Published at

Royal 8vo, 24 pp. each. 1st Edition 750, Printed. 0-4-0 per copy. Published every Friday. (U. P. Aug. 11 1880) Circl. 725 in 1877 [1896], Kashi, 7/10 Tassy XXIII.

नीति प्रकाश, M. Kanhyya Lal, Ludhiana, XXVI.

सद्धर्मासृत्त वर्णिणी, Skr. & Hindi, Translator Jwala Prasad Bhargava. Historical. Printer & Publisher same. Agra (1st Oct. 1875). Royal 8vo, 80 pp. each, 1st 250 Litho 0-10-0. Monthly periodical containing a translation in Hindi of the 'Mahabharat together with Skr.-text.

आर्य पत्रिका, आर्यन, Mirzapore, Christian Monthly, Circ. 1150 (1883-84) The Orphan School Press, Editor Rev. John Hewett, Mirzapur but later at Benares. A Missionary publication.

प्रयाग धर्म पत्रिका, Periodical, Alld.

आनन्दलहरी, Benares, Bidyodayan Press, ed. Dhiraj Sastri, Weekly.

मङ्गल समाचार, Monthly, Gurhyad Prakash Press, Aligarh. A Christian Magazine.

### 1876

हिन्दू बांधव, Monthly, Hindi-Urdu, Pt. Shiva Narayan, Lahore. Tassy XXIV

प्रयाग धर्म प्रकाश, Monthly, Alld.

नूरुलबसर, Urdu-Hindi, Monthly, Alld.

कसूरुल अखबार, " " , Weekly, Alld.

कब्दे नज़ाह, " " , Monthly, Alld.

आर्य दर्पण, } Monthlies Published from Arya Sabha, Shah-  
आर्य भूषण, } jahanpore, Ed. M. Bakhtawar Singh

ज्ञानप्रकाश, Poona, Tassy XXII

### 1877

धर्म समाज पत्र, Monthly, Aligarh.

धर्मपत्र, Monthly, Sadasukhlal, Alld.

धर्म प्रकाश, " " " Tassy XXIV

भारतमित्र, Weekly, Pandit Rudradutta Sharma, Calcutta

मित्रविलास, Weekly, Pt. Kanhyyalal, Lahore.

सत्य प्रकाश, Hindi-Urdu, Translation of Manusmriti, Ed. Bha-  
gatdin Misra, Thomsonganj, March 1877, Samar  
Hindi Press, 4 pp, 26" x 20", 250

हिन्दी प्रदीप, Monthly, Editor Balkrishna Bhatta, Alld. Est. 1st Sept. 1877, Victoria Press, Allahabad, Super-royal, 8vo, 16 pp.

आज्ञान, Urdu-Hindi, Editor Munshi Bakhtawar Singh, On improving religious thoughts of the Hindus. Shahjahanpore, Royal 8vo, 28 pp, 1st Ed. 525. Printed. Aryasamaj.

नागरी पत्रिका, Sadasukhlal, Alld., Tassy XXIV.

### 1878

कायस्थ समाचार, Monthly, Allahabad

ज्ञानचन्द्र (Jan.), Alld.

आर्थमित्र, (Aug.), Monthly. Benares. H. K. Bhattacharya Printer and Publisher, Demy 8vo, 32 pp, 1st Edition 250. Printed. A Monthly Magazine containing articles on common topics. It also contained Bhakti Kavya with Commentary.

उचित वक्ता, Weekly, Durga Prasad Misra, Calcutta

सारसुधानिधि, Weekly, Pt. Sadanand, Calcutta

अखबारे सरिश्तये तालीम, Hindi-Urdu, Lucknow

शुभचिन्तक (18 April), Cawnpore.

### 1879

कामधेनु, Skr. & Hindi. Pandit Kishan Das & Pandit Dhundhiraj Shastri. Law. Royal 8vo, 64 pp. each. 1st Edition 250. Litho. A monthly Periodical which publisher the Ahalya Kamdhenu Dharam Shastra in parts with notes.

ज्ञान-चन्द्रोदय, B. Ratan Chand, B. A. Pleader, Law, Alld. Demy 8vo. Litho. A monthly Law-Magazine, the first publication of its kind in Hindi.

भारत दुदशा प्रमदक, Ed. B. Ganeshi Prasad, Farrukhabad. After some issues at the instigation of Swami Dayanand the name was changed to भारत सुदशा प्रवर्तक.

भारत सुदशा प्रवर्तक, Monthly, Editor same as above.

तिथि-प्रदीप, Monthly Alamanc, Alld.

सज्जन कीर्ति सुधाकर, Weekly, Pt. Bansidhar, Udaipur.

### 1880

जैन पत्रिका, Monthly, est. 1880 [1882-83], Alld.

काशीपंच, Weekly, Kashi

धर्मनीति तत्त्व, Hindi & Skr. a Monthly Journal. Editor Hasan Ali. Philosophy. Bihar Bandhoo Press, Bankipore, Printer & Publisher Sadhoram Bhatt (March, 19), pp. 12, 12 mo, Dy. 1 H, 15°, Printed 0-1-0. Religious & moral instructions of the orthodox sort.

क्षत्रिय-पत्रिका, Monthly. B. Ramdin Singh, Khargvilas Press, Bankipore 4/- a "Monthly Magazine in Hindi containing a great deal of original matter by writers of repute. It often contains instructive articles on the Hindi language, and not seldom is very Progressive on the subject." (Grierson : J. R. A. S. Vol XIX, P. 140)

परमार्थ ज्ञानचन्द्रिका, Premchand, Religious. E. J. Lazarus & Co. Printer & B. Premchand Publishers, Benares. 15th Sept. 1880. Royal 16 mo. 32 pp. 1st Ed. 500. Printed 0-4-0 each copy. Theology.

भारत सुदृशा प्रवर्तक, Aryakunj, Farrukhabad. Advice & morals. Printers Munshi Ramswarup & Publisher Dilkusha Press, Fatehgarh, Royal 8vo, 1st Edition 26. Litho. 0-1-6 each copy.

### 1881

भारती विलास, (Jan.) Trimonthly, Ed. Jamunadas. Agra, Circ. 209.

उपदेश पुष्पावली, }  
भागवत विलास, } Monthlies, Allahabad.

नवीन वाचक [1884-85], Gonda.

भारत दीपिका (Nov.) [Est. Nov. 1881] Lucknow.

सैयदुल अखबार, Urdu-Hindi (Sept.), Delhi.

धर्मसभा मासिक पत्रिका, Patna, Bengali-Eng-Hindi, Ambikacharan Ghose, Religion, Printed & Published at Bankipore, 24 pp., 8vo, Royal, 1st Ed. 250. Printed 0-4-0. Hinduism (Cal. 30th June 1881)

आनन्द कादम्बिनी, Monthly, July 1881, not regularly published, Editor Badri Narayan Chaudhari, Mirzapore, 2/- Royal, 8vo, 44 pp. 1st ed. 500. Printed 0-8-0 per copy. A monthly periodical.

आरोग्य दर्पण; Monthly, Pandit Jagannath Prasad Vaidya, Alld. 2/8.

## 1882

नूतन चरित्र [1883-84], Alld.

नाटक प्रकाश [ „ ], Alld.

ऋग्वेद भाष्यम्, Monthly } Vedic Press, Paropkarini Sabha,  
ऋजुर्वेद भाष्यम्, Monthly } Allahabad.

प्रयाग समाचार, Weekly, Devaki Nandan Tripathi, Prayag  
Samachar Sabha, Alld.

बनारस गज़ेट, Hindi-Urdu, Weekly, Benares.

बल दर्पण, [1884-84] Alld.

मारवाड़ गज़ेट, Hindi-Urdu, Jodhpore.

भारतेन्दु, Stopped Jan. 1883, Later Published from Brindaban.  
Restarted 1891. Def. 1892 (Lahore), a Trimonthly  
Paper Edited by Pt. Jawala Dutt Pd. Goswami,  
Misc. 20 pp, 8vo, Brindaban, Dy. 1st Ed. 250 0-4-0  
Lahore (Cal, 31st March, 1883)

देश-हितैषी, Ajmere, Monthly 2/-. Ed. Munshi Munnalal  
Sharma. Religion, Royal, 8vo, 22 pp, 1st Ed. 250,  
Litho 0-1-0 per copy.

देवनागरी प्रचारक, Ed. Pandit Gauri Dutt. For the propagation  
of Devnagri Script. Printer Kalyan Rai & Publisher  
Vidya Darpan Press, Meerut, 8vo, 16 pp, 1st Ed. 200,  
Litho, 0-1-0 per copy. A monthly report published  
by Devanagari Pracharini Sabha, Meerut.

## 1883

हिन्दुस्तानी, Prop. Ganga Prasad Verma, Lucknow, Chiefly  
Urdu, but had some articles in Hindi.

सत्यप्रकाश (Jan.), Hindi-Urdu. Editor Rai Bishanlal, M. A.,  
Barielly. Royal 8vo, 27 pp. 1st Ed. 250, Printed. A  
monthly magazine devoted to Oriental Literature,  
Science, Philosophy & National Improvement.

धर्मोपदेश, Skr. & Hindi (March), Ram Narayan of Bareilly, a  
Royal Sized Magazine of 6 pp, 1st 500, Printed 0-1-0  
per copy.

म्यूनिसिपल गाइड, (आगरा)

भारत हितैषिणी, [1848-35], Lahore.

रतन प्रकाश, Monthly, Ratlam.

हिन्दुस्तान, (Eng.-Hindi) Daily, Raja Rampal Sing, Hindusthan  
Press, (London, 1883) 10/- Kalakankar, 1885.

ब्राह्मण, Monthly, Pratap Narayan Misra, Cawnpore, later  
Bankipore, 1/-

विद्योदय, Hindi-Skr., Ed. Harikesh Shastri, a monthly paper  
Printed at 24 Girish Vidyaratna Lane, Calcutta,  
(March), pp 16, 8vo, 1st Ed. 125. Printed. 0-4-0  
Publisher same.

जगविलास, A Hindi Monthly, Ed. Vindhyachal Prasad, Misc.,  
Printed & Published at Khargavilas Press, Bankipur  
& Pub. by Sheo Prasad Sinha, 1st Ed. 1000. Printed.  
9-4-0. Prop. Bindayachal Pd. Muzaffarpore, a  
new periodical concerning Yoga philosophy & the  
practice of Yoga.

Central Provinces News, Nagpur.

शुभचिन्तक, Monthly, B. Sitaram, Shajahanpore, -/12/-

सदाचार मार्तण्ड, Monthly, Shastri Lalchand, Jaipore 1/-

जयपुर गज़ेट, Hindi-Urdu [1885-86], Jaipore, 1882,

रिसाल-ए-रहनुमाइये चुन्नी, (Hindi-Urdu) Bimonthly, Amirul Matbai  
Press, Amir Ali, Agra.

धर्मोपदेशक,

धर्मदिवाकर, Monthly, Pandit Devi Sahai, Calcutta 1/-

दिनकर प्रकाश, Monthly, [def. 1891], B. Ramdas Verma, Kanya-  
kubja Press. Pub. Balbhadra Misra, Lucknow, 1/-

कविकुल कृञ्ज दिवाकर, Monthly, Pandit Ramnath Shukla, Basti  
1/4/-

काशी समाचार, Weekly, B. Bihari Singh, Kashi 1/8/-

इन्द्रप्रस्थ प्रकाश, Delhi, Urdu-Hindi, 2/8/- Ed. Jayanti Prasad  
Sharma, Weekly, Published on every Tuesday.

इन्दु, Monthly, Yearly 2/-, Lahore (राजकीय, सामाजिक, पञ्च, समाचार  
आदि विषयों से परिपूर्ण) ।

भारतेन्दु, Brindaban, Fortnightly, 1/4/- राधाचरण गोस्वामी

वैष्णव पत्रिका, Banares, Manmandir, Ed. Ambika Datt Vyas,  
Monthly

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कविकुल कृञ्ज दिवाकर, Monthly, Pt. Ramnath Shukla, Basti

भारतभूषण, Hindi-Urdu, Cawnpore

पीयूष प्रवाह, Monthly, ( First Published in 1883 as वैष्णव पत्रिका )

Pt. Ambika Datt Vyas, Bhagalpore -/8/- 16 pp,  
8vo, Dy. 1st, 150, 0-2-0 each copy. Misc.

कायस्थ व्यवहार, Fatehpur.

कुलश्रेष्ठ समाचार, Muttra, Hindi-Urdu

मथुरा समाचार, Muttra, Hindi-Urdu

- जम्मू गज़ेट, Hindi-Urdu, Jammu  
 राजपूताना गज़ेट, Weekly, Ajmer. 7/-  
 भाषा प्रकाश, Monthly, Nagpur  
 सुबोधसिन्धु, Marathi-Hindi, Monthly, Jubbulpore  
 सरस्वती विलास, Hindi Monthly, Ed. Pt. Nanhelal, Narsinghapur  
 मौजे नरबदा, Hindi-Urdu, Jubbulpore  
 भारत जीवन, Weekly, B. Ram Krishna Verma, Bharat Jiwan Press, Kashi 1/8/-  
 भारतहितैषी, Monthly, Navagaon, 2/8/-  
 चम्पारन हितकारी, Weekly, Betiya, 3/-  
 जीयालाल प्रकाश, Weekly, B. Jiyalal, Farrukhnagar 2/8/-  
 जैन, Weekly, B. Jiyalal, Farrukhnagar 2/8/-  
 देशी व्यापारी, Monthly, B. Radha Krishna Gupta, Calcutta 5/3  
 आर्यपत्र, Raini Press, Gangadin, Bareilly  
 गौड़ कायस्थ, Sat Prakash Press, Babulal, Alld.  
 धर्म प्रचारक, Dharmamrita Press, Sri Krishna Prasanno Sen, Benares  
 अबला हितकारक, Fortnightly, M.E.P. House, American Mission, Lucknow  
 काशी समाचार, Weekly, B. Bihari Singh, Kashi

## 1885

- धर्म प्रचारक, Monthly, Radha K. Das. Benares.  
 भारत प्रकाश, Vidya Bhaskar Press, Banwari Lal, Moradabad.  
 दिनकर प्रकाश, Monthly, [def. 1891], B. Ramdas Verma, Lucknow 1/4.  
 धर्म प्रचारक पत्र, Dharmopadesh Sabha, Budhana, Muzaffarpur  
 Editor The Religious Assembly of Distt. Mirzapur,  
 Pandit Jwala Prasad Printer. Satya Prakash Press, Agra, Royal 8vo, 24 pp, 1st Ed. 500 Litho. 0-4-0 per copy Religion  
 कान्यकुब्ज प्रकाश, (1884) Monthly, Pt. Balkrishna Misra, Kanyakubja Press, Lucknow  
 गुजराती पत्रिका, Gujarati-Hindi, Kashi  
 वेदांत प्रकाश, } Weeklies, Allahabad  
 सत्यार्थ प्रकाश, }

संस्कार विधि, Monthly, Allahabad

गौड़ कायस्थ, " " "

विद्या-विलास, Monthly, Pandit Durga Prasad Misra, Calcutta  
5/1/-

भारत पञ्चामृत, Monthly, Bhagalpore 1/4/- Ed. Balgovind Singh,  
Misc., Printed at 65, Cross Street, Calcutta & Pub.  
at Bhagalpore, 14 pp. 8vo. Subjects of moral & reli-  
gious interest predominate.

काव्यामृत वर्षिणी, Monthly, Pt. Shiva Dutt Misra, Lucknow 1/1/-  
गोधर्म प्रकाश, Monthly, Pt. Hardayal Sharma, Indian Service  
Press, Gulzar Ahmed, Farrukhabad 1/8/-

भारत चन्द्रोदय, Monthly, B. Guru Baksh Singh, Printer, 1/4/-  
भारतोदय, Daily, B. Sitaram, Cawnpore 10/-

भारतोद्धारक, Monthly, Pt. Munnalal Sharma, Ajmere, 1/4  
सत्यप्रकाश, Monthly, Fatehgarh, 1/-

हरिश्चंद्र कला, Monthly, B. Ramdin Singh, Kharagvilas Press,  
Bankipore, 6/12/-

आर्य समाचार, Monthly, Vidyadarpan Press, Ganga Sahai &  
Kalyan Rai, Meerut.

धर्मप्रकाश, Dharma Prakash Press, Gaurilal, Mordabad.

### 1886

रसिक पत्र, Monthly, Kanyakubja Press, Balbhadra Misra,  
Allahabad.

सुख सम्वाद, Monthly, Ed. Pt. Lakshman Prasad Brahmachari,  
Sukhsamvad Press, Lucknow,

### 1887

गुर्जर समाचार, Monthly, Hindi-Gujerati, Muttra Press & Kashi  
Suman Press of Ram Narayan, Muttra

प्रयाग मित्र, Fortnightly, Deshopkarak Press, Gopalpur, Sadho  
Ram & Baijnath, Alld.

भारत माता, Weekly, Sri Lal Baldev Singh, Rewa 2/-

आर्यावर्त्त, Weekly, Calcutta & Danapore.

विक्टोरिया सेवक, Weekly, Jubbalpore.

शुभचिन्तक, (1888) Weekly, Pt. Ramghulam Avasthi, • Jabbal-  
pore.



सदाचार मार्तण्ड, Hindi & Urdu, Ed. Shastri Balchandra Sharma,  
Printed at Mufri Am Press, Agra, Royal 8vo, 20 pp,  
1st Ed. 300, Litho 0-2-0. On Caste system.

आयुर्वेदोद्धारक, Medicine. Skr. & Hindi. Ed. Mathura Dutt Ram  
Chobey. Brijbhushan Press, Printer & Publisher,  
Muttra, Royal, 8vo, 36 pp, 1st Ed. 750, Printed  
0-4-0 per copy. A monthly paper of physic.

रिसालए-गंजीनए इम्तिहाने-मिडिल, Monthly, Agra

आर्य सिद्धान्त, Pandit Bhimsen & Jwala Dutt, pupils of Swami  
Dayanand Saraswati. Compilers, Pandit Jwala Datt.  
Printer, Vedic Press and Paropkarini Sabha, Publi-  
sher, Udaipur. Royal, 8vo, 16pp, 1st Ed. 500. Printed  
0-2-0. On the religion discussions between the Pandits  
of Benares and the Pupils of Dayanand Saraswati.  
Monthly, (1887, Vedic Press, Paropkarini Sabha,  
Alld. Ed. Bhimsen)

धर्मसभा अखबार, Weekly, Rifah-i-am Press, Pt. Hari Shanker,  
Lucknow.

## 1888

नारद मुनि, Monthly, Meerut

खत्री हितकारी, Monthly, Muttra Press, Pt. Ram Narayan,  
Muttra,

" Weekly, Khatri Hitkari Press, Danapur, Agra.

खत्री अधिकारी, Monthly, Kashi Suman Press, Har Prasad,  
Muttra.

रहस्य चंद्रिका, Srinath Mallika Devi, Jogeshwar Mukhopa-  
dhyaya, Printer Asrar Press, Benares, Royal, 12  
mo., 12 pp. 1st Ed. 500, Printed 0-1-0 per copy. A  
fortnightly Magazine on History, Drama Etc.

जैन पत्रिका, Ed. Munshi Mukundram & Pandit Chunnilal,  
Waliullah Printer & Pub. Gulzari-Ahmadi Press,  
Moradabad. Royal 8vo. 16 pp, 1st 500, Litho 0-1-0  
per copy, Jain Religion.

आरोग्य दर्पण, Hindi-Skr. Ed. Pandit Jagannath Vaidya.  
Mohanlal Printer & Publisher Prayag Press, Alld.  
Royal 8vo, 12 pp, 1st Ed. 500. Printed 0-2-0 per  
copy.

सभा-पत्र, Thakur Harsahai Mal of Moradabad & Master  
Bhuramal of Jaipur, Editor Mohahammad Wali-  
ullah Printer & Publisher Gulzari Ahmadi Press,  
Moradabad, Royal, 8vo, 24 pp, 1st Ed 250. Litho  
0-1-0 per copy.

आर्य समाचार, Ed. Munshi Kalyan Rai, Vidya Darpan Press, Meerut, Royal, 8vo, 32 pp. 1st Ed. 300, Litho, 0-2-0 per copy.

विद्या मार्तण्ड, Skr.-Hindi, Ed. Pt. Jwala Datt Sharma, Printer Prayag Press, Alld., Demy 8vo, 16 pp, 1st Ed. 500, Printed. 0-2-0 each copy. On Skr. Grammar.

भारत भगिनी, Ed. Hardevi, Pandit Bhimsen Sharma, Printer and Publisher, Sarswati Press, Alld. Royal 8vo, 12 pp, 1st Ed. 300. Printed. Rupee one annually. On Reformation.

## 1889

उपनिषद्, Monthly, Deshopkarak Press, Gopal Din, Alld.

आरोग्य सुधाकर, Monthly, Pt. Murlidhar, Muzaaffarnagar.

ब्रजविनोद, Monthly, Muttra.

अद्भुत शतक, Monthly, Agra.

कायस्थ उपकारक, Chitragupta Press, Narain Prasad, Agra.

परचा धर्म सभा (धर्म सभा पत्र), Urdu-Hindi, Monthly, Circulation 1000, Pandit Gauri Shankar Vaidya, Gaya Prakash Press of Kishanlal, Farrukhabad.

विचार पत्र, Monthly, Chaman-i-Akhlaq Press, Chimanlal, Etawah.

मिथिला नाति प्रकाश, Monthly, Anand Kadambini Press, Badrinath Chaudhery, Mirzapur.

भारतभानु, Monthly, Ed. Pt. Kanhayalal & B. Sukhandas, Lucknow. Printed. Bharat Jiwan Press, Ram Krishna Khattri, Benares.

मित्र, Weekly, Pt. Damodar Vishnu Sapre. Vyas Press, Madhoram and Gangadhar, Benares 1/8/-

तराई गजेट, Weekly, Chandra Prakash Press, Lakhpat Rai & Tek Chand, Jaspur (Tarai)

भारतवर्ष, Monthly, Pt. Ram Narayan Bajpai, Brahmavarta Press, Vithur, 0-2-0

श्री कान्यकुब्ज हितकारी, Ed. Pt. Bajilal Shukla, Prayag Press, Alld. 18 pp. 1st Ed. 1000, Printed 0-0-6 per copy.

जट समाचार, Monthly, B. Kanhayalal Singh, Vidyabilas Press, Agra, of Khiali Ram, Gurgaon, 1/8/-

अग्रवाल उपकारक, Monthly, Lala Kishanlal, Agra, 1/8/-

- धर्मसुधा वर्षण, Monthly, कुलशस्त्री शास्त्री, काशी, 1/-  
भारत दर्पण, Weekly, Pt. Vishnunath Brahmachari, Calcutta, 3/-  
कायस्थ पत्रिका, Monthly. Aftab-i-Alamtab Press, Deviprasad, Lucknow. •  
अखबारुलनजूम, (Urdu-Hindi) Monthly, Kashi Khand Press, Raghunath Prasad, Lucknow.  
कायस्थ उपदेश, Monthly, Masraquul Anwar Press, Nadir Husain, Lucknow.  
भारत मार्तण्ड, Weekly, Chandra Prakash Press, Lakhpat Rai & Tekchand, Jaspur (Tarai).  
बुद्धि प्रकाश, (Fortnightly, then Monthly) N.K. Press, Pt. Chandra Shankar Gaur, Lucknow.  
सुगृहिणी, Monthly, Smti. Hemant Kumari, Queen's Press, Piarelal, Alld. Published from Shillong.  
आर्यजीवन, (July) Ed. Gajanan Rao & Harsahai, Queen's Press Alld. Royal, 8vo, 70 pp, a Monthly Medical Journal.  
राजस्थान समाचार, Weekly, Munshi Samastha Dan, Ajmer.  
आरोग्य जीवन, Monthly, पं० गजानन हर्से, Queen's Press, Piarelal, (Alld., Lko.) 2/4/-  
विद्याधर्म दीपिका, A monthly Paper. Ed. Chandra Shekhar Dhar Misra, Misc., 20 pp, 8vo, Ed, 1st ed. 1000. Gorakhpur (Ratnamala, Camparan)  
प्रजाहितेषा पत्रिका, (C. P.) Monthly, Jabbalpore.  
द्विजपत्रिका, A fortnightly Journal. Ed. Dindayal Sinha, Misc., Printed & Published at the Karagvilas Press, Bankipur, pp 14, 8vo, rl. 1st, 200 copies printed.

### 1890

- हिन्दी पञ्च, Monthly, Aligarh.  
भजरज, Monthly, Muttra.  
प्रिया हितकारक, Weekly, Dharma Prakash Press, Ram Chandra, Agra.  
सत्य धर्म पत्र, Bharat Press, Ram Prasad & Durga Prasad, Bareilly.  
सत्य, Qaisri Press, Gangadin, Moradabad.  
परोपकारी, Monthly, Agra. Organ of Paropkarimi Sabha.

उपनिषद् भाष्यम्, A commentary on the Upanishads, Skr. & Hindi, Ed. Bhimsen Sharma, Deshopkarak Press, Alld., Sept. 1899, Royal 8vo, 3½ pp, Circd. 1000. Printed, 0-3-0 per copy.

आरोग्य दर्पण, Monthly. Dharmik Press, Pt. Jagannath, Alld.  
कायस्थ समाचार, Weekly, Hindi-Urdu, Alld.

वर्तमान उपदेश, Monthly, Zabdatul Nazair Press, Awadhbihari Lal, Alld.

तिमिर नाशक पत्र, Monthly, Ed. Pt. Kirparam, Timir Nashak Press, Benares,

देवनागरी गज़ेट, Monthly, Pt. Gauri Datt, Meerut.

सरस्वती विलास, (C. P.) Monthly, Nagpur.

गोरक्षा, Monthly, Nagpur.

हिन्दी बङ्गवासी, Weekly, B. Yogesh Chandra Basu, Cal.

ब्रह्मावर्त, Monthly, Timir Nashak Press, Kirparam, Benares.

हिमालयन स्टार } Bilingual Soldiers Papers,  
Third Gurkha Piper } Nainital.

कायस्थ पत्र, Weekly, Hindi-Urdu, Alld.

कान्यकुब्ज मंडल प्रयाग, Ed. Pt. Jwala Dutt Sharma, Dharmik Press, Alld. (28th Feb.) Royal 8vo, 15 pp, 1st Ed. 500. Printed 0-1-6 per copy.

पीयूष वर्षिणी, Farrukhabad, Skr. & Hindi. Ed. Gauri Shanker Vaidya, Royal 8vo. 40 pp, 1st Ed. 1000, Litho, a monthly Journal of Dharm Sabha of Farrukhabad.

ब्राह्मण समाचार, Muzaffarnagar, Urdu-Hindi, Ed. Pratapnarin, Royal 8vo, 20 pp, 1st Ed. 925, Litho. Per copy 3 as.

आर्य मित्र, Monthly, B. Bhootnath Mokerjee, Kashi.

शेतकरी या कृषि हितकारक, Monthly, B. Sukharam & B. Ganesh Narayan, Amraoti.

चंपारन चंद्रिका, Weekly, B. Bhuwneshwar, Champaran.

धर्म प्रकाश, Skr., Hindi, Urdu, Ed. Pt. Yamuna Datt, Dharma Rakshini Sabha, Roorki, Royal 8vo, 50 pages, 1st Ed. 150, Litho.

भारत प्रकाश, Monthly, Pt. Banwarilal Misra, Mordabad.

सुदर्शन वृक्ष, Weekly. Pt. Thakur Prasad Sharma, Brindaban.

शोकित जाफरी अखबार, (Hindi-Urdu) Fortnightly, S. J. Press,  
Syed Husain Jafri, Lucknow.

सत्य धर्म मित्र, Monthly, Agra.

सरस्वती प्रकाश, Fortnightly, Calcutta.

सर्वहित, Fortnightly, Sri Hariballabh, Bundi.

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पंडित (Weekly, & Monthly), Pt. Govind Rao Verde, Girgaon.

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Paliwal and Balkrishna Sharma

Bhartendu Harischandra (Brij Ratna Das)

Harischandra (Shivanandan Sahhi)

Bhartendu Yuga (Dr. Ram Bilas Sharma)

Rishi Dayanand ke Patra (Lahore)

Gadar Delhi ke Akhbar (Khwaja Nasan Nizami)

(e) Urdu Books and Magazines

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Mu'arrif : Vol. 37, 1936.

Nigar : Vol. 38, No. 5, 1940 (2 vols), July-September 1941

Urdu : Several issues (1930-45).

„ : Bombai ki Urdu Sahafat by Qais Ahmad Jaffri  
(October 1945)

Hindustani : Several issue (1931-45)

(f) Hindi Magazines

माधुरी

कलकत्ते के प्राचीन पत्र ( पं० विष्णुदत्त शुक्ल ) : वर्ष ११, खं० २ सं० ३  
श्री भारतीय का लेख : १६३५—३६, पृ० ५१६

विशाल भारत

जापान के समाचार पत्र ( १. १. ६, ७४० ) —रामनाथ सुमन

पत्रकार परिषद ( १. १. ५, ६४१ ) —विष्णुदत्त शुक्ल

बालकृष्ण भट्ट ( १. १. १, २५ ) —सुन्दरलाल

„ ( १. १. ३, २६६ ) —रामानंद चटर्जी

रघुवरप्रसाद द्विवेदी ( १. १. ५, ६६३ ) —मधुमंगल मिश्र

हिन्दी समाचार पत्र और मेरे अनुभव—( १. १. २, २१६ )—रुद्रदत्त शर्मा

‘पूर्णजी’ के संस्मरण ( फरवरी, १९२८ )—रामदास गौड़

पत्रकार परिषद ( मई, १९२८ )—विष्णुदत्त शुक्ल

‘लीडर’ समाचारपत्र ( जुलाई, १९२८ )—बनारसीदास

स्वर्गीय बालमुकुन्द गुप्त ( सितम्बर, १९२८ )—दयानारायण निगम

अखिल भारतीय पत्रकार परिषद ( दिसम्बर १९२८, पृ० ४३६ )

पत्रकारकला की वैज्ञानिक शिक्षा ( जनवरी १९२७—जून १९२८ )—

श्री सुधीन्द्र बोस

पत्रकारकला की शिक्षा की व्यवस्था ( वही, पृ० ४६१ )—विष्णुदत्त शुक्ल

पत्रकार सम्मेलन ( अक्टूबर १९२८, पृ० १३७ )

Prayag Samachar : fragment vol. 11, No. 10 (10th March, Bihar Bandhoo, fragment vol. 40, No. 13 (17th June 1911).

Shiksha, vol. XIV, No. 16 (20th July 1911).

Hindustan, vol. XIII, No. 3743 (th July 1898).

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*Nagri Pracharini Sabha : Arya Bhasha Pustakalaya, Kashi*

Budhi Rakash, 1853.

Harishchandra Magazine, vol. 1, Nos. 1-6 (1873).

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Sar Sudhanidhi, 1879-1881.

Hindi Pradeep 1890-1909.

Ved Prakash 1890-1907.

Rasik Mitra 1897 1898.

Rasik Batika 1898, 1899, 1900.

Hindi Pradeep 1891-1900.

Anana Kadambini Mala 4-8

Bhasa Bhushan (Gahmari) 1893

Kashi Patrika 1881-1894

Bhartendu 1891

Kavi Va Chitrakar 1891-1884

Dharm Divakar (Pt. Devi Sahai Sharma)

Harishchandra Chandrika and Mohan Chandrika, Kala 9 Kiran 13

Bharatnirna (weekly) 1877

#### XXth Century

Important files of about 400 weeklies and monthlies and a number of dailies.

*Bharti Bhawan Library, Allahabad*

Peeyush Pravah 1880-1889

Vidyodaya 1875-1885

Hindi Pradeep 1877-1899

Brahma 1883-1885 1909-1990

Krishnakarak or Setkari 1890-91 1891-91

Sugrahini 1887-1889

Bharatoddharak 1884-85

Godharma Prakash 1886-85

Sri Harishchandra Chandrika 1897

#### XX Century

Complete files of fifty monthlies

*Allahabad Public Library, Allahabad—XX Century Magazines*

*Sarvajanik Pustakalaya, Muttra*

Bharat Sudasha Pravartak 1879

Bharat Jiwan 1884-1900

Sudarshan 1900

*Collection of Acharya Mahabir Prasad Dwevedi at the Nagri Pracharini Sabha, Kashi*

XX Century Magazines—about 150

*Murarpur Library Gaya Marwari Pustakalaya Cawnpore*

Two dozen XX Century Magazines

*Nagri Bhawan Pustakalaya, Jaipur—Samalochak (1901-04)*

## OTHER LIBRARIES CONSULTED

Bara Bazar Library, Calcutta

Calcutta Government Library, Calcutta

Bengal Asiatic Society Library, Calcutta

U. P. Secretariate Library Lucknow

Imaduddaula Public Library, Lko.

University (Tagore) Library, Lko.

Ganga Prasad Memorial Library, Lko.

Muttra Muzeum, Muttra

Sri Radhacharan Library (Chaitanya Library), Brindaban

Hindi Sahitya Sammelan Sangrahalaya; Alld.

Municipal Museum, Alld.

B. N. College Library (est 1889), Patna.

Maheshwar Public Library (est 1908), Patna

G. B. B. College Library, Muzaffarpur

Purniya Raj Library Srinagar, Purnia (Bihar)

Lakshmeshwar Public Library, Darbhanga

T. N. Jubilee College Library, Bhagalpore

Mannalal Pustakalaya, Gaya

Hindi Samacharpatra Pradarshini (Deccan), Hyderabad

Sri Bhartendu Library, Kashi

Carmichael Library, Kashi

Nagri Pracharini Sabha Library, Arah

Oriental Library Jain Siddhanta Bhawan, Arrah

Vidyapati Pustakalaya Pustak Bhandar Lahuria Sarai,  
Bankipore

Patna Museum, Patna

Patna University Library, Patna

Patna College Library, Patna

Surti Radhika Singh Institute Library, Patna

Bihar Orissa Research Society, Patna

Nagri Pracharini Sabha Library, Agra

Sri Vageshwari Pustakalaya, Shahabad





